

Digitized by the Internet Archive  
in 2023 with funding from  
Kahle/Austin Foundation



ONE OF THE SADDEST SIGHTS ON THE  
GLOBE IS A MAN WITHOUT A COUNTRY,  
A CLOSE SECOND IS A MAN WITH A  
COUNTRY, BUT IGNORANT OF ITS HISTORY.





*Copyrighted by Vander Weyde.*

STATUE BY AUGUSTUS ST. GAUDENS.



# HISTORY OF THE PILGRIMS AND PURITANS

THEIR ANCESTRY AND DESCENDANTS

BASIS OF AMERICANIZATION

BY

JOSEPH DILLAWAY SAWYER

Author of "How to Make a Country Place"

WILLIAM ELLIOT GRIFFIS, A.M., D.D., L.H.D.

EDITOR

Author of "The Pilgrims in Their Homes," "Young People's History of the  
Pilgrims," and other works

VOLUME I



THE CENTURY HISTORY COMPANY, INC.

PUBLISHERS

8 West 47th Street

New York City

(3v) 1185 D - 13 D 44

S 973.  
22

S27

vol. 1

Copyright, 1922,

By THE CENTURY HISTORY COMPANY, Inc.

ALL RIGHTS RESERVED

S n62

WORLD'S HISTORY

AND GEOGRAPHY

Publication Office

8 West 47th Street

New York

U. S. A.

PRINTED IN THE UNITED STATES OF AMERICA



Copyright in Great Britain, 1922.





TO THE MEMORY OF  
MY FATHER

JOSEPH SAWYER

OF BOSTON, MASSACHUSETTS

THESE VOLUMES ARE DEDICATED  
BY THE AUTHOR

THE PRINCIPLES OF POLITICAL AND RELIGIOUS FREEDOM  
WERE ROOTED IN THE MAGNA CHARTA, FORTIFIED BY  
THE REFORMERS, UNWITTINGLY AIDED BY THE DIS-  
COVERERS, AND CAME TO FULL FRUITION IN THE WAR  
FOR INDEPENDENCE



# TABLE OF CONTENTS

## CHAPTER I.

### PURITAN AND PILGRIM FOUNDATIONS.

	PAGE
Introduction . . . . .	xxix
Editor's Note . . . . .	li
Coming of the Saxons to England in 449 A.D. . . . .	1
The Dark Ages . . . . .	4
Rome's Unique Method of Conquest and Growth . . . . .	4
The Story of the Cross Reaches England in 597 A. D. . . . .	5
The Cathari . . . . .	6
Martel Driving Islamism and the Moors from the Soil of France . . .	8
Conquest of England by William of Normandy . . . . .	8
King John's Defiance and Final Yielding of his Crown to Innocent III.	8
Nation Building by the Barons of Runnymede through the Magna Charta . . . . .	10
Charlemagne . . . . .	12
Co-partnership between Innocent III. and Philippe Auguste II. of France to Crush Heretics . . . . .	14
Transference of the Popes to Avignon, France's Holy See . . . . .	16
Edward II. Barred from Importing the Spanish Inquisition into England	18
Events in that Century of Achievement, the Thirteenth . . . . .	18
Yeoman Work by England's Puritan King, Edward III. . . . .	20
Rising of "The Morning Star of the Reformation," John Wyclif and His Wonderful Bible . . . . .	22
Slaughter of the British Nobility in the Reign of Henry VII. . . . .	28
The Disorganized Family Circle of Henry VIII. . . . .	30
Bible Making by Tyndale and Coverdale, and Tyndale's Martyrdom through Henry VIII. . . . .	34
Exile of Separatists to Holland and to Switzerland . . . . .	37
Free Churchmen and Huguenots in England and the Netherlands . . .	37
Building the Geneva Memorial Wall, where the Mayflower Compact, Roger Williams and Cromwell Meet in Stone, Centuries after their Lives went out . . . . .	38
Church Edifices which Rose from Martyr Ash Heaps of Smithfield Shambles . . . . .	39
Edward VI . . . . .	39
Mary Tudor . . . . .	39

St. Bartholemew's Slaughter Day and Its Ruthless Instigators . . .	43
Massacre of the Danes by the English; Sicilian Death Vespers . . . .	46
Henry of Navarre's Fruitless League of Nations . . . . .	46
The Vacant Chair of Martyrdom in Thousands of Netherland Homes	48
Cromwell's Army Boasted many Baptist Warriors . . . . .	50
Iron-Bound Dutch Treaty Made and Kept by the Iroquois (Romans of the Western World) . . . . .	51
Settlement of New Amsterdam by the Dutch . . . . .	51
The Dutch Blaze a Path to the Uplands of Liberty in America . . . .	54
Free Churchmen and Huguenots in the Front Rank of the Founders of America . . . . .	54
The Twenty Reformers Who Walked in Wyclif's Footsteps . . . . .	57
John Knox Proves a Corner-stone to Higher Education in Scotland . .	58
Zwingli, the Swiss Reformer, Himself Persecuted, in turn Persecutes Anabaptists into Watery Graves . . . . .	60
Servetus Burned by Calvin, whose Beliefs still Influence Millions . . .	65
Holbein, the Cartoonist, Portrays with Equal Force and Sarcasm, Roman Catholic and Heretic . . . . .	68
The Iron Monk's Defiance of the Religious World . . . . .	69
Elizabeth, the Virgin Queen, last of the Tudors . . . . .	73
Englishmen who Outsailed and Outfought the Spaniard . . . . .	74
The Four Forms of English Worship in the Sixteenth and Seventeenth Centuries . . . . .	75
The Spanish Armada . . . . .	76
English Life in Palace and Hovel in Tudor Days . . . . .	77
Raleigh's Climb to Wealth and Power . . . . .	78
Robert Browne, Preacher, Printer, Proselyter, and Backslider . . . .	78
Raleigh's Going Out Compared with that of the "Great Commoner" .	80
The Unduly Hurried Execution of Mary, Queen of Scots . . . . .	82
Queen Elizabeth Deliberately Race Suicides the Tudor Line . . . .	86
The Fire Route Ends the Lives of Free Church Leaders . . . . .	89
Brewster's Printing Career Broken up in Holland through the Reading by James I of His Book Called the "Perth Assembly" . . . . .	89
Organization of the First Congregational Church in England at South- wark . . . . .	89
Frances Johnson's Hasty Trip to America Twenty Years before the Pilgrims Landed on Cape Cod . . . . .	93
Bunyan in his "Pilgrim's Progress" Reached a Million Hearts . . . .	98
James I Entered London a Pronounced Free Churchman . . . . .	98
Richard Bernard's "Isle of Man" . . . . .	99
The Forum Instituted by the Bigot King when Puritanism was Dis- cussed between Ruler and Subject . . . . .	102



## CHAPTER II.

### SEPARATISTS IN ENGLAND.

In Gainsborough, King Alfred Honeymooned, Canute Ridiculed His Courtiers . . . . .	106
Religious Orders in England, as seen in its Abbeys, Convents and Monasteries . . . . .	106
Puritanism Unwittingly Aided by that Pilgrimage of Grace . . . . .	106
The Separatist Cause Furthered by the Hickmans of Gainsborough . . . . .	107
The Bible Read at the Risk of Liberty and Life by the Free Churchman of the Sixteenth Century . . . . .	111
Corner-stone of the Memorial Church Laid in 1902 in Memory of Pastor Robinson . . . . .	116
John Robinson's Body Said to Have Been Placed in a Rented Grave . . . . .	116
Baptism Record of 1589 of William Bradford Discovered in 1849, Resurrected the Lost Separatists . . . . .	120
Back to Roman Times the Scrooby District was Dark and Bloody Ground . . . . .	123
The Golden Age of Roman Catholicism, from the Eleventh to the Sixteenth Centuries . . . . .	126
Converts Made on Every Hand through the Bible Held Open by Puritanism . . . . .	126
The Quaker and the Roman Catholic Enter the Gate Left Ajar in America by the Puritan . . . . .	126
The Puritan Despot in Cromwell's Day . . . . .	131
Margaret of Scotland, Henry VIII., and Cardinal Wolsey Visit Scrooby Bawtry and Babworth had their Quota of Separatists Who Stood Firm for the Faith . . . . .	137
Attempt to Flee from England at Boston-on-the-Witham . . . . .	138
Section of Lincolnshire Called New Holland . . . . .	144
Partial Success of Second Attempt to Flee from Mollie Brown's Cove on the Humber River; Arrest of Women and Children . . . . .	146
Informers and Catchpoles Block Departure . . . . .	146
William Bradford Reaches Middelburg; is Arrested and Tried . . . . .	149

## CHAPTER III.

### THE SEPARATIST (PILGRIM) IN HOLLAND.

Holland, "The Land of Sluices, Dykes, and Dunes" . . . . .	152
Homes of Pilgrims in Amsterdam . . . . .	152
Religious <i>ism</i> Breeders in Amsterdam . . . . .	154
The Last of the Brownists in Holland . . . . .	155

John Smyth's Followers Divided . . . . .	156
Departure of the New World Crusaders for Leyden . . . . .	158
Building of the Twenty-One Little Houses . . . . .	161
Systematic Dutch Records Copied by Pilgrims . . . . .	166
William of Orange Establishes Calvinism . . . . .	166
Freeing Holland by Cutting the Dykes . . . . .	170
Philip II. Causes Assassination of William the Silent . . . . .	169
The Cockpit of Europe . . . . .	174
Genuine and Spurious Autographs of Robinson and Standish . . . . .	177
Brewster's Fifteen Revolutionary Books . . . . .	180
Sir Dudley Carleton Attempts to Arrest Brewster . . . . .	180
Robinson Boxing the Compass of Religious Life . . . . .	182
Fundamental Principles of Progress . . . . .	184
The First Free Churchmen . . . . .	186
Shadows that Darkened the Age . . . . .	187
Temptations of the Holland Metropolis . . . . .	187
Execution of Barneveldt . . . . .	188
The Four British Fighting Admirals, Drake, Gilbert, Hawkins and Frobisher . . . . .	191
Sir Humphrey Gilbert's Patent Given to Sir Walter Raleigh . . . . .	196
Norumbega (New England) . . . . .	199
Gosnold's Prospective Colonists . . . . .	200
Martin Pring's Explorations . . . . .	200
Cape Cod Named by Gosnold . . . . .	202
Settlement of Jamestown . . . . .	202
Captain John Smith Charts New England Coast in 1614 . . . . .	206
Chief Justice Popham's Settlement in Maine a Failure . . . . .	208
Pemaquid (the Jamestown of New England), Settled in 1607 . . . . .	210
The three Southern Mayflowers . . . . .	212
Jamestown's Tobacco Craze . . . . .	214
Early Currency . . . . .	214
Sir Edwyn Sandys . . . . .	216
Arrival of the Ninety History-making Young Women . . . . .	218
Sir Edwyn Sandys made Treasurer of the London Company . . . . .	220
Chief Pasaheigh killed by Captain John Smith . . . . .	223
Massacre of Indian colonists by Opechancanough . . . . .	224
Under-the-wave Food Resources in New England Inexhaustible . . . . .	228
Codfish the basis of New England's prosperity . . . . .	230
Massacre of Huguenots at Fort Caroline . . . . .	231
Carver and Cushman sent to London to Obtain Charter from the South Virginia Company of London . . . . .	232
Separatist Colony in Leyden Merged with the Dutch . . . . .	233

Stock Company Scheme Started . . . . .	233
Two Days' Self Work Clause . . . . .	235
Articles of Agreement Signed with London Promoters . . . . .	236
The Seven Leyden Pacifist Articles . . . . .	237
Final Days' in Holland . . . . .	240
Spiritual Democracy . . . . .	242
The Start from Leyden through the Dutch Canals . . . . .	242
Pilgrims Leave Delfshaven on the Speedwell, July 21, 1620 . . . . .	242
Pilgrims of 1920 Kneel on the very Spot where the Earlier Pilgrims Knelt in 1620 . . . . .	244
1920 Pilgrims Hold Service in the Reformed Church at Delfshaven . .	244
Congregationality vs. Ministeriality . . . . .	244
Church Shrine in Memory of the Pilgrims Planned for Delfshaven . .	248
Robinson's Parting Sermon Strikes Keynote of the Pilgrim Belief . .	252

## CHAPTER IV.

### THE PILGRIM JOURNEY TO VIRGINIA, VIA ENGLAND.

At Southampton the Speedwell Joins the Mayflower . . . . .	256
Weston Refuses to Expend One Hundred Pounds of the Stockholders' Subscriptions . . . . .	258
Rummage Sale to Raise the Money . . . . .	258
Modern Dutch Pilgrims Arrive in America from no Longer Free Holland (1846) . . . . .	260
Memorial Shaft at Southampton . . . . .	263
Mayflower Reaches Southampton, August 5, 1620 . . . . .	264
John Alden Embarks at Southampton . . . . .	264
Mayflower and Speedwell Sail Westward on August 15, 1620 . . . .	266
Return Number Two Lands Them at Plymouth . . . . .	268
Curtailment of Passenger List, Owing to Abandonment of Speedwell .	268
Santa Maria, Mayflower, and NC-4 Compared . . . . .	272
Founding the Empire of the West . . . . .	276
The NC-4 Reaches the Mayflower Dock in Plymouth Harbor, 1919 .	276
The African Slave Trade . . . . .	282
Expense of the Journey Across Sea . . . . .	284
Origin of the Names "Mayflower" and "Speedwell" . . . . .	285
Old Jordans Barn . . . . .	288



## CHAPTER V.

LANDING OF THE PILGRIMS AND FACTS CONCERNING THE  
LAND THEY PREËMPTED

Mayflower reaches Provincetown, November 11, 1620, O. S. . . . .	296
Wreck of the Somerset . . . . .	297
Size of the Mayflower . . . . .	298
The Town Meeting . . . . .	300
The Divine Righters . . . . .	302
New England and Its Two Charters . . . . .	304
Free Churchmen . . . . .	306
Dunkirk Pirates . . . . .	308
Sea of Darkness . . . . .	308
Marine Carnivora . . . . .	309
Charles Christian Rafn . . . . .	310
Saga Records . . . . .	310
Horsford, Professor Eben N. . . . .	314
Norse Explorers . . . . .	314
Newport Windmill Tower . . . . .	320
Leif Erikson . . . . .	322
Columbus . . . . .	323
Fair Cathay, Commercial "Star of the East" . . . . .	325
Wreck of the Santa Maria . . . . .	332
List of First Oncomers to the New World . . . . .	335
Later Discoverers . . . . .	336
Capture of Indians on Maine Coast . . . . .	342
First Permanent French Settlement in America at Port Royal, Nova Scotia . . . . .	342
Landing of Pilgrims on Plymouth Rock . . . . .	343
The Occidental Cross . . . . .	345
Narvaez Made Governor of Florida . . . . .	345
Discovery of the Mississippi . . . . .	346
Ponce de Leon's Vain Search for Youth . . . . .	346
The Restless Coronado . . . . .	350
The Cabots in America . . . . .	350
Memorial Tower to the Cabots at Bristol, England . . . . .	351
The Rule of Nations . . . . .	356
Famous Ride of Dr. Marcus Whitman . . . . .	356
America Named by Martin Waldseemuller . . . . .	357
Ware's Poem on Coronado . . . . .	358
Charts of New England Coast . . . . .	359

---

*CONTENTS*

---

xiii

New England named by Captain John Smith . . . . .	359
Maps . . . . .	363
Champlain's Map of Gloucester Harbor . . . . .	366
Arendt van Curler, Founder of the Dutch Peace Policy with the Iroquois	368
Henry Hudson . . . . .	368
Adrian Block . . . . .	370
Pemaquid . . . . .	375

## LIST OF ILLUSTRATIONS.

	PAGE
Statue by Augustus St. Gaudens . . . . .	<i>Frontispiece</i>
Rock of Thanet . . . . .	3
Plymouth Rock . . . . .	3
Map of Britain 449 A. D. . . . .	4
Augustine, Landing of . . . . .	5
Ethelberht . . . . .	6
Martel, Charles . . . . .	8
William the Conqueror . . . . .	8
Battle Abbey . . . . .	9
Harold . . . . .	9
Edward the Confessor . . . . .	9
Magna Charta, King John Signing the . . . . .	10
King John Offering Crown to Rome . . . . .	11
Nathaniel Ward, Autograph . . . . .	12
The Nobles Demanding the Magna Charta . . . . .	13
Philippe Auguste II . . . . .	14
Innocent III . . . . .	14
The Magna Charta . . . . .	15
Edward II . . . . .	17
Seal of Simon de Montfort . . . . .	18
Charlemagne . . . . .	19
Alfred the Great . . . . .	19
Gregory XI . . . . .	19
Edward III . . . . .	20
Edward I . . . . .	20
Simon de Monfort . . . . .	21
Cromwell . . . . .	21
George Washington . . . . .	21
John Wyclif . . . . .	22
Lutterworth Church Door . . . . .	22
Edward III . . . . .	23
Death of Edward III . . . . .	23
Wyclif Bible . . . . .	24
James I Bible . . . . .	24
Wyclif Bible . . . . .	25
Coverdale Bible . . . . .	26
Wyclif Arraigned . . . . .	27

Wyclif's Death . . . . .	27
Drawn and Quartered . . . . .	28
Signature of Henry VII . . . . .	28
Marriage of Henry VII . . . . .	29
Latimer before Henry VIII . . . . .	31
Leo X . . . . .	32
Henry VIII and Family . . . . .	33
William Tyndale . . . . .	35
Miles Coverdale . . . . .	35
Tyndale's "The Practice of Prelates" . . . . .	36
Geneva Monument . . . . .	38
Edward VI . . . . .	39
Francis I . . . . .	40
Queen Mary I of England . . . . .	41
Smithfield Shambles . . . . .	41
Louis XVI in Hands of Mob . . . . .	42
Duc de Guise . . . . .	43
Admiral Coligny . . . . .	43
Catharine de Medici . . . . .	43
Henry of Navarre . . . . .	43
Philip II of Spain . . . . .	43
Massacre on Saint Bartholomew's Day . . . . .	44
Massacre on Saint Bartholomew's Day . . . . .	45
Edict of Nantes Revoked by Louis XIV . . . . .	47
Revocation of the Edict of Nantes . . . . .	47
Duke of Alva . . . . .	48
Duke of Alva Surveying the Dead . . . . .	48
Philip II on Horseback . . . . .	49
The Huguenot Statue . . . . .	50
Charles V of Spain . . . . .	51
Charles V of Spain . . . . .	52
Louis XIV . . . . .	52
Meeting of Charles V and Francis I . . . . .	53
Medal of Charles V . . . . .	53
Beza the Reformer . . . . .	54
Ridley the Reformer . . . . .	54
Zwingli, the Reformer . . . . .	55
Knox, the Reformer . . . . .	55
Savonarola, the Reformer . . . . .	55
Calvin the Reformer . . . . .	55
Bullinger, Colet, Melanchton, Hooper, the Reformers . . . . .	56
Huss, Reformer . . . . .	58



Jerome . . . . .	58
Luther . . . . .	58
Farel . . . . .	58
Knox Preaching . . . . .	59
Ducer . . . . .	60
Erasmus . . . . .	60
Latimer . . . . .	61
Cranmer . . . . .	61
Cranmer's Prison . . . . .	61
Luther the Monk, Reformer . . . . .	62
Reformer Baxter . . . . .	62
Luther's Bible . . . . .	63
Luther's Message to the Nobles . . . . .	64
Luther Medal . . . . .	64
Richard Hooker . . . . .	65
Knox's House in Edinburgh . . . . .	65
Reformer Preaching . . . . .	66
Calvin . . . . .	67
Calvin's Church and Pulpit . . . . .	67
Holbein's Cartoons . . . . .	68
Calvin, the Pope and Luther . . . . .	69
Luther Autograph . . . . .	69
City of Wittenberg . . . . .	70
Geneva . . . . .	70
Calvin's Tomb . . . . .	71
Gustavus Adolphus . . . . .	71
Calvin Cartoon . . . . .	71
Interior of Calvin's Church . . . . .	72
Queen Elizabeth . . . . .	73
The Spanish Armada . . . . .	74
The Orkney Isles . . . . .	74
One Unit of the Armada . . . . .	75
Sir Walter Raleigh . . . . .	76
Raleigh and His Velvet Cloak . . . . .	76
Queen Elizabeth . . . . .	77
Cecil, Lord Burleigh . . . . .	77
Elizabeth in Parliament . . . . .	79
Death Warrant of Mary Queen of Scots, Signed by Elizabeth . . . . .	80
Headman . . . . .	81
Death Bed of Elizabeth . . . . .	82
Mary, Queen of Scots, goes to Execution . . . . .	83

Book Cover on Barrow, Greenwood, and Penry . . . . .	85
Robert Browne's "True Declaration" . . . . .	86
Martin's "Month's Mind" . . . . .	87
"Dranepitome" . . . . .	87
"An Almond for a Parrot" . . . . .	87
"Mar-Martine" . . . . .	87
Pasquale's "Apology" . . . . .	88
"A Countercuff" . . . . .	88
"Plain Percival" . . . . .	88
"Pappe with a Hatchet" . . . . .	88
"Guil. Amesii" . . . . .	90
"An Admonition" . . . . .	90
"Treatise on the Church of England" . . . . .	91
"Christian Plea" . . . . .	91
"Commentarii" . . . . .	91
"Commentaria Practica" . . . . .	91
"Perth Assembly," the Book that Stopped Printing in Holland . . . . .	92
"An Arrow Against the Separation of the Brownists" . . . . .	92
"Two Right Profitable Concordances" . . . . .	92
"Two Right Profitable Concordances" (Another Edition) . . . . .	92
A Tirade Against the Marprelate Books . . . . .	93
The Geneva Bible . . . . .	94
The Great Bible of 1539 . . . . .	94
Bible of 1579 . . . . .	94
The Bible of 1599 . . . . .	94
Richard Bernard . . . . .	95
Robinson's Book against Bernard . . . . .	95
John Bunyan . . . . .	96
John Bunyan's Home . . . . .	96
"Christian in the Valley" . . . . .	97
Bunyan Dreaming . . . . .	97
Prayer Meeting and Informers . . . . .	97
James I Entering London . . . . .	98
James I and His Son . . . . .	99
Coronation of James I . . . . .	100
Plymouth and London Grants including No Man's Land . . . . .	101
James and the Puritans . . . . .	102
Bible Reading in Church . . . . .	103
The Chained Bible . . . . .	103

## CHAPTER II.

SEPARATISTS IN ENGLAND. GAINSBOROUGH, HOME OF THE  
SEPARATISTS.

Alfred the Great . . . . .	106
Canute and the Aegir . . . . .	107
Edward Winslow . . . . .	108
Rose Hickman . . . . .	108
View of Gainsborough . . . . .	109
River Trent . . . . .	109
The Aegir . . . . .	109
Gainsborough's Guildhall . . . . .	110
Interior Gainsborough's Guildhall . . . . .	110
Reading the Bible by Stealth . . . . .	111
Another View of the Guildhall . . . . .	112
Oriel Window . . . . .	112
Memorial American Chapel . . . . .	113
Robinson Tablet . . . . .	113
Interior Memorial Chapel . . . . .	114
Doorway to Guildhall . . . . .	115
Ambassador Thomas F. Bayard . . . . .	116
Corner-stone Tablet of the Memorial Chapel . . . . .	116
Austerfield Church (St. Helen's) . . . . .	117
Interior Austerfield Church . . . . .	117
Scrooby Church where Brewster was Baptized . . . . .	118
Bradford's Baptismal Record from St. Helen's Church, Austerfield . . . . .	119
Bradford's Birthplace . . . . .	120
Cellar and Entrance thereto . . . . .	120
Map of Scrooby District . . . . .	121
William Brewster as Landlord . . . . .	122
Map of Scrooby District . . . . .	122
St. Wilfrid Church (Scrooby) . . . . .	123
Cardinal Woolsey's Mulberry Tree . . . . .	125
Brewster's Home . . . . .	125
Scrooby Inn . . . . .	126
Ground Plan of Scrooby Buildings . . . . .	127
Orchard Gates at Scrooby . . . . .	128
Entrance to Brewster's Inn . . . . .	129
Scrooby Church and Environs . . . . .	129
The Great North Road, Scrooby . . . . .	130

Church Doorway . . . . .	130
Tablet Marking a Brewster Home at Scrooby . . . . .	131
Pew in Scrooby Church . . . . .	132
Interior of St. Wilfrid's Church at Scrooby . . . . .	133
Another Interior of St. Wilfrid's Church at Scrooby . . . . .	133
Cardinal Wolsey . . . . .	134
Queen Margaret and King Malcolm . . . . .	134
Workshop Environs . . . . .	135
Workshop Priory, Ruins, and Church . . . . .	135
Inn at Bawtry . . . . .	137
Babworth Church and Graveyard . . . . .	137
St. Botolph's Stump . . . . .	139
Pilgrims Behind Bars in Boston, England . . . . .	140
Bar Rail in Courtroom . . . . .	140
The Boston Courtroom where Pilgrims were Tried . . . . .	141
Stairway and Cells in Boston Prison . . . . .	143
The Prison Kitchen . . . . .	143
Little Ease Prison, Ostrich Inn . . . . .	145
Boston Guildhall . . . . .	145
Separatists Fleeing from England to Holland in Open Boats . . . . .	146
Fiasco at Mollie Brown's Cove . . . . .	147
The Attempted Flight from Mollie Brown's Cove . . . . .	147

## CHAPTER III.

## THE SEPARATIST (PILGRIM) IN HOLLAND.

Middelburg Court of Justice where Bradford was Tried and Released . . . . .	150
Amsterdam Views . . . . .	151
John Smith's Autograph . . . . .	152
Amsterdam Alleys . . . . .	153
Robinson Tablet on St. Peter's Church, Leyden . . . . .	153
Brownist Alley . . . . .	154
The Last Church in which the Brownists Worshipped in Amsterdam . . . . .	155
Streets and Waterways of Amsterdam . . . . .	156
Courtyard View in 1840 of the Peysen Hof at Leyden . . . . .	157
Amsterdam Bourse . . . . .	158
Church of Saint Peter . . . . .	159
Robinson's House . . . . .	159
Street on which Pilgrims Lived in Leyden . . . . .	159
Ancient Leyden . . . . .	160



Copy of Original Survey of Site of Pilgrim Homes. Made in 1612 . . . . .	162
Service in 1920 in the Quadrangle where Pilgrims Lived . . . . .	163
Leyden Fish Market . . . . .	163
View of Leyden University . . . . .	164
Library of Leyden University . . . . .	165
The Type of Primitive Dyke Cut by William the Silent . . . . .	167
Jan van Hout Who Legalized the Removal to Holland . . . . .	168
Assassination of William the Silent . . . . .	169
Pilgrim Tasks in Holland . . . . .	170
Pilgrims Reeling Yarn . . . . .	171
Pilgrims Washing Fleeces . . . . .	171
Document Proving Robinson's Signature Spurious . . . . .	173
Bridget Robinson's Autograph . . . . .	175
Spurious Robinson Autograph . . . . .	175
Archive House, Leyden, Containing Many Pilgrim Records . . . . .	176
Prince Maurice . . . . .	177
William of Nassau and Autograph . . . . .	177
Jacobus Arminius . . . . .	178
Simon Episcopus . . . . .	178
Sir Dudley Carleton, Ambassador to Holland . . . . .	179
Dutch Houses . . . . .	180
Battle of Calvinists and anti-Calvinists in Leyden Streets . . . . .	181
Boter Markt of Amsterdam . . . . .	182
The American Tercentenary Delegates in Leyden . . . . .	183
Ralegh and Hakluyt's Books . . . . .	184
Dutch Frivolities in Netherland Village . . . . .	185
Cartoons in Leyden University . . . . .	186
Jan van Barneveldt . . . . .	187
Execution of Barneveldt . . . . .	188
Tablet in Middelburg to Brown, Cartwright, and Harrison . . . . .	189
Amsterdam Tablet to Ainsworth, Johnson, Robinson, Brewster, Brad- ford . . . . .	189
Leeuwarden Tablet Commemorating the Independence of the United States, 1783 . . . . .	190
Delfshaven Tablet, The Sailing, July 22, 1620 . . . . .	190
Tablet Commemorating Founding of Dutch Colony in Delaware . . . . .	191
The Four English Admirals, Drake, Hawkins, Gilbert, Frobisher . . . . .	192
Golden Hind, The . . . . .	193
Sir Humphrey Gilbert Consecrating America . . . . .	194
Sir Humphrey Gilbert and the Fishermen . . . . .	195
Sir Humphrey Gilbert Going to his Death . . . . .	196
Gosnold's Fort on Cuttyhunk . . . . .	197

John Brereton's Book on New England . . . . .	198
Pring's Barricade at Patuxet . . . . .	199
John Smith's Book on New England . . . . .	200
John Smith's Letter . . . . .	200
Smith's Drawing of Virginia . . . . .	201
Thomas Smith, Treasurer . . . . .	201
Francis Smith's Monogram . . . . .	201
Robertval's Expedition . . . . .	201
Thomas Dale's Autograph . . . . .	201
Richard Hakluyt's Autograph . . . . .	201
Champlain's Portrait and Autograph . . . . .	202
Jacques Cartier, Portrait and Autograph . . . . .	202
Lord De la Warre's Portrait and Autograph . . . . .	203
Lord De la Warre's Book . . . . .	203
Landing of De la Warre . . . . .	203
John Harvey's Autograph . . . . .	203
Chief Justice Popham's Fishing Post at Sagadahock . . . . .	204
Champlain's Battle with the Iroquois . . . . .	205
Pemaquid, the Jamestown of New England . . . . .	205
Hudson in the Half Moon . . . . .	206
Henry Hudson . . . . .	206
Hudson Driven to his Death . . . . .	207
Two Views of Hudson's Half Moon . . . . .	207
The Three Southern Mayflowers . . . . .	208
England Acquiring Quebec . . . . .	209
Cape Henry Memorial . . . . .	210
Jamestown and Its Settlement . . . . .	211
Cultivating Tobacco in Jamestown Streets . . . . .	211
Rector Hunt's First Sermon . . . . .	211
Building of Jamestown . . . . .	211
Jamestown in 1622 . . . . .	211
Chart of Jamestown and Environs . . . . .	212
Ruins of Jamestown Church and Knight's Tomb . . . . .	213
Captain John Smith's Drawings . . . . .	213
The Ninety Ladies in the Case . . . . .	214
Sir Edwyn Sandys . . . . .	214
Captain John Smith Saved by Pocahontas from Death . . . . .	215
Indian Massacres at Jamestown . . . . .	215
Smith Killing Chief Pasaheigh . . . . .	217
Chanco Saving Jamestown . . . . .	217
Opechancanough Carried to Battle . . . . .	218
Opechancanough Dying in Prison . . . . .	218

Letter of Edwyn Sandys . . . . .	219
Massacres on Jamestown's Outskirts . . . . .	219
Seal of Virginia . . . . .	220
Capture of Pocahontas by Captain Argall . . . . .	221
Virginia Document . . . . .	222
View of Jamestown . . . . .	222
George Percy . . . . .	223
Pocahontas . . . . .	223
Cartoon, 1774, on Codfish . . . . .	224
Fishermen of Morlaix . . . . .	225
Golden Codfish in Boston Statehouse . . . . .	226
Massacre of Huguenots . . . . .	227
De Gournes' Revenge . . . . .	228
Fort Caroline . . . . .	229
Fort Caroline Finished . . . . .	229
James I, Cushman, and Carver . . . . .	231
Leyden . . . . .	234
Cloth Hall, Leyden . . . . .	235
Dutch Mennonite Service at Zandam . . . . .	236
Balthasar Bekker who throttled Witchcraft . . . . .	237
Dutch Home in Leyden . . . . .	238
City Gate at Amsterdam used as Archive House . . . . .	239
Plan of Middelburg . . . . .	239
Where Brownists Worshipped after Pilgrims had Left or Died . . . . .	240
Amsterdam Church Seal . . . . .	240
Pilgrim Water Route from Leyden to Delfshaven . . . . .	241
Dock from which Pilgrims Sailed from Delfshaven . . . . .	241
The Last Service before Sailing . . . . .	241
Site of Home of John Smith, the First Baptist . . . . .	242
Memorial Windows in English Reformed Dutch Church at Amsterdam . . . . .	243
Delfshaven Memorial Windows . . . . .	243
Robinson's Family Record in Leyden City Census . . . . .	245
Plan of Delfshaven . . . . .	245
Seal of Delfshaven Church Showing the Shore Front of 1620 . . . . .	245
East India House, Delfshaven, where Pilgrims Spent Their Last Night Ashore . . . . .	246
Plan of Delfshaven Harbor drawn in 1610 and 1615 . . . . .	247
Plan of Delfshaven Water Front in 1887 . . . . .	247
Departure of the Speedwell from Delfshaven . . . . .	248
Delfshaven Church. Here William the Silent and Grotius are Buried . . . . .	248
Waterways 'mid the Lowlands . . . . .	249
Delfshaven Harbor . . . . .	249

House Built on the Old Delfshaven Dock . . . . .	249
Proposed Pilgrim Memorial Church at Delfshaven . . . . .	250
Two Views of Delfshaven Harbor . . . . .	251
The Last Words of Parting . . . . .	252
Modern Rotterdam from Delfshaven . . . . .	253
Diagram Showing the Course Taken by Pilgrims from Holland to England . . . . .	254

## CHAPTER IV.

## THE PILGRIM JOURNEY TO VIRGINIA VIA ENGLAND

Mayflower and Speedwell Anchored in Dartmouth Harbor . . . . .	256
Puritans on English Streets . . . . .	257
Bridewell . . . . .	259
Homes of Pilgrims in Holland and England . . . . .	260
Oxford, Its Processions and Burnings at the Stake . . . . .	261
Southampton Gate at Southampton . . . . .	262
The Pilgrim Memorial Shaft at Southampton . . . . .	263
Bar Gate at Southampton . . . . .	263
Alden in the Stocks at Southampton . . . . .	264
The Huguenot who Escaped from France in a Cask . . . . .	264
Ancient Walls in Southampton . . . . .	265
West Gate, Southampton . . . . .	266
Where the Pilgrims Stood in Plymouth before Sailing for America . . . . .	267
Tablet on Plymouth's Barbican . . . . .	267
Meeting of Delegates at Plymouth in 1891 . . . . .	269
Citadel Gate, Plymouth . . . . .	270
Plymouth's Environs . . . . .	270
Drake Island at Plymouth . . . . .	271
Dock from which the Pilgrims Sailed . . . . .	271
Columbus' Winged Canoes . . . . .	273
Heading out of Plymouth Harbor . . . . .	274
NC-4 Entering Plymouth Harbor . . . . .	277
Profile View of NC-4 . . . . .	277
Dock at Boston, England, from which Pilgrims Attempted to Sail . . . . .	278
Partial Departure from Mollie Brown's Cove . . . . .	279
Delfshaven Dock from which the Pilgrims Sailed to England . . . . .	279
Sailing from Southampton . . . . .	280
Pilgrim Departure from Dartmouth . . . . .	280
Departure of the Pilgrim Fathers from the Old Barbican at Plymouth, England . . . . .	281



Dutch Vessel which brought the First Black Slaves to Virginia . . . . .	283
Book Containing the Name "Mayflower" . . . . .	285
Nathaniel Morton's Book . . . . .	285
Carvings which may have Come from the Mayflower . . . . .	287
Inverted Roof of Old Jordans Barn . . . . .	287
Mayflower in Atlantic Storm . . . . .	288
New World Discoverers, Showing their Routes over Ocean . . . . .	289
The Codfish-Hooked Cape . . . . .	291
Chart from Cow Yard to Thomson's Island in Boston Harbor . . . . .	293
The Mayflower off Cape Cod . . . . .	295

## CHAPTER V.

### LANDING OF THE PILGRIMS AND FACTS CONCERNING THE LAND THEY PREËMPTED

The Sparrowhawk of Mayflower Type . . . . .	298
The Eleven Divine Righters . . . . .	299 to 302
New England, a Section of the Land We Love . . . . .	303
Sea of Darkness . . . . .	305
Powers of Sea and Air destroying the Mariner . . . . .	307
Ships, Sea Monsters, and Indians . . . . .	307
Sea of Darkness . . . . .	307
Beliefs of Centuries Ago . . . . .	307
Charles Christian Rafn . . . . .	310
Eben N. Horsford . . . . .	310
Puny and Primitive Ancestors of the Race . . . . .	311
A Page of Saga Manuscript . . . . .	312
Monstrous Toed Birds Wading in the Charles close to Harvard's Stadium . . . . .	313
A Norse Ship . . . . .	314
Norse Records . . . . .	314
Did the Norsemen Come, and if so, When? . . . . .	315
The Walrus-Crested Norseman . . . . .	317
Rowlock of Viking Ship . . . . .	317
Norsemen off the Coast . . . . .	317
Landing by the Men Who Feared neither God, Man, nor Devil . . . . .	317
Leif Erikson's Craft . . . . .	319
Ancient Warship . . . . .	319
Norse Bowl . . . . .	319
Cabot Discovering the Continent . . . . .	319
Norumbega Tower, Ancient Amphitheatre . . . . .	321

Leif Erikson's Home . . . . .	321
Newport Tower . . . . .	321
Chesterton Mill . . . . .	321
Fall River Skeleton . . . . .	321
Dighton Rock . . . . .	322
Steubenville Rock . . . . .	322
Two Ancient War Vessels . . . . .	323
An Ancient Galley . . . . .	323
Columbus . . . . .	324
Fleet of Columbus Sailing from Palos . . . . .	324
Columbus before the Queen . . . . .	324
Landing of Columbus . . . . .	324
Fair Cathay, Land of Silks, Spices, and Gems . . . . .	325
Prince Henry, the Navigator . . . . .	326
Marco Polo . . . . .	326
Toscanelli . . . . .	326
Toscanelli's Map . . . . .	326
The Astrolabe . . . . .	326
Kublai Khan . . . . .	326
Columbus, the Man Who Made the First Pronounced Move Westward . . . . .	327
Columbus Defying the Tempest . . . . .	328
Columbus Becalmed on the Sargossa Sea . . . . .	328
Columbus' First Supreme Moment . . . . .	329
Columbus and His Crew Redeeming Their Promise . . . . .	330
Columbus' Discoveries and First Landing Point . . . . .	330
Painting that Decorated the Stern of the Santa Maria . . . . .	331
The Oncoming Sea Conqueror . . . . .	332
Within the Hour the Sea Conqueror became a Plaything of Billow and Reef . . . . .	333
The Cross against the Crescent . . . . .	334
Columbus Fighting the Venetians . . . . .	335
Landing of Columbus . . . . .	336
Landing of Columbus at Isla Margarita . . . . .	337
Columbus Fearlessly Fighting the Moors against Great Odds . . . . .	338
De Soto . . . . .	339
Columbus' Last Supreme Moment . . . . .	340
George Weymouth on the Penobscot . . . . .	341
George Weymouth's Signature . . . . .	342
Champlain's Map of Gloucester Harbor . . . . .	343
Quebec as Drawn by Champlain . . . . .	343
Ferdinand Magellan and Autograph . . . . .	344
Hernando Cortez and Autograph . . . . .	344

Francisco Pizarro . . . . .	344
Vasco de Gama and Autograph . . . . .	344
Jacques Cartier and Robertval . . . . .	344
Vasco Nunez de Balboa . . . . .	344
Occidental Cross . . . . .	345
Balboa Wading in the Pacific . . . . .	346
Ferdinand de Soto Claiming the Mississippi . . . . .	347
Ferdinand de Soto's Portrait and Route Across the Country . . . . .	347
Ferdinand de Soto's Death . . . . .	347
Ferdinand de Soto's Burial . . . . .	347
Spaniards Setting Their Dogs on the Indian . . . . .	348
Portrait and Autograph of Ponce de Leon . . . . .	349
Routes of Ponce de Leon and Narvaez . . . . .	349
Balboa Discovering the Pacific . . . . .	349
Old Age Futilely Seeking the Fountain of Youth . . . . .	349
Fatal Wounding of de Leon . . . . .	349
Ponce de Leon at Camp in Florida . . . . .	350
The Coming of the Cabots, Who Gave America to England . . . . .	351
Among the Ice Floes . . . . .	351
Landing at Labrador . . . . .	351
Portrait of Cabot . . . . .	351
Land Discovered by Cabot for England . . . . .	351
Printing the Book that Filched Fame from Columbus . . . . .	353
Americus Vesputius' Autograph . . . . .	353
The Name "America" in 1507 . . . . .	353
Ancient Egyptian Ships . . . . .	353
Portrait and Autograph of Americus Vespucci . . . . .	353
Quotation from Waldseemuller's Book . . . . .	355
Vesputius in Battle . . . . .	355
Vesputius' Letter to His Father . . . . .	355
Dr. Marcus Whitman's Perilous Journey in the Northwest . . . . .	356
Coronado Seeking the Kingdom of Quivera . . . . .	357
Champlain at Camp under the Cliff of Quebec . . . . .	360
Captain John Smith's New England Book . . . . .	361
"A True Relation," by Captain John Smith . . . . .	361
"A Description of New England" . . . . .	361
"A General History of New England" . . . . .	361
Ancient Map of Vineland Corrected by Charles Christian Rafn . . . . .	364
Hypnotic Scalp Dance . . . . .	365
War Dance . . . . .	365
Going to Battle . . . . .	365
Henry Hudson Floating to His Death . . . . .	369

The Onrust Built by Adrian Block . . . . .	370
Twin Lights on Thatcher Island . . . . .	371
Running for Shelter . . . . .	371
Close by Norman's Woe . . . . .	371
Mother Ann's Pronounced Profile . . . . .	372
Clipper Ships of the Early Nineteenth Century . . . . .	374
Bust and Autograph of Captain John Smith . . . . .	376
Map Drawn by Historian William Wood in 1574 . . . . .	377





## INTRODUCTION

A FAIR start in the quest for the fountain head of the Pilgrim faith leads back over one thousand years into the heart of the European continent, across tortuous, morass-sodden valleys, rock-ribbed mountains, and into tempestuous and haunted seas. We confront the hordes of European semi-barbarians who crossed the North Sea and ultimately ravaged the Isle of Thanet in Kent, England. These tribes believed in self-rule. Through their overpowering numbers and by unity of will they drove the Kelts into the mountains of Cumberland, Wales, and Cornwall, or over sea into Brittany and fought the Picts and Scots. Meanwhile, in southeastern Europe, the development of the new faith, which was in time to possess the souls of these Anglo-Saxons, continued in Armenia in the eighth century. Followers of the Manichean sect of Paulicians entered Thrace and swarmed across Bulgaria as Bogomilians, or Men of Prayer, and then through Greece as Cathari (literally, Puritans). As Novatians, or men of the New Spirit, they crossed the Balkans and surged into Italy and Southern France, infusing creative elements in the formation of a new world.

Such movements of the human spirit were branded as heretical by Pope and Emperor, who had united Church and State, temporal and spiritual power. History notes not only the great upheaval under Charlemagne and Alfred the Great, but the persecution of heretics fostered by Pope Innocent III and engineered at his behest by Philip II of France.

In the homeland across the Channel, John Wyclif led the Lollards (Babblers) and translated the Latin text of the Bible into English. He thus inadvertently sponsored the drawing and quartering of many of his followers, for men could not then understand anything done against the hierarchy. In a large sense, it may be said Wyclif's work inspired Huss, Erasmus, Luther, Calvin, Zwingli, Beza, Farel, and other reformers in France, Germany, and Switzerland. In the British Isles John Knox, Latimer, Ridley, Cranmer, Coverdale, Tyndale, Barrow, Greenwood, and Penry, all forerunners of the Pilgrim and Puritan, felt the unspent force of Wyclif.

Men were not able yet, while the power of the sword and of the crozier were united, to differ peaceably about religion, but these pioneers of the New Faith were moved and cheered in their work by Wyclif's example. These were stirring times for English Nonconformists—or, as they now called themselves, Free Churchmen—during the reigns of Henry VIII, Edward VI, Bloody Mary, and Elizabeth. On the Continent, Huguenots unflinchingly met death on every hand, including the slaughter of St. Bartholomew's Day. Philip II of Spain, the Duke of Alva, Charles IX, and Louis XIV of France with their inquisitions and massacres, persecuted and slew adherents of the New Faith, but were boldly and successfully resisted by the Dutch Republic.

The discovery of the New World was a powerful stimulus to the imagination of Europe. Scores of navigators brought the products of western lands into the consciousness of nations. The new thoughts thus awakened became important factors in disrupting petty traditions and beliefs now worn threadbare. The first notions held in southern Europe about men of the Protestant faith were that they were pirates, because they held to the freedom of the seas, when the Pope had divided the oceans of the earth between Spain and Portugal.

One of the first clear voices uttered in behalf of relig-

ious liberty and freedom of conscience was heard in England through Robert Browne of Tolthorpe, Rutlandshire, who had sat under Richard Fitz's teaching in London and preached with Robert Harrison in Norwich. In 1579 Browne took his congregation to Middelburg, Zeeland, and in that city wrote and printed the first Separatist or Congregationalist tracts, in conjunction with his old-time Cambridge comrade, Robert Harrison. To Browne's honor as the initial founder of Separatism and that of William the Silent, Americans in 1913 reared in grateful appreciation a bronze memorial tablet in the English church edifice in Middelburg.

In 1602 the Clyfton and Robinson church was founded at Gainsborough, Robinson having been previously pastor at Norwich. This first church of the North overflowed to the Manor House in Scrooby in 1606. The attempt of these Scrooby Separatists made at Boston, in Lincolnshire, to flee from England to Holland, their betrayal and imprisonment; their partial and second departure from Mollie Brown's Cove in the north; their second arrest, their scattered journeys across channel to Middelburg and Amsterdam—many Separatists voyaging in open boats—portray the steady advance of the Faith. Despite poverty and hunger, with relief from the Dutch churches and many escapes and arrivals "at sundry times and in divers manners" they reached safety in the Republic.

For a year the Pilgrims, known popularly as the "poor Hussites," lived in Amsterdam, camping on the vacant lots and in the narrow alleys with refugees from other lands. Then, avoiding disruptive tendencies among their fellow countrymen, Robinson's flock, numbering about one hundred, journeyed by boat over Haarlem Lake to Leyden. Here, during eleven years, many of them were housed in twenty-one cottages close to their church home (the minister's house). From first to last throughout their continuous history, which covers nearly a century, the family idea ruled.

It was a basic principle that every detached male or female in the Pilgrim congregation must be in a home and member of a household, and so registered.

In July, 1620, a comparatively small number of the company (all young people, only one being over thirty-six years old and most of them in the twenties) left Delfshaven—now rich in memorials to the Pilgrims—for England in the overcrowded *Speedwell*.

At Southampton they were joined by somewhat over sixty people in the *Mayflower* bound for the New World. The sister ships sailed together to beautiful Dartmouth, where the alleged unseaworthiness of the *Speedwell* and probably the scoundrelism of the ship's captain were made the pretext for disappointment, delay, and loss, which impoverished these hardy adventurers without capital. After sailing from Dartmouth and on a voyage of three hundred miles out to sea beyond Land's End the alleged leaking of the *Speedwell* forced their return to England, landing at Plymouth.

Then the very mixed company from London, that had started on the *Mayflower*, and a select number of Leyden church members from the *Speedwell* were put on board the larger ship and governors and rules of order agreed upon.

The start was made from Plymouth of a company without the ship which they had hoped to use for trade and fishing. With all their cheese and butter and most of their resources already depleted, they began a nine weeks' voyage, to be virtually marooned in mid-winter on a barren coast on the edge of a wild forest.

A tangled skein of events this, reaching from the Isle of Thanet edging the County of Kent and stretching across the Atlantic to Plymouth Rock, on the Cape-of-Endless-Naming, and from that revered stony step of progress to the Revolution, thence onward to the great Republic-Empire! As the roots of some monarch tree enclasp soil and stone and stretch to tap spring and rivulet at a long distance from its



leafy crown, so the marrow-history of the Pilgrims of Plymouth and of the Puritans of Salem and Boston, their varied settlements, descendants, and the New World to which they came, cannot even be discerned in outline unless one stands—whether in the flesh, or in imagination—both on the Isle of Thanet and on Forefathers' Rock. He must roam the ridged plateaus of Armenia, see the homes in the Netherlands, stumble through the stubbly corn, tread the beaches of Patuxet, and there live with the Pilgrims, besides looking into the first dwelling erected by an Englishman in Boston—that Englishman not William Blaxton, the clergyman recluse, but the Pilgrim in his fishing hut on Governor's (Conant's) Island.

One must enter the Gothic-Elizabethan trading-post built by the Pilgrim on his five hundred acre fishing ranch, near Stage Rocks, on Cape Ann, the home of Governor Conant—a building afterward removed, set up in Salem, and named as the "Faire House" of that first sealed and officially listed Governor, John Endecott. He must lock arms, in turn, with Roger Williams and Samuel Gorton after their sojourn in Plymouth, as they separately journey to Boston and Salem and through the wilderness to Rhode Island. He must sit with the Pilgrim on the magistrate's bench as the latter banishes Humphrey Norton, the Quaker, or that unfortunate Southwick family, including Cassandra (Provided). He must discuss with him the political and religious significance to Plymouth, should he arrest Ann Hutchinson, domiciled not far away. He must touch elbows with John Alden, when wrongfully imprisoned in Boston's House-of-Bondage because of the Hocking tragedy in Maine, or stand by his son, an old man of seventy, a second Alden, in the clutches of the witchcraft-obsessed magistrates of Boston and Salem. He must plunge into the imbroglio that stripped the Pilgrim of his Maine holdings, clash again and once again with the Dutch, and argue and contest, as did the Pilgrim, with fellow Englishmen who were Puritans, over his settlements

bordering the "Long River" in Connecticut. All these were Pilgrim-born issues.

The Pilgrim, having a reserve of military force at command for the maintenance of law and order, crushed Merry Mount's erotic revelries as speedily as he did incipient Indian outbreaks. Tolerant of opinions, he could not brook lawlessness that might end civilization, and when King Philip's horrible war was on, the Pilgrim contingent took part in setting aflame the Narragansett Fort with its human contents. He raised the sieges of beleaguered towns and isolated settlers' cabins when savages threatened extermination of the white man. He shot King Philip, captured Anawan and aided mightily in enslaving, killing, and scattering hostile savage hordes.

When the call went forth for men and money, nothing held back the Pilgrim's strenuous arm or exhausted his wide-open purse, into which he dipped until the Indian war debt exceeded the value of his estate.

Aside from war, the Pilgrim met civil problems according to his light, as in the case of Ann Marbury Hutchinson, the Apostle John Eliot, the Mathers (Richard, Increase, and Cotton), Tax Collector Edward Randolph, and Governor Edmund Andros.

Men of their time, they and their descendants shrank not from what seemed a duty or the necessities of the hour, but met these as they came.\* During the French and Indian War, under Colonel Benjamin Church, they carried the fight across the French border. Later they scaled the walls of Louisburg, the Gibraltar of the West. They tore down an iron cross as a trophy worth bringing home. Reluctantly—aye, haltingly—obeying the command of their king, with sad hearts they deposed, deported, and scattered by thousands the harmless Acadian farmer-peasantry, a war-necessity to destroy a refuge-supply base for French troops.

\* The use of the word Pilgrim in this work frequently applies to the Pilgrim Spirit shown in his descendants.

The Cape on which the Pilgrims lived was a point of outstanding geographical importance as a landmark. It had been charted by every discoverer of note for hundreds of years before the Pilgrims arrived, and given many names. "Who's who?" was a question that echoed on the new-comer's ears as soon as footing was secured on its forest-clothed sand dunes. Thoroughly and promptly did the Pilgrim answer the query of his predecessor of Indian, Dutch, French, and English birth. The assertive, God-fearing Pilgrim of Cape Cod was soon known, respected, loved, and, when occasion demanded, dreaded, from Acadia to Cumberland Sound and the length and breadth of the Virginian, Manhattan, and intervening settlements, including later those of his quasi-querulous neighbors in Rhode Island. In the hard experiences following the settling of the land, Plymouth and the Pilgrim ever extended a helping hand to the Puritans and the scattered colonists.

When in retrospect, during Revolutionary days, one enters Carpenters' and Independence Halls in Philadelphia where the armor of Freedom was hammered into shape, or sights the length of a shining gun barrel at Concord Bridge, and handles pick, shovel, and flintlock in a Breed's Hill redoubt, the quality of Pilgrim and Puritan brain and brawn is realized. The searchlight of history, even in its modern power and thoroughness, does but increase our admiration and critical appraisal of their character and achievements.

As in a procession, events moved swiftly toward history's goal. It is well to discriminate clearly between Pilgrim and Puritan. The Pilgrim Fathers on that third important and final inspection of the Cape landed on that terrifically cold, stormy night of December 9, 1620, on the plot of ground in Plymouth Bay, afterward christened Clark's Island.

Eight years later the first Puritan governor, John Endecott, settled at Salem, where he was joined by those "godly missionaries," the Reverends Francis Higginson, Samuel Skelton, and John Bright. Governor John Winthrop of

the Bay Colony, in 1630, entered first Manchester-by-the-Sea, next Salem, and later Charlestown (Cherton or Mushawum) crossing to Boston (Shawmut) with his Puritan host. These Puritans, in the main of higher social stâtus, numbering at first over a thousand, later tens of thousands, where the Pilgrims counted hundreds, and with vastly greater resources than the Pilgrims, came with coffers overflowing even to millions in value. It is no wonder that they seem in popular idea to have preëmpted in Massachusetts nine-tenths of the data concerning New England, and possibly half relating to the settlement of this country.

Today the former hunting grounds of the Indians of Massachusetts and the Cape Cod region—that land bordering the Great North Sea—outline the extreme end of a fan-shaped territory covering North America from the Canadian border to the Gulf, from Massachusetts to the Golden Gate and far out on the Pacific (South Sea) to both groups of the Isles-of-the-Sun. Down the grooves of the fan, are now travelling and will travel for centuries over lines of steel, Lincoln highways, and air-lanes, millions of people to pilgrimage amidst the hallowed antiquities of America's Fatherland—the land of Brewster, Bradford, Standish, Winslow, Conant, Blaxton, Endecott, Winthropp, Dudley, and hundreds of other pioneers. Breaking away from the tyranny of the Old World they lapsed at times when in the New into the very isms and sins which they condemned and often futilely attempted to cure in others. Nevertheless, in the final issue we see that they lived close to the standard which, appealing to Scripture, they set up for themselves in the land of their adoption.

Leaders whose names make a list of renown drove their tent pegs between the two capes on New England's ocean front. This list included John Alden, Dr. Samuel Fuller, Roger Williams, and Samuel Gorton—that vigorous peace-disturber of Plymouth, Boston, and Rhode Island—Josiah Winslow and John Leverett, the War Governors of the Ply-



mouth and Bay Colonies in 1675; the five Johns, all Boston divines, Wilson, Cotton, Davenport, Eliot, and Norton, together with John Danforth the Indian missionary, and Hugh Peters, one of the founders of Harvard College, whose head rolled into the basket in England, through joining plotters against the throne. All these did valiant work according to the light within.

Forceful pioneers were those early heroes of the past, who served on land or sea, many of them coming from the twin capes, Cod and Ann—both Pilgrim holdings. As they pass in review, we note that each of them was more or less tied to Plymouth and the Pilgrim venture. Isaac Johnson was the first of Winthrop's group to die, causing poignant grief that shook the colony to its foundations. The query was even raised, "Can we exist without Brother Johnson?" Governor Simon Bradstreet was the last of the leaders to cross the Divide. There was Sir Richard Saltonstall, who fathered Watertown, and Governor William Coddington, who settled Rhode Island and founded a community to be governed by the laws of Jesus Christ. Nevertheless, after a fair trial these earnest men found it necessary to have also a fleshly governor and William Coddington served Rhode Island repeatedly. There was William Pynchon who settled Roxbury and later first travelled the Boston-Road to Springfield. There he raised his roof-tree and wrote his book which as containing heresy was given to the flames on Boston Common. Pynchon returned to England, thoroughly disgruntled with his confrères. Rev. John Wheelright, brother-in-law of Ann Hutchinson, bought Exeter, New Hampshire, and became Cromwell's chaplain. John Haynes was alternately governor of Massachusetts and Connecticut. Thomas Walford, the Episcopal blacksmith, who settled Charlestown (Cherton), was driven therefrom with his wife and children because of his Conformist belief, and went to Portsmouth—that town which occasionally lost anchorage, shifting from New Hampshire to Massachusetts and back again, as political



expediency helmed the course. Fiery Governor Thomas Dudley, quarrelled with even non-quarrelling Winthrop, whose soft answer to the deputy governor's wrath-filled letter was, "I'll not keep such a letter by me." Samuel Maverick, the Churchman, set up his moated fort-house at East Boston. Kind-hearted Governor John Winthrop, Jr., of Connecticut, offered to make a journey on his knees to Boston, to plead in behalf of the Quakers with the magistrates.

Other characters of renown were that Connecticut clergyman-pioneer settler, the Reverend Thomas Hooker; debonair Governor Sir Harry Vane, and Lieutenant Governor William Stoughton, America's true Witch-Finder-General; four generations of the "Mather Dynasty"—Richard, Increase, Cotton, and Samuel, the last a star of lesser magnitude than others of his ancestral kin; Governor Phips, plethoric with a mixture of treasure-trove and pride, and hangman of witches; the New England Pepys, (Samuel Sewall); Peter Faneuil, that Huguenot of Huguenots; Benjamin Church—not the Cambridge Benedict Arnold, but that unrivaled Indian fighter, born and bred in Plymouth; later of Duxbury; Will Turner, the Baptist, who in his death at the Falls Fight at Turner's Falls, dragged down Indians by the hundred; and, not least, the Reverend Thomas Prince who unceremoniously prayed the avenging French fleet into the sea, saving the entire sea coast from destruction.

Then came the Tory Governor, Thomas Hutchinson, who both made and wrote history, and, as the Revolution dawned, the fiery James Otis, Jr., born in Barnstable and practicing law in Plymouth; the political agitator-cousins, John and Samuel Adams, who were of Welsh stock; the haughty, rich, but ever loyal "king" Hancock with fifty caparisoned horsemen clanking ahead of his carriage, and so unpopular, alive or dead, that it took Boston until 1915 to erect a memorial bas-relief. Paul Revere, the patriot, rode as cheerily over three hundred and fifty miles of country to Philadelphia as he did during that ten-mile midnight gallop

to Lexington; yet he was not appraised at his real worth. Though ever at the beck and call of colonial leaders, he was unrewarded and even ignored, save as he commanded with Captain Peleg Wadsworth of Plymouth in the unfortunate Penobscot campaign. Of Dr. Joseph Warren, his warm friend, the British General Howe said his death was worth as much to the English cause as that of one thousand Continentals. Captain John Parker at Lexington fearlessly started the war ball rolling by proclaiming to his men arrayed on the village green "If they want a war let it begin here." He said to his life-long neighbors, as they faced the Red-coats on Lexington Common, "The man who quails, I'll shoot in his tracks."

Although from the beginning always ready for the fray, physical weakness had naught to do with his fighting strength. Within six months Captain Parker died of consumption.

In the van of the Revolutionary conflict was Colonel William Prescott, the first American to stare into the eyes of a British grenadier—to that hireling's swift undoing—and Franklin, peerless both abroad and amid his American fellows. These latter patriots, being mainly New England born, of Pilgrim and Puritan stock, manned the Ship of State with undivided hearts and lives.

New England, from the very nature of its history, must ever be the sacred shrine of our continent. Disintegrating forces that compelled its pioneers to brave the sea, the wilderness and the savages, together with their self-centered environment, produced a people who challenge our earnest thought. Time's magnet, that for years has irresistibly drawn the lover of ancestry and history across the Atlantic, from the New to the Old World, is century after century increasingly magnetizing and haloing Plymouth Rock, meeting house, burial ground, and battlefield.

These Colonial and Revolutionary memories are none the less sacred, though o'ershadowed by the terrific loss of life and blasting devastation wrought in the World War,

that began in 1914 and ended with the Versailles Armistice signed by the Powers at Paris, June 28, 1919. Thus was war-seed sown during two preceding centuries harvested in the twentieth century. This upbuilding of the race, on both continents, meant virile preparation for the gigantic struggle, in 1920-1921, to throttle Imperial and Trade control, merging the greater interest in universal coöperation.

Macaulay sounded the depths of both Pilgrim and Puritan character when he wrote:

"They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with Him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. They recognized no title to superiority but His favor; and confident of that favor, they despised all the accomplishments and all the dignities of the world."

And again Macaulay pithily moralized:

"No people who fail to take pride in the deeds of their ancestors will ever do anything in which their posterity can take pride."

All researchers in Plymouth history are under weighty obligations to Governor Bradford's active brain and deftly-driven quill; yet even on the pages of this ideal-governor-statistician those fine notes of minor happenings among the Pilgrims are occasionally mixed. Although December 21 is generally given as the date of the landing on Plymouth Rock, the question still obtrudes whether it was December 20, 21 or 22. While the uncertain dates are few, the fundamental historical facts in Plymouth-Land are by record as solidly foundationed as Plymouth Rock itself.

On April 5, or ten days later (April 15 new style) the

Mayflower\* weighed anchor for the homeward voyage, and on May 6, or in twenty-six days, this ship, The-Craft-of-Destiny, reached England after an absence of two hundred and ninety-six days.

The history of Plymouth would be unwritten unless references were made to the in-tying of the Bay-Town and the Puritans with the Olde Colony and the Pilgrims, whether in imbrogllo, religious discussion or matters of mutual interest to each settlement. Examples of these close relations were seen in the Witchcraft and Quaker episodes, the Indian problems and the treatment of Roger Williams—that first American Baptist who was settled as pastor in both colonies; Ann Hutchinson; Governor Harry Vane; Samuel Gorton; and other persons and subjects that proved to be bones of contention. These episodes strained and occasionally sundered the heartstrings of Pilgrim and Puritan and their descendants in aggravating fashion.

The two main settlements along the New England coast, the Olde or Plymouth Colony and the Olde Bay (Salem and Boston) would have had a sorry time struggling to their feet and gaining final independence as states without the aid of the twelve other sisters in the group.

First of these was Rhode Island, a veritable City of Refuge throughout its borders. It was bounded on the south by Block Island Sound, on the east by Narragansett Bay and on the North and West by a wilderness. Considered as obstreperous for refusing to join the Sisterhood, Massachusetts and Connecticut had to threaten at first coercion and then absorption.

Vermont hesitated to the last and New Hampshire seemed to be the changeable, non-royal or royal state, as the cap at the time chose to fit. Maine was sold over the bargain counter and freed by Massachusetts in 1820. Con-

\* Lacking but thirteen days of the fastest 'cross ocean sailing record of thirteen days eight hours made by the clipper ship Dreadnaught from Sandy Hook to England in 1859. The snub-nose, short-circuit-built Mayflower with this excellent time showing, speeding homeward, redeemed that long-drawn-out oncoming.



necticut, founded on the Bible, loving law and righteousness that were "True Blue" and as a colony utterly ignorant of the alleged and spurious Blue Laws penned by the Tory, Peters, was steered in her course by that charter for a while hidden in Hartford's hollow oak.

In the middle region the grandly grand Empire State, long a battlefield in its entire length and breadth, with little old New York, now the Imperial City of the Western World, played well its part. The Jerseys, East and West—the separating line sharply drawn in this revolutionary battle state—furnished the nursery ground for the faith of the Friends, under William Penn, before he crossed the Delaware and richly anointed the great state of Pennsylvania (Penn-Sylvan), where, unmolested by Indians, Quakerdom flourished like a green bay tree.

Delaware had seen the second coming of Norsemen, descendants of those eagle-capped sea vikings who slew the Skraelings and built towers and amphitheatres in the Olde Baye State, nigh to one thousand years ago.

"Maryland, my Maryland," the only state in the group with kingly powers to create nobles and coin money, founded by Lord Calvert, the descendant of a Netherlander, was a vastly improved second over his rejected Avalon. Maryland, the Roman Catholic state, permitted the entrance of the Puritan camel, head and shoulders, with the result that the State was stolen by the Puritans.

Virginia, the Old Dominion, that saw the first permanent settlement of Englishmen in America at Jamestown in 1607, shortly prior to that at Pemaquid, and clung to kingly régime until Cromwell brought her up with a round turn, has ever been a wonder State, ablaze with tragedy and patriotism. In the Carolinas, North and South, coralled by hardy pioneers who grappled with the wilderness with the zest of crusaders, one finds Archdale, the Quaker, exercising a firm, fair rule over these rough reclaimers of the land. There was great fighting in these twin states, along coasts,



rivers, and amid their mountain defiles. Politically in the Carolinas also John Locke and Lord Shaftsbury were doomed to see their phantasy, represented by the Margravate of Azilia, vanish.

In Georgia, the Gateway of Freedom for the unfortunate prisoners for debt, the German Salzburgians set up their ideal Ebenezer. Here evangelism brooded o'er that first orphan asylum under the Wesleys, John and Charles. Here George Whitefield first stirred the populace and then the entire country with the eloquence of an archangel. In Philadelphia he magnetized Benjamin Franklin. On Boston Common he held in one group more people than were in the town census.

As ever in the history of the race, war, turmoil and strife gave telling blows, and in America turned the lane for Pilgrim and Puritan, leading to Freedom Land. Aside from Indian imbroglios, which often flamed into wars reputable in size, but disreputable in act, New France claims first place as a war maker, in the seventeenth and eighteenth centuries. The subjugation of those French forts and the forcing under of the Jesuits absorbed a goodly share of our forefathers' time, thought, treasure and blood.

Surveying previous history, one notes that the fifty odd trailers after Columbus had sailed the awful Sea of Darkness then peopled with imaginary horrors, wandered in deserts, futilely searching for Fountains of Youth, and for virgin gold. They found instead the ten-thousand mile broad Pacific, rivers of enormous length, and fertile valleys as well as alkaline ravines of death. All these, marking deeply our land, blazed the way for the Pilgrim and Puritan and their descendants. By the map makers—a group of a score or more—headland and bay, river and mountain, were painstakingly transcribed for the enlightenment of present and future generations.

Other picturesque characters figured in this great procession for the advancement of the race; the buccaneering

Admirals, Drake, Hawkins, Frobisher and Gilbert; the tireless colonial backers, Raleigh, Popham, Sandys and Coligny, whose representatives on the spot were well exemplified in Captain John Smith and the long list of sea captains and adventurers from France, England, Spain and Holland. The blasting blight of witchcraft, the beginning and death of slavery, newspaperdom, piracy, the daily life in and out of the home in different sections of the land, are all elements in the final American Composite.

Not always shapely, nor of fair colors, are the foundation stones in our Republican structure. Many facts therein make those on both sides of the ocean shudder and shrink, yet truth will bear neither veiling nor curtailings. English-speaking nations are today merged in a bond of unity all the stronger for a lurid past.

Minor details of the coming of the Pilgrim and Puritan may smack of tedium as compared with crises that stand as monuments in our country's history, from the landing of Columbus on Cat Island Point to the present hour. Nevertheless, seemingly insignificant details in the lives of our forefathers, as with mankind in general, often contained seeds of potency that grew to mighty happenings.

We have not ignored the testimony of handwriting. If one admits the existence of a law of chirography, the personal characteristics of full two hundred of New England's founders are shown in their facsimile autographs scattered through this work.

He who writes of the men who in America first separated Church and State must perforce recognize in large measure the Pilgrims' life in England and Holland and the leadings that developed what was in reality a cosmopolitan experience that uniquely fitted them to be nation builders. Records in the home countries are rich in accurate information of the beginnings and growth of this wonderful people. It takes nothing from the marvelous history of the Pilgrims, struggling to change a bleak New England coast into a Land

of Promise, to trace the beginnings and wanderings before they were packed in the stuffy, cramped quarters of the Mayflower. *In fact, the story across the sea on which in the aggregate so little has been written, is entrancingly magnetic.*

One bases trustworthy information of the Pilgrims in America mainly on five notable sources:

"Bradford's History of Plimouth Plantation," written first in 1630, after having been kept in manuscript two hundred and fifty years, was dragged from the shelves of Fulham Palace, some seventy-four years ago, and finally presented by the English Government to America in 1897;

"Mourt's Relations," accredited to William Bradford and Edward Winslow;

The letter of the Dutch secretary Isaac de Rasières, who wrote from Manhattan to Holland, where the original is on file, a graphic account of social conditions in Plymouth;

Nathaniel Morton's "New England Memorial," written in 1669;

The lost records of John Pory of Virginia, written in 1622 and recently found.

When one wanders far afield from the above five authorities on early New England life, however interesting, he often edges the Realm Unauthentic.

Drifting to us through the Puritan colony and the quill-crazed European visitors during Pilgrim times, comes a wide range of statements frequently zigzagged by biased intellects, which, even after being thoroughly sifted, should be taken well salted, though containing kernels of truth. The writer on historical matters, probing the past, finds solace in Boswell's words:

"I have sometimes been obliged to run half over London in order to fix a date correctly, which when I had accomplished I well knew would obtain me no praise, though a failure would have been to my discredit."

Nathaniel Morton was secretary of Plymouth Colony from 1647 to 1685, the year of his death. Thoroughly im-

bued with the spirit of the times, Morton was during life and, in fact, is considered today an authority on affairs in Plymouth. Morton was the son of George Morton and came over with his father in 1623 at the age of eleven years, living with his uncle, Governor Bradford. Nathaniel Morton's history has earmarks of poaching from his Uncle Bradford's book of the "Plimouth Plantation." Doubtless the good Governor was glad to see his nephew interested in the terrestrial as well as the celestial.

English ancestry, unsullied by the presence of the Bar Sinister in one's armorial crest, lifts the owner (if he lives abreast of the best that was in his forbears) into the front ranks of the elect of earth. A descendant of the Pilgrim and Puritan can claim all the prestige of the Mother Country, so rich in art, literature, and science, with the reinforcement of his ancestors that came from dwelling long in the federal Republic, and, in addition, may glory in the fact that he is an American of Americans. Nevertheless, he who would be a good son of his father and a worthy descendant of his ancestors must be better than they, for he is heir to the ages.

It has taken three centuries for the world to get the right perspective on the awakening of Christian Europe by Erasmus, Calvin, Luther, Zwingli and Knox, the widespread circulation of the Bible in modern tongues, the sowing, sprouting and harvesting of Nonconformity, and, through the long line of discoverers, to lift the shadows that for fifty centuries and more shrouded the Western Hemisphere, making it a center seed-bed for the dissemination of a faith that brought man in direct contact with the Creator.

The map of Cape Cod shows the anchorage ground in Provincetown harbor from which the Pilgrims first landed: Clark's Island, Patuxet (Plymouth), The Gurnet, and in the foreground Thomson's Island, Squantum and Dorchester Heights, centering the seventy-five islands of Boston's harbor, where Myles Standish made that treaty with Massachusetts Indians in the name of their chief, Abbatinewat. Later the



building of the fishing huts on Governor's or Thomson's Island, gave the Pilgrims the right to claim priority of occupation of Shawmut — Boston — over the Reverend William Blaxton, the Bay City's accredited founder.

There are those today who ask what have the Isle of Thanet, the Manichean sect of Paulicians, the Novatians, Charles Martel, Charlemagne, and William the Conqueror to do with the Pilgrim and the Puritan? It is now seen clearly that the Magna Charta, certain Kings, the Henrys and Edwards, including the Puritan King, Edward III, Bloody Mary, Elizabeth, the ever-present Pope, the monarchs of Germany, France and Spain, the Huguenots, and the Netherlanders were mighty factors in the long story.

But why these others of the Old World and of the New — Columbus, DeSoto, and the Spanish adventurers, who desecrated, ruined, rioted, and reveled in blood, and fondled loot? In what way and to what extent did Drake and Raleigh's expeditions and the Roanoke and the Jamestown settlements affect the great drama of Puritanism, which was staged when Europe was mainly in swaddling clothes and America a wilderness given over to wild beasts and streaked with "painted hunters?"

Our answer is, that it is by tracing the connecting threads of history backward into far away mists, and still backward to sources murky with ignorance and seemingly labyrinthical that we see how, when followed to the beginning, details of insignificance are lifted to keystone importance.

If one closes brain, eye and ear to perspective and retrospect, thus sacrilegiously dethroning a veritable Call of the Soul, the Pilgrim and Puritan picture has no background; the circle is a broken one; the zenith of the glorious present has no sunrise. The Pilgrim and Puritan spirit is the weld of Americanism. As in the acetylene torch which saws through steel beams or unites them as strongly as original strength, many elements combine both to make a flame and to secure permanence, while foundationing integrity and



progress. Prior to the Magna Charta and to this present hour the course of Puritanism has been unswayed by sophistry or specious argument. The lash, the wheel, the scaffold, and the stake were as naught in its presence. Those of Pilgrim and Puritan blood, true Americans to the manor born, with flashing eye and undaunted spirit today, if they live level to their faith, triumphantly face the fountain head of Puritanism, and reverently thank the Supreme for their ancestry.

No rights of primogeniture hamper an American. Our heritage of fibre, quality of mind, marrow, and nerve has come direct from the Fathers.

Three centuries in America throb faster, soar higher, delve more deeply than thirty dead and alive centuries of lands without letters. A quick country is this of ours, kept going by the indomitable spirit of freedom and progress unhampered by kingcraft and priestcraft!

Scattered among the large number of illustrations in this work are woodcuts of the fourteenth and fifteenth centuries, the quaint originality of which may hold greater charm than the more artistic productions of later times. Some pictures made in 1920 and 1921 show that the candles of memory and appreciation still brightly burn, even casting beams to earth's ends. The author has attempted to condense and bring into clear vision a wide range of material bearing directly and indirectly on the history of the two Colonies of Plymouth and the Baye, the "Old" and the "New," their outstretchings and the country into which they stretched. He has acted in the belief that a large number of Americans through blood relationship, patriotism or curiosity are interested in a people unique among peoples of the earth and of the New World in which they chanced their all.

Only general references are given in this work to substantiate well-accredited facts, avoiding tiresome details. The work is not cumbered with lists of authorities and references. Reliance is placed on the cross index to check and facilitate

their finding. In this radical departure from the usual form of historiography the author would remind the critic that this history is written for youth as well as age, for the masses as well as the scholar. Even as the modern newspaper contains on its pages illustrations and text matter of no interest whatever to miscellaneous readers, so such portions of this work as seem in ill accord may interest an appreciative few.

The historical matter used in "The History of the Pilgrims and Puritans, Their Ancestry and Descendants"\* has been obtained from so many sources and covers so wide a period of research (some twenty years) that it is impossible in all cases to give specific credit; but illustrations of Bacon, Boughton, Burbank, Coffin, Cope, the Curtis Publishing Company, Darley, Drake, Ferris, Fiske, Hanks, Hart, Harper, Houghton Mifflin Company, Jones Bros. Publishing Company, Lossing, New England Mutual Life Company, Ogden, Old Colony Trust Company, Page, Ridpath, Savage, Scribner, Scudder, Schwartze, Silver Burdett & Company, The State Street Trust Company, the Shawmut Bank, Wilson, Windsor, Woolfall, Wright, and many others have been drawn upon, and often repeatedly, with great appreciation. A number of photographs were taken in Holland especially for these volumes.

The collection of photographs, covering the entire route of the Pilgrims through England and Holland from the time of the first breaking out of this religious insurrection to the hour when the one hundred and two cast off moorings at Plymouth, headed for the New World, has been most generously augmented by the editor, Dr. William Elliot Griffis, who, in his numerous trips over this historic ground, has made a most unique and rare collection of illustrations.

The author hereby extends his thanks to Victor Hugo

\* Statistics record that there are today more descendants of the Pilgrims and Puritans west of the Hudson River than dwell between that river and the Atlantic seaboard and that Americans who trace their ancestry to the Pilgrims and Puritans aggregate fourteen to twenty millions.

Paltsits, Chief of the American History Division and Keeper of Manuscripts, New York Public Library, who also has charge of the general exhibitions of that institution, for permission to duplicate the choicest specimens from his most complete exhibit of Pilgrim and Puritan literature of the fourteenth, fifteenth, sixteenth and seventeenth centuries, as well as photographs taken in Holland and England.

In the opinion of historians, no such valuable collection was ever before shown as this special exhibit which was on view for six months, and seen by upward of 132,000 visitors.

The opportunity to place in every library and in every home a duplication of many of these rare treasures, which will probably never be gotten together again, is keenly appreciated by experts who have seen the portion of the work devoted to this collection.

## EDITOR'S NOTE

In completing his labors upon the manuscript now turned to print and ready for the public, the editor desires to return his thanks to all who have assisted him with suggestions, encouragement and sympathy. More especially he would express his appreciation to the members of the Advisory Board:

CHARLES FRANKLIN THWING, D.D., LL.D., Litt.D.,  
President of Western Reserve University.

REV. WILLIAM E. BARTON, D.D., LL.D., Pastor of Oak  
Park Illinois Congregational Church.

O. P. GIFFORD, D.D., Pastor Emeritus, The Baptist  
Church, Brookline, Mass.

WILLIS FLETCHER JOHNSON, A.M., L.H.D., The New  
York Tribune.

REV. NEWELL DWIGHT HILLIS, D.D., L.H.D., Pastor  
of Plymouth Church, Brooklyn, New York.

who have so liberally shown their confidence and assisted him in their correspondence.

After ten visits to England and Holland, the last in the time of the Tercentenary Celebration of 1921, and often in the footsteps and among the documents left by both Pilgrim and Puritan, he feels that the great work of Joseph Dillaway Sawyer is destined to long life, to acceptance with scholars and to popularity with the general public on both sides of the ocean. The author has given both the lights and the shadows of a wonderful story of human struggle and achievement.

WILLIAM ELLIOT GRIFFIS.

*January 12, 1922.*





## CHAPTER I

### PURITAN AND PILGRIM FOUNDATIONS

"We have an advantage over all other nations in being able to trace our history from the beginning: we have no fabulous age, but it has more romance than any other."

**I**T may be humiliating for the Dutch-Scotch-French-Huguenot-English-American, composite of varied ancestry and proud of his descent, to acknowledge that the unshackled Saxon in the fifth century inaugurated in northern Europe the advance steps of political and religious freedom. When he recalls the Puritan spirit blazing forth later in the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth centuries, his drooping pride is revived. Then he rejoices that he himself springs from those Saxon tribes emigrating from Northern wilds of the European Continent unreached by missionizing Rome, but in time civilized and evangelized far beyond earliest antecedents.

Overridden by swarming hordes, the Britons fled into the mountains, or over sea at the onrush of foreign invaders. Thus by his advent the forceful Saxon repaganized with the worship of Thor and Woden a land that far-reaching Rome had previously Romanized.

The wider perspective of the twentieth century necessarily makes historical events of the past clearer than when hazed by those human pyres and civil, religious, and baronial wars which once ravaged and rent our fair Fatherland.

In that hour when the heathen Saxons, Hengist and Horsa, are credited with having reached the Island of Thanet, County of Kent, 449 A.D., Britain began to retrograde into black clouds of Paganism. Yet Hengist and Horsa taught our race self-assertion. Thanet is practically

mainland projecting into the sea, today flanked and gated by Ramsgate and Margate. In the World War of 1914, this Isle-of-Antiquity renewed its earlier prestige as a true Isle of Mars, but a mile or more in the air, through-warring escadrilles over blood-soaked soil, where a thousand years ago Saxon, Dane, and Kelt clashed in mortal combat.

To be *First* is the slogan drilled into the ears of childhood, heard daily along the path, and echoed back from Hills of Eternal Night, as lengthened days and fulness of time drag with magnetic force the mightiest over the edge of the world into the unknown! As the American tourist seeking for the first landing of a free people on Britain's soil clambers up this shore front of the Kentish coast that holds the sea from eating away the Isle of Thanet, he stands on consecrated ancestral ground. From this Isle of Thanet, crept English Freedom on all fours, until the sunlight of truth dragged it to its feet so that in later centuries its true expression might shine forth in Pilgrim and Puritan, who with bared frontlet faced and defied the world on Plymouth Rock and Bunker Hill.

On this same Isle of Thanet, in 597 A.D., some one hundred and fifty years after the coming of the heathen, Augustine and his monks landed, bringing the Story of the Cross as seen through the eyes of Roman tradition to the Anglo-Saxon King Ethelberht and Queen Bercta.

Before the year 500 A.D. one finds those far away ancestors of ours developing the Town Meeting plan of government, including in the scheme that true principle of nation building—representation by delegates from different tribes. Thus was formed a rudimentary parliament during that time usually called the Dark Ages, from 476 A.D. to 1453, a method of government which over a thousand years after that first coming of the Saxon was to be tried in greater detail and with phenomenal success on the shores of the New World, through the Cavaliers of Virginia, the Pilgrims of Plymouth and the Puritans of



THANET.



PLYMOUTH.

TEN CENTURIES SEPARATE THESE TWO STEPPING-STONES TO FREEDOM OF  
THOUGHT AND ACTION.



Massachusetts Bay. Up to that hour when the Kelt was driven from his home, nation building in the main, as exemplified brilliantly in Persia and Rome, had been but of two kinds, and always foundationed upon war. In the Orient, as



MAP OF BRITAIN 449 A.D., SHOWING THE ISLE OF THANET.

it is usually represented, this too often meant slavery and vassalage to the conqueror and attachment to the fountain-head or chief ruler of great bodies of land and enormous masses of people, who were ever afterwards tributary slaves laboring for steel-hearted, iron-shod rulers. Thinkers occasionally cogitated revolution, but they rarely attempted action. Both money and power were gripped in the hands of the conquerors, while a groveling humanity was chained to the chariot wheels of a military machine.

A thousand freemen, gifted with those prerogatives ever vouchsafed to the free, could and did vanquish an hundred thousand vassals, as the world's history proves again and again. We of New England stock recognize the same dominant spirit aflame when our ancestors crossed purposes and weapons with the League Indians, or, in protest against outraged law, threw down the battle-gage in the Revolution.

Though Rome stopped short of representation through delegation—that emperor-curber and foe to centralization and unstable nation-building—it judiciously added to Oriental methods of conquest as exemplified by Persia, a mighty incentive, when it said to the inhabitants of every captured province and country: “You are now Romans, and entitled to many of the privileges that become your high estate.”



AUGUSTINE BRINGING THE STORY OF THE CROSS TO THE ANGLO-SAXON KING ETHELBERHT AND QUEEN BERCTA ON THE ISLE OF THANET.



These privileges forced the man, whose sire or grandsire had been destroyed in battle, to kiss the hand that ruthlessly used and still threateningly gripped an uplifted blood-dripping sword. In time if need be the man, not only conquered, but



THE SAXON KING  
ETHELBERHT.

conciliated, was ready to lay down his life for a nation that deprived him of his independence and birth-right, but as an offset allowed him as vassal to pose to the world as a Roman.

Sedition, when the time was ripe, thrived powerfully, drawing its disintegrating force from Rome's denial to the conquered of the secret of an evenly balanced government—*representation by delegation*. Thus centralized beyond the limit of human endurance, perhaps the mightiest Empire of proved record on

which the sun ever shone began to crumble beyond the power of permanent reconstruction. In the act of pensioning, in the year 324, "Little Augustus," many students of the rise and fall of nations see the beginning of the end of the greater Roman Empire, which was originally composed of robber races, camping on the Palatine, oldest of the seven hills, and marauding their fellows near and far.

As man has traced that vital feature of the Pilgrim organization, the Town Meeting, with a representative delegation issuing therefrom, to the Teutonic immigrants into Britain, so, as he turns history's pages to find the continuous life-giving element of Pilgrim and Puritan in their underlying moral and religious life, he reaches Armenia as a fair starting-ground. In the time of the eighth century we see the Manichean sect of Paulicians entering Thrace, swarming across Bulgaria as Bogomilians, or men of prayer. Later came the Catharii or Cathari, descendants from Novatians of

the second century. These were true embryonic Puritans.

The deadly contest for religious liberty, as exemplified by the execution of these Catharii, or Purifiers, in the eighth century, and then for a thousand years in every European country—including the onslaught of Innocent III—continued over sea to America, notably in the massacre of Huguenots, in their Florida settlement in 1565. This act on American soil in vindictive bitterness, unrighteous slaughter, and devilish torture led the massacres of the world for centuries.

The principles of these straight-laced, long-visaged Catharii clashed, tooth and nail, with the hierarchy of ancient Rome. Not believing in transubstantiation, they frowned also not only upon frivolous amusements, but often on innocent enjoyments. They carried as demure and sombre faces and as general an air of piety as New England Pilgrims or Puritans entering their steeple-houses on a Sabbath morning. The progressivism of the Novatians (Men of Prayer) of the eighth century, antedating by nearly six hundred years the more pronounced protesting anathemas of that reformed friar of the Augustinian order, Martin Luther, crossed the Balkans and reached well into Italy and southern France.

The twofold golden thread, that binds the eighth century to the twentieth, in its thousand years and more of life tenure, was crossed and recrossed scores of times, was buried for centuries in darkness, and again glinted in the sunlight, yet ever remained gold of highest purity. The strand of civil freedom that stretched from these wild northern tribes, by way of Britain's Rock of Thanet, edging the County of Kent, to Forefathers' Rock in Plymouth Harbor, and the coeval strand of religious liberty that united the Catharii of Armenia of the seventh century and our Pilgrim and Puritan Forefathers was never broken. The Pilgrim held to a true gospel succession, if not to one more or less apocryphal, called "Apostolical." Governor Dudley founded at Harvard a lectureship, in active operation until recently, to

prove the validity of Congregational ordination, from which sprang a notable literature.

"Coming events cast long shadows before." When Charles Martel, "The Hammer," in the fall of 732 A.D. turned back the deluge of Islamism and defeated the Moors at Tours, he followed the victory by driving the Arabs from France. Charles Martel thus silenced the cry of "Allah! Allah!" in France and made clearings in the thicket of Roman Catholicism for the coming of Puritanism, the parent of Separatistic Congregationalism.



CHARLES MARTEL WHO MADE WAY FOR PURITANISM BY DRIVING THE MOORS FROM FRANCE.

With Anglo-Saxon England, the Drama of Life—with William the Conqueror as chief actor—in the year 1066 was lurid with tragedy. The dying monarch, Edward the Confessor, forced to his death by both sin and time, gave his kingdom to the Norman Prince.

So said the Prince—but it required the death of King Harold and the rout of his army at Hastings, of which Battle Abbey is the memorial, for England to vote "Aye," and accept William the Conqueror as their king, crowning him on Christmas Day, 1066.



WILLIAM THE CONQUEROR.

It was full two centuries from the day when the Norman Prince stepped on Britain's soil to the hour when arrogant King John yielded his crown to Pope Innocent III, through his representative, and this act flung wide the door through which English nobles





BATTLE ABBEY.



H A R O L D.

*Second Son of Godwin Earl of Kent, in 1063, seized the Crown Sep. 3, 1066. Will. Duke of Normandy made a descent upon the Coast of Sufsea, with a great Army, to claim the Crown of England; came to an Engagement with Harold, 14 Oct. who was killed on the Spot, and his Army entirely defeated. He was bur. at Waltham Abbey in Essex.*



EDWARD The Confessor

thronged, demanding and obtaining the Magna Charta.

This victory of the nobles, aided by Archbishop Langton, on the meadows of Runnymede in 1215, heralded the dawn of civil liberty, followed by that mighty war of the Barons from 1262 to 1276. Could the Pope have reached Archbishop Langton the prelate would have lost his head.



KING JOHN SIGNING THE MAGNA CHARTA.

Only a pen scrawl above the seal of the king made the provisions of the Charta law, but the text on the parchment purports to settle the rights of Englishmen to breathe and have being and to give a square deal for 800 years. Royal arrogance, the dogma of the Divine Right of Kings, insurrection, feuds, and persecutions swung the law off base innumerable times.

Centuries of legal thought have never coined a stronger freedom-edict than that one thrust into the very centre of the Magna Charta in the thirty-ninth and fortieth Articles in





KING JOHN OFFERING HIS CROWN TO ROME.

1215, thus summarized: "*No man shall be deprived of life, liberty and property save by due process of law.*" This was the article which Reverend Nathaniel Ward (or Warde) of Ipswich chose wherewith to front his "Body of Liberties" when, at the behest of the Puritans, he wrote their code of laws.

A handwritten signature in cursive script, reading "Nath Ward". The signature is written in dark ink and is positioned centrally below the text of the first paragraph.

The Puritan belongs to no age or clime because he is the man seeking the reality beneath the symbols, under which religions sooner or later often are buried. The word "Pharisee" means Puritan, and if the New Testament view—only one phase of history—prejudices us against this particular Jewish sect and the Puritan traditions, it is but to show the dangers into which the noblest human spirits are apt to fall through over-earnestness.

A thousand years or more later the spirit of Puritanism strongly influenced the world in widely different periods and over a vast territory. This is shown in upheavals during the reign of such representative monarchs as Charlemagne on the continent and Alfred the Great in England, later clashing with Gregory XI, that last French Pope, who occupied the Papal chair from 1370 to 1378. Wyclif, Latimer, and their followers formulated and intensified the faith which flared forth in the Reformation. In these early upheavals the truth seeker partially discerned the signs of the times, which later were traced in letters of living light, for the entire world, by Pilgrim and Puritan, who lived well up to the "Line-upon-line; precept-upon-precept" theology forecast by their antecedents of whom the prophet Isaiah wrote. (Isaiah 28-10.)

Those progenitors of the Gainsborough and Scrooby Pilgrims met blood-curdling issues, but were spared blood letting and the ravages of the Holy Inquisition. In spite



THE NOBLES DEMANDING THE MAGNA CHARTA.



of the desire of Edward II to hand the same treatment to England, this insult to manhood invented in Southern Europe never crossed the Channel and many an Englishman's life was spared and harassed souls rejoiced.



PHILIPPE AUGUSTE II.

a head the Great Reformation, which in its turn, became a potent factor in bringing about the right to worship untrammelled by arbitrary forms—so successfully worked out with much tribulation of spirit in the New World by the Pilgrim and Puritan Fathers of New England.

Hard lines fell across the path of the men of the new faith on the Continent when, after ten years of expostulation with the Albigenses, Innocent III launched his crusade. It included also the Catharii, natural successors of the creed formulated by those Novatians who in the third century preached a kindergarten of Non-conformism. The Catharii were practically wiped out in the

Pilgrim ancestry centered the stirring events of this century of achievement, the grossly maligned thirteenth, which on the other hand some think the greatest of the centuries. These upheavals, surging over into the fourteenth and fifteenth centuries in varied form and force, thoroughly prepared the world for the coming of a developed Protestantism. Despotic feudalism and arrogant empire-founding were merged into a world of church building, in time forcing to



INNOCENT III.

MAGNA CHARTA

RECORDS OF THE

JUNE 15<sup>th</sup>

A.D. 1215

*[The text of the Magna Carta is written in a dense, historical script, likely Latin or Old English, and is surrounded by decorative borders. The text is arranged in two columns, with a central section at the bottom. The borders feature various heraldic symbols, including crosses, lions, and other medieval motifs. The text is framed by a decorative border, and the overall layout is typical of a historical document or manuscript page.]*

THE MAGNA CHARTA OF KING JOHN. SEEN THROUGH THESE TWENTY-SIX COATS OF ARMS, ONE RECOGNIZES THAT THE BARONS OF RUNNYMEDE AIDED IN TURNING THE "TIDE IN THE AFFAIRS OF MEN."



thirteenth century, as well as thousands of Albigenses, all early Nonconformists. As a zealous assistant, this Pope commandeered vacillating Philippe Auguste II of France, who left a trail of death and desolation and cost Europe many of her best subjects. Nevertheless, the spirit of the Catharii whose very name in Greek means Puritan, held. In fact, the Pilgrim Fathers heard a good deal about the Ketters or Catharii when in Leyden. Protestant heretics were usually spoken of by Dutch Romanists as "Ketters," the adjective being "ketterish."

Staked and flaming martyrs awakened the public conscience of Europe. During the forty years of the Holy Inquisition, starting and ending in the twelfth and thirteenth centuries, beginning with Aragon in 1197, and proceeding on a firmer and more terrifying footing, persecutions reached their zenith of horror in 1207. Thousands of intelligent French people were piled in heaps as burning logs, giving a realistic, blood-curdling warning to the horror-stricken, ignorant populace frantically seeking redemption from sin; more interested in an unknown than a known world and in a mystical future than a practical living present. The ground thus fertilized by human ashes served but as a seed bed to propagate a faith which bigotry, flame, gibbet, axe, block and basket could not destroy. This same spirit of persecution that had swept across Europe hovered for over two hundred years at England's barred gates before they were wide flung by the royal bigots of the fifteenth and sixteenth centuries. Then, as on the continent, martyrdom did but force man's conscience to attempt higher, broader and greater moral expansion.

In that same glorious thirteenth century, one sees the culmination of the power of a revived Roman Empire, which ruled the civilized world. Tables were turned. The Pope, who had ruled people, nobility, king, and emperor with steel-gloved hand, was transferred bodily to Avignon and during seventy years placed under the espionage of the

*Career of* BARNARD'S, *New Compleat*; *Authentic HISTORY of ENGLAND*:  
*WORK* Universally Acknowledged to be the Best Performance of the Kind, on account of  
 its Impartiality, Accuracy, New Improvements, Superior Elegance, &c.



THE ENGLISH KING, EDWARD II, WHO WAS BLOCKED IN IMPORTING THE  
 SPANISH INQUISITION.

kings of France who curtailed if they did not vitiate prerogatives which had been controlled by his Pope predecessors for centuries. Puritanism rose to higher levels.



SEAL OF SIMON DE  
MONTFORT.

That century of achievement, the thirteenth, auspiciously opening with the wresting of the Magna Charta from King John by the feudal lords in 1215, witnessed also that mighty war of the Barons, from 1263 to 1267. At Lewes in 1264 Simon de Montfort, Earl of Leicester, in his first creation of that initial House of Commons, "paralleled Cromwell's Naseby and George Washington's Yorktown,"—world-making events.

Epochs of vital import to our English nation, during a full five hundred years of its career had far-reaching results, inspired by the vital slogan, "Power delegated by the People to their representatives." Edward II, Puritan Persecutor, failed in his effort to drag the Spanish Inquisition across the Channel, thereby saving English Nonconformists from being torn asunder by embracing the Iron Virgin with her breasts of death-dealing spikes, or broken on the wheel, or from murder by the slow torture of dripping water in the death chair.

The Edwards, first and third, as well as a goodly proportion of the nobles, objected strenuously to religious dictation and to the arrogance of the Pope, who futilely sent his bulls broadcast to the English king and to the Bishops of Canterbury and Oxford University, objections which offset in great measure the persecutions interjected and fostered by Edward II. The Puritan king, Edward III, jeopardized present happiness and future glory when he signed the law that threw an Englishman into prison if he embraced in entirety the Roman Catholic faith. These





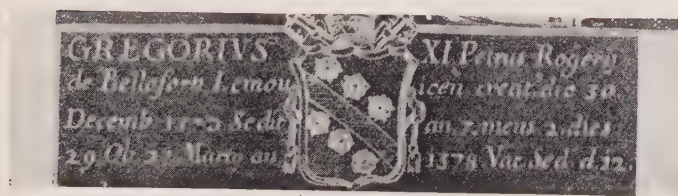
CHARLEMAGNE, BORN 742, DIED 814.



ALFRED THE GREAT.



GREGORY XI.



factors, coupled with the combative writings of the renowned Oxford professor, Wyclif, fanned into vigorous life Non-conformist tendencies which were then briskly honey-



combing the nation. They paved the way also for the Puritan uprising in England, which in the sixteenth century awakened into activity a hibernating continent. In 1525, or thereabout, one hundred and forty years and more after Wyclif's death in 1384, England shook off her apathy and grasped the Protestant life-lines thrown to a dying world by an Erasmus, a Luther, a Calvin and a Knox.

Puritanism in England dates far back of the Lollards, for one finds that the Flemish weavers at Oxford, fifty years before that blow for liberty was struck through the Magna Charta, had asserted their rights to worship as they willed.

Just as the fourteenth century dawned, the wave of excommunication centered about William of Occom, who aided that movement which blossomed into virile life, first systematically forcing the issue between no priesthood and free inquiry, as against sacramental ecclesiasticism.

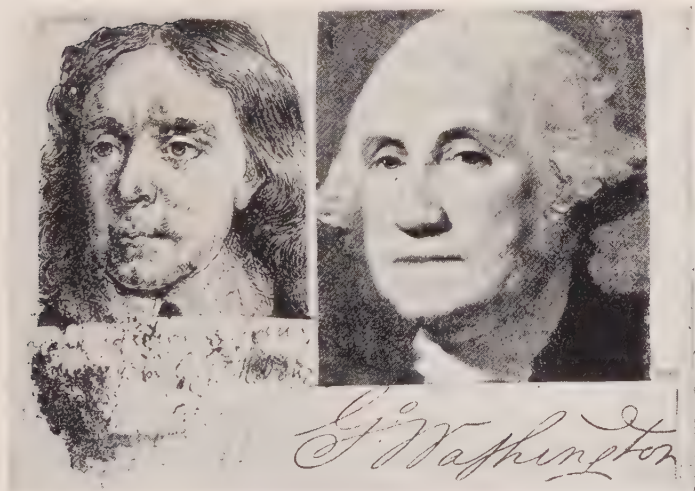
The influence of the martyr, Walter Lollard (founder of the Lollards, burned for heresy at Cologne in 1322) speeded Englandward. When John Wyclif of Oxford University became a Separatist, he found the Statute of Provisors of Edward III had sown Lollard seed





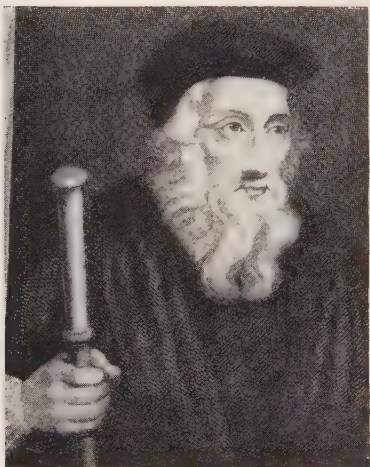


SIMON DE MONTFORT GAZING AT THE DEAD  
BODY OF PIERRE OF ARAGON. MONTFORT  
WAS KILLED AT THE BATTLE OF EVESHAM  
AUGUST 4, 1265.



A TRINITY OF EPOCH MAKERS.

broadcast, which under the Oxford divine's ministrations germinated into a bounteous harvest. These progressive Lollards of the fourteenth century, contemptuously termed



JOHN WYCLIF.

Babblers, were forerunners of the Reformers. They made the Reformation a possibility, giving to the world "Thoughts that breathe and words that burn."

Great was the work of that indomitable and conscientious John Wyclif, called the "Morning Star of the Reformation," in the Isle-of-Fate. He brought the Bible within reach of the common people of England, by translating it from the Latin. He printed tracts and excerpts for the needs of the weary hearted and sorely burdened, ministering to the brain and heart of thousands who craved higher religious expansion.

Sent by Edward III as a commissioner to Bruges in 1374, Wyclif argued Non-conformism with rare ability. Powerful Gregory XI was unable to injure the argumentative, radical divine, though he made strenuous efforts to counteract Wyclif's influence.

Well to the fore among early rebuilders of a Christianity based on a knowledge of the Bible put into the hands of the people are four scholars who have influenced civilization in its advancement; namely, Wyclif in 1382, Tyndale in 1525; Luther in 1534; Cover-



THROUGH THIS DOORWAY OF THE LUTTERWORTH CHURCH WHERE WYCLIF PREACHED WAS CARRIED THE BODY OF THE FIRST REFORMER WHO SOUNDED THE KEY-NOTE OF WORLD REFORMATION.



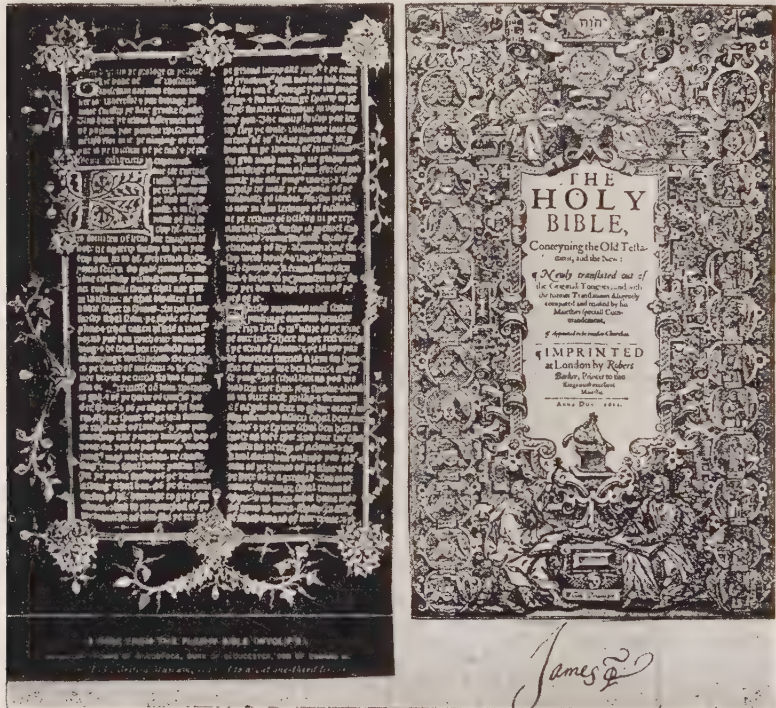
EDWARD III, THE PURITAN KING.



PARAMOUR OF EDWARD III ROBBING HIS STILL WARM BODY  
OF ITS JEWEL ADORNMENTS.



dale in 1535 improving on Tyndale's Bible at the command of Henry VIII. The Geneva "Breeches Bible," wherein the translator changed the time-honored fig leaf apron to modern bifurcated male apparel, not only circulated in Switzerland,



TWO ENGLISH BIBLES WHOSE POSSESSION AND READING GAVE ECSTATIC JOY TO MILLIONS AND SUDDEN DEATH TO SOME WHO READ THE WYCLIF VERSION.

but throughout Europe. In 1611, King James' Version was made by those forty-seven erudite scholars, well supplemented in our times by the Revised Version of the New Testament in 1881 and the Old Testament in 1885. It was the Geneva Version of the Holy Scriptures which the Pilgrims used almost exclusively, and in later times their descendants, until about the year 1700. Coverdale's translation, the first complete translation of the whole Bible into English, was published nearly two hundred years after Wyclif



Matthew 7.

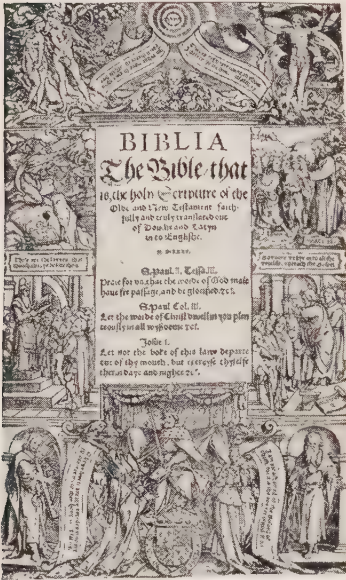
3 myȝe. And to hiȝ, if þe godis soue.  
 4 for þe stoues be wūd lodges. þe whi-  
 che angherende. And to hiȝ, it is tur-  
 ten, a man lūney not in bred alone.  
 5 but in euȝ wūd þat comey forþe  
 þe nouȝt of god. þane þe dūel toȝ hiȝ  
 in to an holy ate. þe sette hiȝ on þe ap-  
 6 poynt of þe temple. I sette to hiȝ. if þe  
 be godis sone. send þe donȝt. I sōph  
 it is writen. for to his anghels he  
 commanded. of þee. I þeȝ shul talke  
 þee in hondis. lest þeȝ aucture þe  
 7 lūte þe foot at a stouȝt. I sōne þu  
 shup to hiȝ. it is writen. þou shalt  
 not tēteu þe dūel þe god. I sōne  
 þe dūel toȝ hiȝ. in to a hū heu hū.  
 8 I shewede to hiȝ alle þe reuēnes  
 of þe world. I þe glorie of heuȝ. I  
 9 sette to hiȝ. alle þese thingis. I shal  
 spue to þee. if þou failende donȝt.  
 10 shalt wȝdepe me. þane þu sei-  
 de to hiȝ. So sathanas. forsoȝe it  
 is writen. þu shalt wȝdepe. I lād  
 11 þe god. I to hiȝ alone þou shalt ser-  
 ue. þane þe dūel sette hiȝ. I lo  
 12 anghels camen nȝ. I seruēde to  
 hym. I sōph. when þu hadde herde  
 þat þou was taken. he wente i-  
 13 to galilee. I þe ate of nazareth  
 lest. he cam. I dūette in þe ate of  
 14 nazareth. bi sūde þe sei. þe eudis  
 of zabalou. I of nephtalim. þe  
 15 it shulde be aūfild. þe dūug. þat  
 was lād. bi þe sei. þe pēte. þe lod  
 of zabalou. I þe lord of nephtalim.  
 16 þe wōde of þe sei. þe iordan of galilee  
 of þeȝe men. þe pēte. þat  
 17 dūette in derknesse. I sū. grett  
 18 lȝt. I men sitende in þe kūtȝe.  
 of þe thādȝe of deȝ. lȝt is spūge  
 to heuȝ. I sōne þu dūgan to  
 pēte. I lȝt. to þe penance. for  
 19 soȝe þe lūngdū of heuȝ. I shal  
 come nȝ. I sōph. þu walked by  
 20 þe sei. þe sei of galilee. I sū. two bre-  
 þeȝ. I sōph. þat is deȝ. pēte. I  
 21 audreȝ his broȝ. I sōne. I sōne.

in to þe sei. forsoȝe þe were. I sōph.  
 I he sette to heuȝ. come þeȝ. I sōph.  
 I þe sei. I shal make þou to be mid fisheres  
 of men. I sōph. I sōph. I sōph.  
 22 þeȝe sūeten hiȝ. I he goende forþe  
 þeȝe place. I sū. two oȝe breȝe. I sōph.  
 of zebede. I sōph. I sōph. I sōph.  
 23 I sōph. I sōph. I sōph. I sōph.  
 24 I sōph. I sōph. I sōph. I sōph.  
 25 I sōph. I sōph. I sōph. I sōph.  
 26 I sōph. I sōph. I sōph. I sōph.  
 27 I sōph. I sōph. I sōph. I sōph.  
 28 I sōph. I sōph. I sōph. I sōph.  
 29 I sōph. I sōph. I sōph. I sōph.  
 30 I sōph. I sōph. I sōph. I sōph.  
 31 I sōph. I sōph. I sōph. I sōph.  
 32 I sōph. I sōph. I sōph. I sōph.  
 33 I sōph. I sōph. I sōph. I sōph.  
 34 I sōph. I sōph. I sōph. I sōph.  
 35 I sōph. I sōph. I sōph. I sōph.  
 36 I sōph. I sōph. I sōph. I sōph.  
 37 I sōph. I sōph. I sōph. I sōph.  
 38 I sōph. I sōph. I sōph. I sōph.  
 39 I sōph. I sōph. I sōph. I sōph.  
 40 I sōph. I sōph. I sōph. I sōph.  
 41 I sōph. I sōph. I sōph. I sōph.  
 42 I sōph. I sōph. I sōph. I sōph.  
 43 I sōph. I sōph. I sōph. I sōph.  
 44 I sōph. I sōph. I sōph. I sōph.  
 45 I sōph. I sōph. I sōph. I sōph.  
 46 I sōph. I sōph. I sōph. I sōph.  
 47 I sōph. I sōph. I sōph. I sōph.  
 48 I sōph. I sōph. I sōph. I sōph.  
 49 I sōph. I sōph. I sōph. I sōph.  
 50 I sōph. I sōph. I sōph. I sōph.  
 51 I sōph. I sōph. I sōph. I sōph.  
 52 I sōph. I sōph. I sōph. I sōph.  
 53 I sōph. I sōph. I sōph. I sōph.  
 54 I sōph. I sōph. I sōph. I sōph.  
 55 I sōph. I sōph. I sōph. I sōph.  
 56 I sōph. I sōph. I sōph. I sōph.  
 57 I sōph. I sōph. I sōph. I sōph.  
 58 I sōph. I sōph. I sōph. I sōph.  
 59 I sōph. I sōph. I sōph. I sōph.  
 60 I sōph. I sōph. I sōph. I sōph.  
 61 I sōph. I sōph. I sōph. I sōph.  
 62 I sōph. I sōph. I sōph. I sōph.  
 63 I sōph. I sōph. I sōph. I sōph.  
 64 I sōph. I sōph. I sōph. I sōph.  
 65 I sōph. I sōph. I sōph. I sōph.  
 66 I sōph. I sōph. I sōph. I sōph.  
 67 I sōph. I sōph. I sōph. I sōph.  
 68 I sōph. I sōph. I sōph. I sōph.  
 69 I sōph. I sōph. I sōph. I sōph.  
 70 I sōph. I sōph. I sōph. I sōph.  
 71 I sōph. I sōph. I sōph. I sōph.  
 72 I sōph. I sōph. I sōph. I sōph.  
 73 I sōph. I sōph. I sōph. I sōph.  
 74 I sōph. I sōph. I sōph. I sōph.  
 75 I sōph. I sōph. I sōph. I sōph.  
 76 I sōph. I sōph. I sōph. I sōph.  
 77 I sōph. I sōph. I sōph. I sōph.  
 78 I sōph. I sōph. I sōph. I sōph.  
 79 I sōph. I sōph. I sōph. I sōph.  
 80 I sōph. I sōph. I sōph. I sōph.  
 81 I sōph. I sōph. I sōph. I sōph.  
 82 I sōph. I sōph. I sōph. I sōph.  
 83 I sōph. I sōph. I sōph. I sōph.  
 84 I sōph. I sōph. I sōph. I sōph.  
 85 I sōph. I sōph. I sōph. I sōph.  
 86 I sōph. I sōph. I sōph. I sōph.  
 87 I sōph. I sōph. I sōph. I sōph.  
 88 I sōph. I sōph. I sōph. I sōph.  
 89 I sōph. I sōph. I sōph. I sōph.  
 90 I sōph. I sōph. I sōph. I sōph.  
 91 I sōph. I sōph. I sōph. I sōph.  
 92 I sōph. I sōph. I sōph. I sōph.  
 93 I sōph. I sōph. I sōph. I sōph.  
 94 I sōph. I sōph. I sōph. I sōph.  
 95 I sōph. I sōph. I sōph. I sōph.  
 96 I sōph. I sōph. I sōph. I sōph.  
 97 I sōph. I sōph. I sōph. I sōph.  
 98 I sōph. I sōph. I sōph. I sōph.  
 99 I sōph. I sōph. I sōph. I sōph.  
 100 I sōph. I sōph. I sōph. I sōph.

ON THIS LEAF OF WYCLIF'S UNVERSED, QUILL-WRITTEN BIBLE IN THE LOWER RIGHT HAND CORNER ARE THE BEATITUDES. THE WORD "GUESS" USED IN PLACE OF "THINK" IS WRONGLY CALLED A YANKEEISM, WHEN IN REALITY IT WAS SHARED WITH THE WYCLIF BIBLE ALONG WITH OTHER QUAIN T TERMS.

wrote his Pleshy Bible. Luther's translation gripped the heart of the world.

The Lollards worked their way out of the entangling



COVERDALE BIBLE 1535 FIRST COMPLETE ENGLISH BIBLE AND ENDORSED BY HENRY VIII.

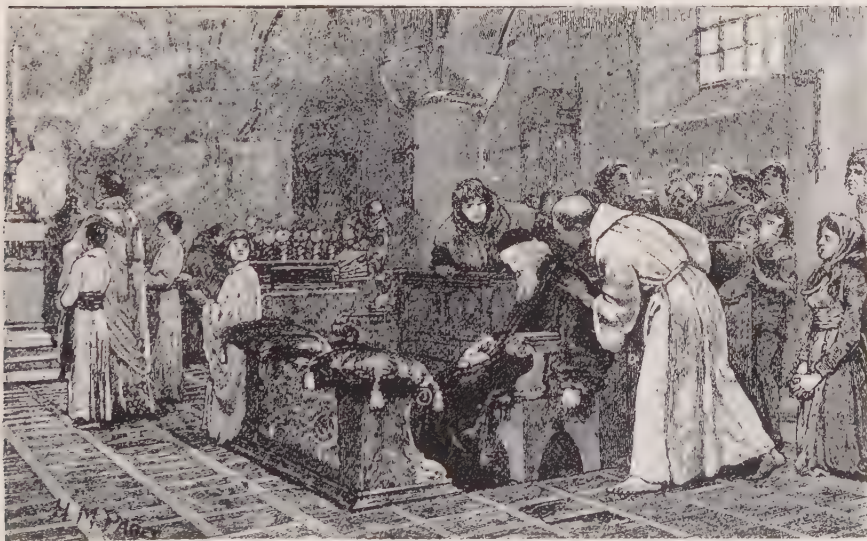
labyrinth of that Roman Catholic formalism, which, during the intervening centuries after the invasion of those Northern tribes, had missionized Britain. With staff in hand, these "poor preachers," so called from their general poverty, not from the quality of their preaching, tramped the length and breadth of the land. Wyclif was a true Father of Reformers. With a zeal outclassing the fervor of a crusader, he awakened to conscientious action the renowned twenty Reformers of England, Germany, France and Switzerland. Wyclif and his followers opposed much that the Greek Catharii, or Puritans of the eighth century had

opposed, such as transubstantiation and confession. Indeed, they went farther, and taught that kings should be independent of prelates, and that dominion was founded on grace. Wyclif in his radicalism denounced the Pope as Antichrist. Had this man of rare attainments been alive twenty-five years later, when Parliament, instead of advancing, retrograded, passing that unrighteous law to burn heretics, he would have gone to the stake with short shrift. The author of the Pleshy Bible, written some two hundred and twenty-five years before the King James translation, forced the Hand of Oppression. Though Wyclif, who was excommunicated, died in his bed at Lutterworth, December 31, 1384, many of his followers faced the Grim Destroyer on rack and scaffold or were drawn and quartered by bending saplings or plunging horses,



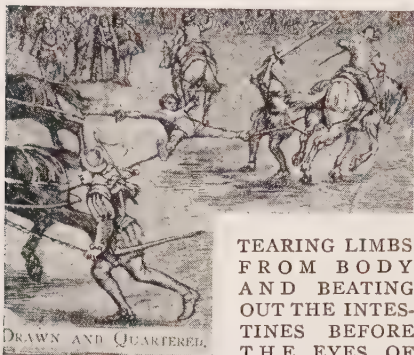


WYCLIF ARRAIGNED BEFORE THE ARCHBISHOP OF CANTERBURY.



WYCLIF STRICKEN BY DEATH WHILE IN CHURCH.

and their carcasses nailed up over the city gates. In 1517 came the Great Reformation, headed by the Augustinian friar of Wittenberg and his coadjutors, whose teachings shook the



DRAWN AND QUARTERED.  
UALISTS WAS ONE OF THE PUNISHMENTS METED OUT TO NONCONFORMISTS.

TEARING LIMBS  
FROM BODY  
AND BEATING  
OUT THE INTESTINES  
BEFORE THE EYES OF  
GAPING RIT-

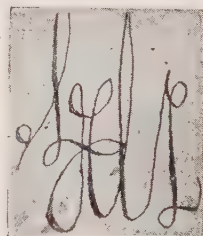
thrones and peoples of the earth. Wyclif's bones, dug up in virulent spleen, were burned to ashes with his books, and scattered o'er the Severn waters, sharing the honor and distinction of being classed with Oliver Cromwell's remains, whose grave was sought out years after the soul had fled its tabernacle and insult paid to his ashes. It was, with dire misgivings, that

Charles II exhumed and derisively hung aloft in chains at Tyburn the body of the mighty Oliver, which swinging idly in the wind, was the butt and gibe of the ignorant scoffer and the irate bigot.

The slaughter of the English nobility and the destruction of their castles by a restless, persecuted people, wishing to abolish feudalism, but hardly knowing what they craved in its place, had been so thorough, that when Henry VII came to the throne, only twenty-nine nobles could be found to convene parliament.

The licentiousness and cupidity of his successor, Henry VIII, served as a fulcrum by which religious malcontents were able to separate, semi-legally, the imbedded rock of Congregationalism from the Established Church. These men of conscience were appropriately called Separatists.

Henry VIII usurped the authority of the Pope, in order to divorce his first wife, Catherine of Aragon, his dead brother's widow,



SIGNATURE OF  
HENRY VII.



marry Anne Boleyn, and despoil the monasteries of their enormous wealth. Finding much of England moving to and edging a second civil war of the Roses, he was ready to meet with open arms a new order with himself as head of both Church and State. Then Henry VIII made that historic lightning-like right-about-face from Catholicism to Protestantism. Roman Catholic England, heartsick from the disastrous War of the Roses, and fearing a repetition of civil



MARRIAGE OF HENRY VII.

strife, if the legitimatizing of and succession to the throne of Catherine's issue were possibly questioned, gave the king the lead. In 1534 Catholic and Protestant alike installed by overwhelming vote the profligate debauchee as head of the church—in intent an English Pope endowed with Papal power, including the right to divorce. Though this was at heart a Papal King who reigned, Lutheran doctrines gained ground through the change. Henry VIII heeled his people so closely that, to curry favor with the king, some of the nobility built their manor houses in the form of an H, in

substance saying "Your Majesty, you are ever with us in the house; we built it after thee."

A strange anomaly was this Pope-King, Henry the VIII, under whose reign both Roman Catholic and Puritan waxed strong. The hand that reached out to accept the New Testament from Hugh Latimer and that signed the order for the Coverdale Bible to be placed in each parish house throughout England, defying Pope Leo X, was the same hand that signed The Bloody Statutes—"The Whip with Six Strings"—which commanded all Englishmen in these words to be true Catholics.

"1. That if any one denied that the bread and wine of the sacramental supper were the real body and blood of Christ, he should be burned alive, without the privilege of abjuring.

2. That the bread is both the body and the blood, and that the wine is both the body and the blood of Christ, so that partaking of either is sufficient.

3. That priests ought not to marry.

4. That vows of chastity are perpetually binding.

5. That private masses ought to be continued.

6. That confession to a priest is necessary to forgiveness."

It was added that whoever should deny either of the last five articles forfeited thereby all his goods and chattels. If he should recant, he could be imprisoned as long as the king pleased, and if he continued obstinate, or, after recanting relapsed, he should be put to death. Henry VIII's straddling process of dealing with Conformists, Nonconformists and Roman Catholics forced upon the people a clergy who in act and thought fell far below their office. The result was that morality and immorality rubbed elbows at the communion table and in the pews. Livings were appointed as plain lucre livings, and appropriately named "filthy," having little to do with the spiritual advancement of the people. In some parishes, weeks and months passed without sermons or readings.

IN ONE BATTLE HENRY VII. ENDED THE TYNDALE AND COMMANDED THE USE OF THE COVERDALE BIBLE.







POPE LEO X. AND HIS COURT, THE POPE WHO GRANTED THE  
TITLE OF "DEFENDER OF THE FAITH" TO HENRY VIII.

The English heart, craving worship and direct communication with the Creator, was distraught, and yearned for the truth. Untrammelled religious teachers, fostered especially in Emmanuel College, not only thought but talked, in lecture room, market-place, gravel pit, street corner, and home, of an open Bible and prayer and praise without the priestly clan. In derision they were called Puritans, but the name was a veritable boomerang to the coiners, as it typified, in the Nonconformist, qualities of higher grade than those seen in the average Englishman of that day.

Hugh Latimer fearlessly, but in courtesy to royalty, on bended knee, gave Henry VIII the New Testament, supplementing the act with copious draughts of Wyclif's teachings and gleanings from the Book of Books. This must have disturbed the papal monarch's conscience, and may have led him to influence Charles V of Spain, nephew of Catherine of Aragon, to quench the flames that threatened Luther's life.





*Handwritten signature or inscription.*



Catherine of Aragon.  
from a painting by Hans Holbein the Younger.



JANE SEYMOUR.  
REPRODUCTION AT



*Handwritten signature or inscription.*



ANNE OF CLEVES.

THAT UNIQUE ENGLISH FAMILY  
WHOSE VARIOUS  
BRANCHES INDORS-  
ED, HECTORED OR  
BURNED THE PIONEER NONCONFORM-  
IST AS WHIM OR  
RELIGIOUS BELIEF  
DICTATED.

HENRY VIII CONVERSING  
WITH HIS WIFE CATHARINE PARR.



CATHARINE HOWARD.

When the Reformer handed the New Testament to the king, the days of many Nonconformists were numbered. Leaderless and scattered, the new faith was but crudely sensed until Hugh Latimer as teacher and counselor grouped and strengthened the Free Churchmen.

Born in 1490, Latimer made subsequent generations for centuries think hard and believe more deeply, when they remembered that this conscientious divine was with David Ridley burned by Mary Tudor at the stake at Oxford, October 16, 1555.\* With less famous martyrs, whose blood seeped into the shambles, Latimer bore witness to truth. With his dying breath he said, "Brother Ridley, in our bodies we have lighted a candle that cannot be put out."

A goodly number of the six queens of Henry VIII, Catherine of Aragon, Anne Boleyn, Jane Seymour, Anne of Cleves, Catherine Howard and Catherine Parr, at the command of their liege lord left their heads in the basket and all traversed a pathway edged with rattling skeletons.

When Henry VIII would again "a'wooing go" and made advances to a canny lass, she replied that, having but one head she preferred keeping it on her shoulders. Before Henry had his controversy with the Pope on conjugal matters, he had written in Latin that work glorifying the Roman Catholic Church, thereby earning from Leo X the title "Defender of the Faith." Tradition-bound England still keeps on her coins, and as the title of her king, this anomalous and purely academic expression.

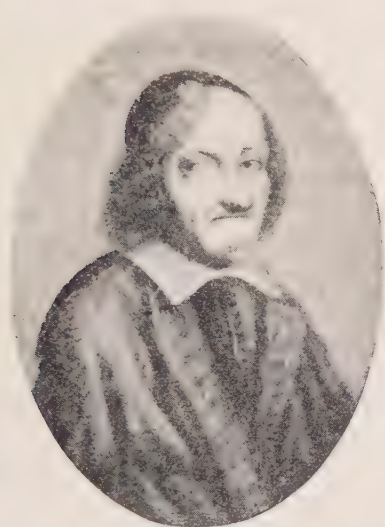
Miles Coverdale followed William Tyndale's lead, being employed by Jacob Van Meteren, elder in the Dutch church at Austin Friars in London, to translate the Bible from the Dutch and Latin, after which Van Meteren, one of the historians of New Netherland, had it printed in Antwerp

---

\*At Oxford near Baliol College a cross in the pavement immortalizes the spot where Latimer and Ridley were burned. As the shrine seeker views the cross, his thoughts are as gruesome as those called forth by the act that consecrated the site on that fair October day nearly four hundred years ago.

and sent across the channel so that Englishmen saw the Bible in a still wider range in their native tongue through Dutch enterprise. When Philip II and the Duke of Alva ran riot

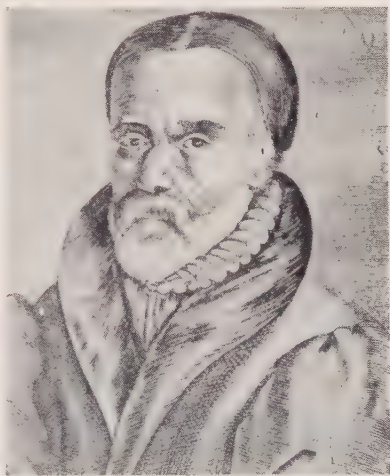
in their wrath and purpose of extermination of Protestant Flemings and Walloons — the latter, the first home-makers in our four Middle States — over one hundred thousand Netherlanders followed those scattered Dutch-English Bibles into England. Before a single copy of the Bible was printed in England, there had been twelve editions of the whole Bible and twenty-four editions of the New Testament printed in the Netherlands. Thereafter, for centuries, most English Bibles were printed in Holland and



WILLIAM TYNDALE.

thence imported into England.

Bible-armed, Christian-armored, and educated along business as well as literary lines were those Netherlanders, who aided so greatly in the making of the England we know. They introduced the first printing press, besides new crafts and trades, set up paper mills, and changed England from an agricultural to a manufacturing country. These Fleming and Walloon, or Netherland weavers, and craftsmen from thrifty Belgic land, to Canterbury, Colchester, and Norwich, spread



MILES COVERDALE.



broadcast the glad tidings and insisted on worshipping God in their own way as Free Churchmen. England, gagged by commercialism, winked at the observance of religion in the way common to all foreign artisans, whose skill was needed to augment wealth. At the same time the political church persecuted to the brink of the grave, with remorseless zeal, the native-born Englishman for the identical belief, notwithstanding the fact that "The Establishment," in England,

## The Practice of Prelates.

Compyled by the faythfull  
and Godlye learned man,  
Wylliam Tyndale.  
dale.

## IMPRINTED

at London by Anthony Scoloker.  
Ino Wylliam Seres. Wiche  
lyng in the Sauoy reutes  
Wychoute Temple:  
barre.

*Cum Privilegio ad Imprimendum solum.*

Title-page of Tyndale's "Practice of  
Prelates"

ONE OF TYNDALE'S BOOKS THAT ANGERED  
HENRY VIII.

always claimed to be a true Reformed Church. Over a hundred of these Walloon and Flemish churches were formed in England, some of them being still active. The oldest Reformed Dutch Church is at Austin Friars in London.

To the distorted minds of the Conformist religious earth-purifiers, fire served a double purpose—it gave an excruciating death to the Nonconformists and it warned onlookers to avoid the pitfalls of disaster that awaited followers of the New Faith. Communities scattered

the length and breadth of the British Isles felt the iron heel of Conformism stamping out Pilgrim and Puritan progenitors, but each drop of life blood shed furnished sustenance and gave inspiration to scores of fearless martyr successors.

The scourge of the Black Death that during the fourteenth and fifteenth centuries stalked the length and breadth



of England, when taken in connection with general sheep culture and wool growing, which restricted soil cultivation, had sadly sapped the country. Emigration was in the air. The impoverished farmer and agricultural laborer cried out in despair. "Nothing could be worse, the chance is worth the taking" became a veritable slogan, and this cry echoed throughout the island.

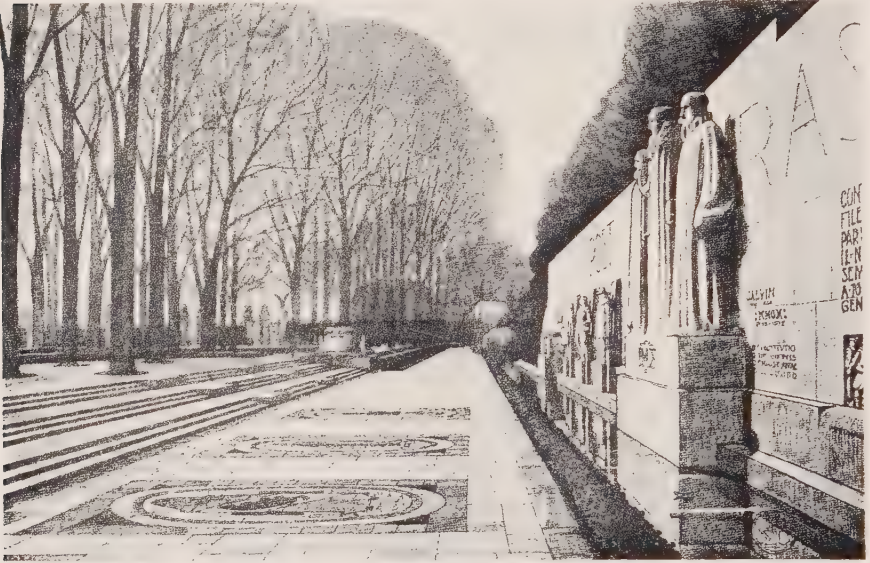
In the late sixteenth century English courage now rose more rapidly to the sticking-point of emigration. Beyond the Atlantic, the new land held outstretched hands; it is true that hidden in the shadow were open graves. The majority of the adventurers were ne'er-do-wells. Emigration meant starvation, and too many found early burial, yet the surviving fragment lived to people our land with Englishmen in those early days, and these were a constant incentive to other adventurers and to new hazards of fortune.

Thousands of prominent Englishmen fled the country, largely into Holland and Switzerland, the two republics, these being lands of refuge. Here they found law and order; churches without bishops and states without kings.

The spirit that made fragrant with tender memories every plank in the Mayflower's hull, that stood between the hundred and two and death, the fire that destroyed the Pequots and the Narragansetts, the flintlock muskets that lined the road from Concord bridge to Merriam's Corner with the corpses of red coats was the same spirit that was tempered during that five years' sojourn from 1553 to 1558 in two federal republics, in which each state had equal vote in the Senate.

Dwelling on the shores of Lakes Geneva and Lucerne, in the land of the mighty Jung Frau and glorious Mont Blanc, years of exile gave ample time to these Englishmen for mental and spiritual development. Amid the inspiring mountain air of untrammelled, democratic Switzerland, the Puritan made rapid growth. The debt due from the Pilgrims and Puritans and their descendants to this

country, enthroned amid the mountains of Central Europe, is even yet beyond the financial realm. Most appropriate is the great monument of the Reformation, completed, unveiled, and dedicated in Geneva in 1918. Among the superb



GENEVA'S MONUMENT COMMEMORATING THE REFORMATION.

bas-reliefs of life-size figures are those not only of Cromwell and the English Reformation, but of Roger Williams and the Compact of 1620 in the Mayflower cabin. The original wall was built by reformers, citizens, professors and students, helping with their own hands. On the site of part of the wall, but refaced with stone mostly removed in the nineteenth century, has been erected the great mural monument of the Reformation with appropriate inscriptions. It was this wall which was attacked by the Savoyards in 1602 in the famous episode of the Escalade. Nowhere is American history better understood than in Switzerland. In that federal republic the Pilgrim rule in Plymouth that every able-bodied man must be willing to drill and bear arms has been followed as the best system of national defense.

During those two centuries when the tide of persecution

ran highest in England, a frightful toll was that of four hundred heretics burned at the stake. Posterity rejoices that these judicial crimes were perpetrated mainly in the narrow span of two years, in that holocaust lighted by Mary Tudor (Bloody Mary) which included those Essex men burned at the stake. Several of the modern church edifices are built on the sites of ash heaps left by martyr fires of Smithfield Shambles, in the outskirts of London. These



EDWARD VI.

IN 1553 THE BRIEF SIX-YEAR REIGN OF EDWARD VI., SON OF HENRY VIII. AND JANE SEYMOUR, ENDED BY DEATH AND MARY TUDOR MOUNTED THE THRONE.

acts brought bruised and recumbent England to her feet through virulent popular denunciation and effective protest. In an age when the dulled conscience of southern Europe allowed two thousand persons to be burned alive in one Spanish province, in 1482, and in the Netherlands in the sixteenth century a large number, possibly some seventy-five thousand heretics, to be tortured to death, it is little wonder that the people rose in their might in these same Netherlands to fight Spanish oppression. In myriad families there was weeping over an empty chair. Rising in their desperate, righteous indignation, they seized many edifices of the martyr-mad Roman church and confiscated steepled and towered magnificence to Protestant use and to public education. In a word the Dutch won their freedom for a federal republic, preparing the way to shelter the Pilgrims during those twelve years before the first contingent sailed for New



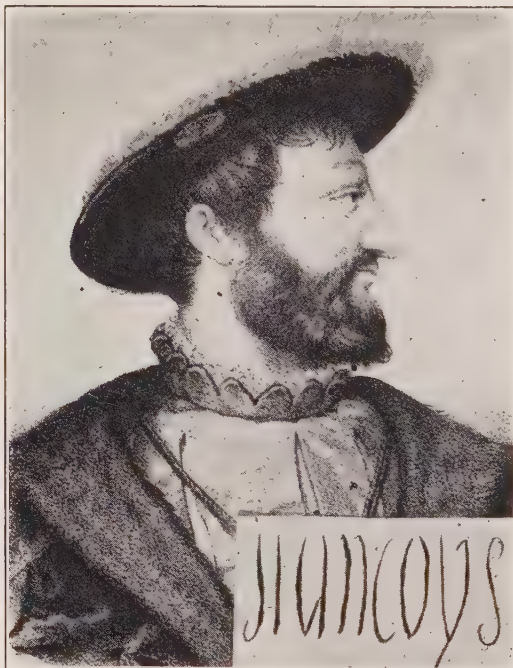
England. *Thus did every step of the Pilgrim path show the Over Rule.*

Later under the flag of red and white stripes—prototype of our own—free from persecution, the Leyden church was kept alive, until in November 1630, ten years after the first oncoming of the Pilgrims to New England, the ship *Handmaid* reached New Plymouth (Patuxet) at Cape Cod, with the last embarkation of Leyden church members.

The sixteenth century saw horrible times for the English during the reign of the Tudors, King Hal, Edward VI (the boy king) and Queen Mary; Protestants were persecuted for re-

fusing to believe that in the sacrament the wine was the actual blood of the Christ, while on the other hand the heads of Romanists dropped into the basket, in close sequence, for denying the King's supremacy over the Pope in the church. Nevertheless through martyrdom Congregationalism flourished.

Crossing that channel, which has alternately served as a barrier and thoroughfare—and which, save for aeroplane and under-sea tunnel encroachments, will continue such as long as it remains water rather than glacier—one delves into



FRANCIS I.





QUEEN MARY OF ENGLAND WHO MARRIED PHILIP II. OF SPAIN.



FROM THESE WINDOWS MEN, WOMEN, AND CHILDREN WATCHED THE BURNING OF CHRISTIAN MARTYRS ON SMITHFIELD SHAMBLES ON THE OUTSKIRTS OF LONDON.

the horrid tale of persecution of the Huguenots. Those pure-minded, religious zealots spanned martyr history from Francis I to Louis XVI, and laid the foundations for the French Reformation, which antedated by several years that



LOUIS XVI IN THE HANDS OF THE MOB.

under the German Luther and the Swiss Zwingli swing to Protestantism. Later on, Huguenots proved factors of might in the upbuilding of the Great Republic. No richer element has entered into the American composite. These people readily grasped the tenet of "justification by faith" as promulgated by Le Fevre, Farel, Calvin, and Beza. The last of these even dared tell the French King in substance that it is not the place of the reformer to strike, "but remember, sire, anvils wear out hammers."

As the researcher thus turns from England to France and the seventeen provinces of the Netherlands, he wades into the "murky waters of history," to descry at last a noble edi-



THE HYPOCRITICAL DUC DE GUISE,  
MURDERER OF HUGUENOTS.



*Gaspard de Coligny*

ADMIRAL COLIGNY IN FOS-  
TERING THE HUGUENOTS  
LOST HIS LIFE.



HENRY OF NAVARRE.



PHILIP II OF SPAIN.

*Philip II of Spain*

WHO IN CRUELTY EXCEEDED HIS  
ILL-STARRED QUEEN, MARY OF  
ENGLAND.



CATHERINE DE MEDICI, RE-  
SPONSIBLE FOR MANY A  
HUGUENOT MURDER.



fice of freedom and a training ground for thousands of our American ancestry of many strains. Fanatical, royal, France gloatingly bore her share of the attempted undoing of the race by inaugurating the horrors of the Inquisition—wheel breaking, limb tearing, quartering, and rending of the human frame. “Renounce the new religion, go back to the old faith, or die a horrible death” was the fiat of Rome, but



THE MASSACRE ON SAINT BARTHOLOMEW'S DAY.

with men of conviction of truth and moulded of martyr clay, recantation was impossible.

The great experiences of life swing upon hinges of love and hate and both spell tragedy. Twins are not the exception in the birth of events, but rather the general rule. Act and sequel are riveted as with hooks of steel. Massacre fifty thousand Huguenots, starting the butchery on St. Bartholomew's Day, August 24, 1572, at the command of Charles IX and his queen mother, Catherine de Medici, and Philip II smiles—the only accredited smile in his blighting career. Kill a Coligny, and one finds a Duc de Guise bending over his corpse. Attempt to slay a nation of Netherlanders and a



Duke of Alva grins above their stark and reeking bodies. Decapitate one of the greatest men in England, Sir Walter Raleigh (the active instrument being Chief Justice Popham),



MY LADY SHRANK FROM SOILING HER SKIRTS IN THE POOLS OF BLOOD ON  
THE PALACE STAIRS ON ST. BARTHOLOMEW'S EVE.

and the pen that outlined the death order moves behind the scenes in the hand of James I.

"Let him who is without sin cast the first stone." The Englishman and the Italian, centuries before the Frenchman made St. Bartholomew's Day a byword of reproach, set

the pace. On November 13, 1002, St. Brice's Day, before the sun had set beneath the horizon, the English rose and as one man slew their Danish neighbors by the thousand. This was exactly as the savage Opechancanough murdered the outlying Jamestownites with whom his tribe dwelt in seeming harmony, as Jamestownites dealt a death return to the savages, and as Sweyn the Dane in 1013 avenged the outrage to his people and his son. Then the Danish King Canute ruled English land with an iron hand.

In 1282, Sicily inaugurated the Sicilian Vespers, which, interpreted, meant Death to heretics, though these were close friends and neighbors.

Well born, well housed, and well shrined was the hero of Ivry, the White Plumed Knight, when the dagger of Ravallac, the only successful assassin of twenty, pushed him over the edge of the world. Yet this was not before the gruesome feast given on August 23, 1572, when Huguenots, invited to his marriage to Margaret of Valois, were inhospitably massacred by the thousand without his connivance through the Duc de Guise and Catherine de Medici. These massacres the Pope glorified and commemorated by having the bells of Rome rung, commanding illuminations, including bonfires, and minting a memorial medal.

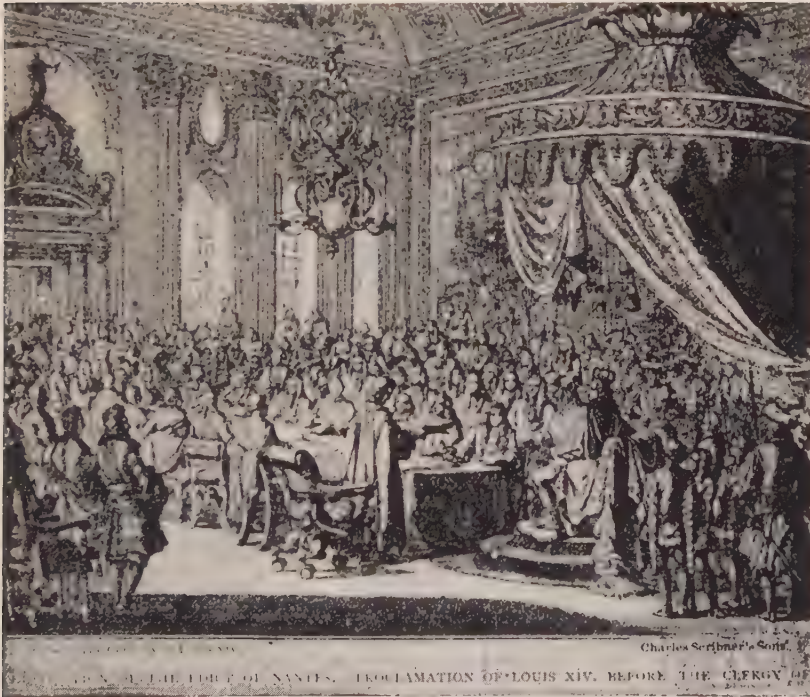
Undoubtedly when Henry of Navarre started his League of Nations and asked Elizabeth to join, he patterned it after the Amphictyonic Tribal Council of Greece. Henry's "Grand Design" came to grief before the dawn of the seventeenth century. Ulterior diplomacy and selfish intrigues throttled the infant, as it has done on other occasions since.

Encouraged by that Edict of Nantes, dated April 15, 1598, given by Henry IV,\* the Huguenots greatly prospered until its cruel revocation by the Sun King, Louis XIV in 1685, resulting in dire persecution of this wonderful people.

\* An attempt to expiate the crime perpetrated against his former brother Protestants on his marriage day.



LOUIS XIV REVOKING THE EDICT OF NANTES.



Courtesy of Charles Scribner's Sons.



Through enforced emigration, fathered by this "damned spot" on her escutcheon, France lost heavily of these desirables, many going to England, Prussia, Holland, and America. The lists of the famous "Who's Who" in America and in biographies show that in proportion to numbers, from no strain in the American composite has a greater corps of able men and women proceeded for the enrichment of private and national life than from the Huguenots.



THE DUKE OF ALVA WHO CAUSED THE DEATH OF THOUSANDS OF NETHERLANDERS AT THE DICTATION OF HIS MASTER, PHILIP II OF SPAIN.

The wave of blood kept well aside its blighting curse and course in Holland, Spain, and France. Under the rule of

Philip II of Spain through his emissary, the Duke of Alva, and France governed by Louis XIV, each country had its



DUKE OF ALVA GAZING AT HIS VICTIMS.





*Philip*

PHILIP II, MURDERER OF NETHERLANDERS.

long drawn out St. Bartholomew's Day; each drank deeply a sickening draught of blood that yielded fearful tollage, costing the lives of the flower of three nations.



THE HUGUENOT.

Emperor Charles V of Spain feared no mortal and fought the world, but mice and spiders made the most powerful monarch of his day shiver and shudder. Sated with life, he turned over the greatest throne in the world to his son, Philip II, and entering a narrow monastery cell, prepared his soul to depart hence. It is, however, rumored that the "ruling passion was strong in death," and Charles V still carried the cares of royalty beneath the monk's cowl.

Persecution of Huguenots extended from the time of Francis I to that of Louis XVI, the Locksmith King, whose neck met the knife of the guillotine.

Holland emigrants to England fathered Cambridge College, were well to the front in the Puritan exodus under Winthrop, and mustered strong in Cromwell's army, an army in large measure Baptists in faith—that invincible multitude of religious enthusiasts which never went into battle without calling on the Lord of Hosts, and was never defeated, though often pitted against forces four times its number. This host had in it thousands of the grandsons of the Netherland refugees of 1567 and later years.

Men and women of the Netherlands, aliens on English soil, stirred and excited Olde England to progress as she would never have been stirred nor advanced without Dutch blood, brains, thrift, ingenuity and breeding. The later drainage of the eastern counties by Dutch engineers, adding millions of fertile acres to England, was a monster achievement.

To Pilgrim and Puritan descendants it is a joy to know that while their ancestors had many a battle of words with the doughty Dutchmen, who inadvertently made an out-post-guard-house of



CHARLES V OF SPAIN.

Manhattan Isle, protecting Pilgrim and Puritan against Indian and Spanish attack, little blood was shed between these brother pioneer settlers, who held the same faith and in nearly all the wars, which meant the safeguarding of freedom and the progress of humanity, were allies with the English.

The Dutch-Iroquois Treaty, made before the Pilgrims arrived, was of mighty import to the English and prevented many a conflict with these "Romans of the Western World." Dutchmen backed the Declaration of Independence and the Continental Congress, and Hollanders exerted powerful influence on the Connecticut Colony whose constitution was the borrowed pattern by which that Philadelphia Congress cut America's common-sense, Republican garment. The Reverend Thomas Hooker, the eloquent religious Connecticut pioneer, while an English refugee in Holland, developed love of liberty and worked out the freedom-thought in the New World in the Massachusetts and Connecticut colonies.



Like the Pilgrims, the Connecticut settlers borrowed many Dutch ideas and institutions which at that time were unknown in England. It was William Penn, son of a Dutch



CHARLES V.

"SHALL I ENTER A MONK'S CELL,  
OR REMAIN ON THE THRONE?"

mother, who founded the colony Penn-Sylvan and the municipality of Philadelphia, the first surveyed, properly laid out, paved and lighted American city. Dutch influence in America shot its impress beyond the minds and lives of Separatist sojourners in Amsterdam and Leyden. The half century during which Dutch Progressives controlled New Netherland, including Manhattan Isle, saw the first fully organized free church in America, still active, the first system of recording deeds and mortgages, toleration of all creeds, separation of church and state, besides public

schools sustained by taxation and open to girls as well as boys. All of these features of freedom were absorbed and in time freely adopted by Pilgrim and Puritan.

Puritans of the Massachusetts Bay colony found among the French Protestants great nation-building material, and used it prodigally. Those martyr-bred Huguenots of the Old World in later times continued to make their mark and a deep one on the New World. South Carolina saw the coming of some sixteen



LOUIS XIV.





*Painting by Gros.*

THE FAMOUS MEETING OF CHARLES V AND FRANCIS I IN JANUARY, 1540.



Medal. Time of Charles V.

thousand, Pennsylvania fifteen thousand, and New York of probably double this number. Bedloe's Island in New York Harbor, homestead holding of the Goddess of Liberty, was owned by a Huguenot. William Mullins of Plymouth, and Paul Revere, midnight Lexington rider, were of Huguenot



THEODORE BEZA.



NICHOLAS RIDLEY.

ENGLAND, FRANCE, HOLLAND, GERMANY, AND SWITZERLAND FURNISHED  
THEIR QUOTA OF FEARLESS MEN TO COMBAT THE EVIL RAMPANT  
IN CHURCH AND WORLD.

blood, while Peter Faneuil was the purest of pure Huguenots, as were Henry Laurens, John Jay, and Elias Boudinet, with three of the nine presidents of the Old Congress which William Pitt said was "without a peer in mental calibre in the world's gathering of statesmen."

That Dutchmen blazed a path leading to the Uplands of Freedom in America is a proud and truthful boast of the Hollander.

Pitt's comments on the rights of Englishmen fully ap-



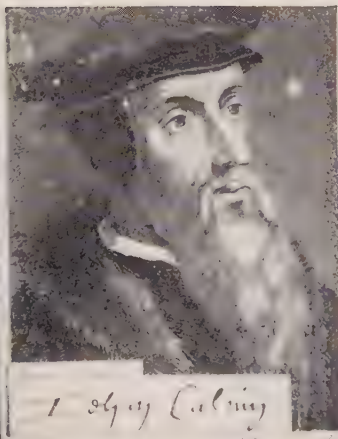
ZWINGLI.



KNOX.



SAVONAROLA.



AFTER THREE HUNDRED AND  
FIFTY YEARS JOHN CALVIN  
STILL STIRS THE HEART OF  
MANKIND.





READING FROM LEFT TO RIGHT, HENRY BULLINGER, JOHN COLET,  
PHILIP MELANCTHON, JOHN HOOPER.

plied to Americans and voiced the doctrine of individual rights when he said, "The poorest man may, in his cottage, bid defiance to all the forces of the Crown. It may be frail, its roof may shake, the wind may blow through it, the storm may enter, the rain may enter; but the King of England cannot enter. All his forces dare not cross the threshold of the ruined tenement."

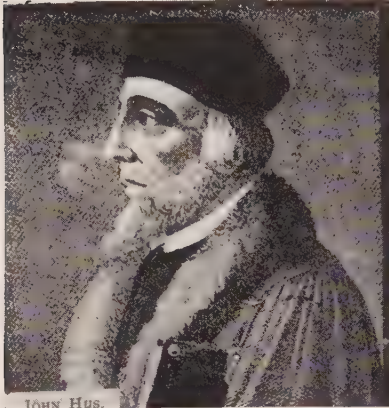


#### THE TWENTY PROMINENT CRUSADING REFORMERS.

Reformers were not always Apollos, but were of sterling worth. As a rule, their pictures, usually seen in rude reproductions from woodcuts that have come down to us, were taken in their wrinkled age. Of their scholarship there can be no question, while their courage to face flame or scaffold shone forth in lineament and act. The twenty Reformers at heart were Puritans, whose virile thought and act freed a world, shackled with moral delinquency and illiteracy for a thousand years.

The Reformers' task was to purify the world. When one realizes to the full what kind of a world they attacked in order to make it better, it is little wonder the axe glittered, the noose dangled, and the flame upflared. Degeneracy died hard, and in its moral death throes the headsman's tools of trade dragged many a self-elected custodian of earth's welfare to an agonizing death, but the fruitage of the turmoil was private judgment of the Scriptures for the race.

Believing in hell fire, blazing brimstone, and lost souls, pulpit reformers passed the word to the pews, with searing powers that brooked no argument. Consternation at the awful calamity awaiting the unsaved horrified the preacher, teacher, and hearer. Under the fiery utterances of a Knox, a Calvin, a Luther, and the seventeen other prominent Reformers, the scripture metaphor of a race to be run became literal reality for the thousands that sought salvation in the bosom of the Reformed Churches. In every case, however, on the continent and in Scotland, the movement for the reformation of the church from within was spontaneous, and of the people. Only in England was the Reformation officially taken quickly in hand and directed as an engine of state by the king and his favorite noblemen. In Holland and Switzerland—the two federal republics—the reforming movement was fiercely democratic and was based on the public

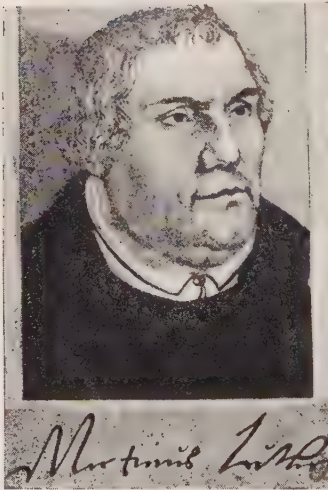


JOHN HUS.

JOHN HUSS.



JEROME.



Martin Luther



school. Reformers forced the fate of our forefathers to the fore, some in death flaring as "lighted candles to a dying world." None confronted persecution more unflinchingly than John Knox of Edinburgh who almost single handed and alone as leader, lifted Scotland out of semi-barbarism to the status of Christian civilization, and this little country had a system of free public education long before England.

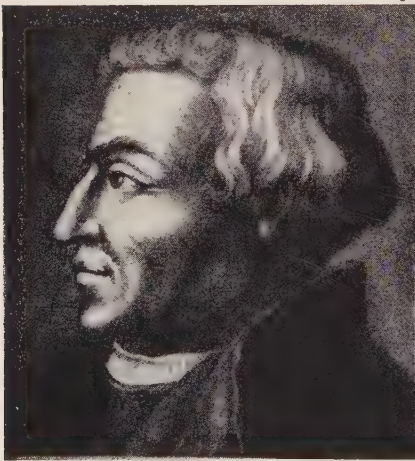


JOHN KNOX BEFORE QUEEN MARY'S COURT.



John Knox, the strenuous educator as well as fearless Reformer, claimed before he died, and through his efforts proved the claim, that every town in Scotland should have a school and every large city a university.

This thirst for human life because of differences in theological opinions ran wild riot each side of the Conformist barrier. One finds this same bloodthirsty spirit in lodgings with Zwingli, the Swiss Reformer, whose hatred



MARTIN BUCER.



ERASMUS.

for the Anabaptist blazed forth when he hissed "He that dips let him be dipped," which at the behest of this divine was done so thoroughly that his fellow Protestant religionists were drowned by thousands. Only William the Silent, in the Dutch Republic threw the aegis of protection over all believers, his first and effective claim being made on behalf of the Anabaptists at Middelburg in 1577, which clear call English Separatists heard and accepted at once.

As for Calvin himself, he entertained no Hebrew ideas about what was to him and to all redeemed Christians not a Jewish Sabbath nor a worlding's Sunday, but the Sabbath Day. Hence, he took recreation on the afternoon of the First Day of the week in his garden. Calvin was not half





*H. Latimer*

HUGH LATIMER.



"CRANMER, RECENT IN THE PRESENCE OF THIS  
CROSS. AND WE WILL PUT OUT THE FLAME."  
FUTILE WORDS, WASTING BREATH.



PRISON FROM WHICH LATIMER, CRANMER AND RIDLEY  
WENT TO THE STAKE.

the bigot he is usually represented to be. He married the widow of an Anabaptist preacher, and refused to be judged, even by Knox of Scotland, in regard to the Sabbath. He



MARTIN LUTHER AS  
A MONK.

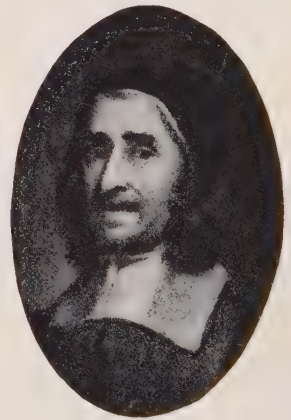
gave the Reformed Church a service book which is still in use. His "Form for Administration of the Lord's Supper" is one of the exquisite gems of Christian literature—a rich garden of verbal felicities blooming with the lilies of devotion.

Lineament, gesture, and pose bespeak the religious autocrat, in John Calvin,\* whose thoughts, three hundred and fifty-six years after his soul went marching on, persistently sway vast multitudes. It is a pity that we have only the picture that shows him in his old age. His latest exhaustive biography by Professor Dumuerge, who, with the American delegation, celebrated the Pilgrim Tercentenary in Holland in 1920, shows him from many points of view a different person from that indicated by vulgar tradition and distorting caricature.

The liberal churchman, Richard Hooker, prominent in the sixteenth century, preached the faith within bounds, hence kept within the church.

The break came when he refused to wear the robes of the Bishop of Gloucester, to which high office he had been elected.

A convincing author was Richard



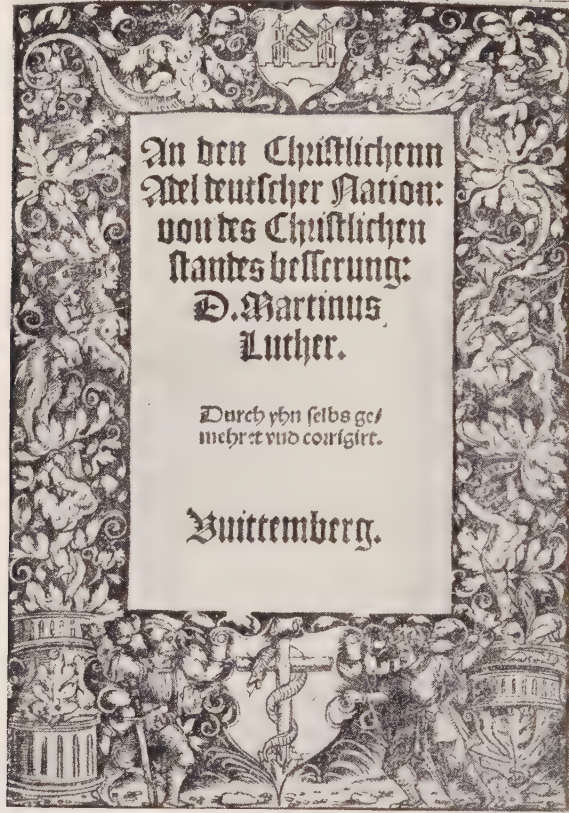
RICHARD BAXTER.  
AUTHOR OF THE "SAINTS'  
REST," WHOSE NAME IS  
ASSOCIATED WITH SAVOY  
CHAPEL AND FETTER  
LANE

\*John Calvin died May 24, 1564. It is only recently, after years of search that his place of burial has been discovered in the Cemetery of Plainpalais, Switzerland.





LUTHER'S BIBLE, THAT GRIPPED THE HEART OF THE WORLD.



LUTHER'S MESSAGE TO THE NOBILITY.



LUTHER NAILING THOSE NINETY-FIVE THESES ON THE DOOR OF THE WITTENBERG CHURCH.



Hooker, writing his way into the literature of England and into the hearts of its people, clinging with one hand to the faith of his fathers while straining with the other to hold aloft the beacon of the new light. Hooker's only comment when he heard that his house had been destroyed by fire was: "If my manuscripts are saved all else is of no value." Richard Hooker was the near friend of the chief of the promoters of American colonization, at both Jamestown and Plymouth.



RICHARD HOOKER.

A number of the University men followed Hooker's lead and refused to subscribe to "The Oath of God, the saints, and the Holy Ghost," which drastic act stirred multitudes to seek the light and join The Cause. One of these was Sir Edwyn Sandys, powerful in spirit, made so through the writings and the friendship of this great authority on Ecclesiastical Polity.

Richard Baxter (1615-1691) trailed the procession of Reformers who fired hot shot into the camp of the Conformists, and as a Commonwealth chaplain with voice and pen backed Puritanism.

Calvin, having himself suffered the horrors of relentless persecution, gave still more despicable treatment to the Spanish physician, Servetus, who had returned to Geneva in order to escape the Inquisition of his own country, only to encounter one as terrible in its verdicts at Geneva. His dying pleadings, "Kill me," rising above the roar



KNOX'S HOUSE IN EDINBURGH.



RELIGION IN THE FIFTEENTH AND SIXTEENTH CENTURIES WAS ONE OF THE MAIN TOPICS OF THE MASSES, AND THE TWENTY REFORMERS HAD NO DIFFICULTY IN PREACHING TO AWE-STRUCK AUDIENCES.

of leaping flames, so says tradition, met the rebuff from the man of iron jaw in the words: "Let him suffer to the bitter end."

Nevertheless, in our later days, admirers of the great ethical teacher, Republican statesman, theologian, and father of the public school system, have in the city of Geneva



JOHN CALVIN, HIS CHURCH AND PULPIT.

reared a statue in honor of Servetus, with regret expressed that Calvin, in following the ideas of the age, had consented to the death of the Spaniard who differed in theological opinions. Even in our severest judgments of Calvin, we must remember that the Servetus episode took place when the Republic of the City of Geneva was in the midst of a life and death struggle against both Libertines (that group of sixteenth century fanatics) and the hostile Italians.

In the comparatively short life of Savonarola from 1452 to 1498,—the latter the date of his execution by strangling,—every waking hour was a busy one. Not until four years before his death, did Savonarola incur in marked degree the enmity of Rome. Refusing the bribe of a cardinal's hat, the reformed monk advocated a semi-religious freedom as a starting-point to crash through bars set up by papal authority and in this act met death half way.





Courtesy of Harper and Brothers.

HOLBEIN'S CARTOONS FURTHERING THE CALVINISM WHICH THEY CONDEMNED.



One finds John Huss of Bohemia going to the stake on his birthday, July 6, 1415. John Huss followed a long line of Bohemian Reformers, all deeply indebted to Wyclif. His

fellow countryman, Jerome of Prague, met death by fire in 1416. In our day, Moravia and the Czecho-Slovak Republic—the first of the European nations to pay its debt to the United States—acknowledge the greatness of these men, their moral force being still unspent in Bohemia and Slovakia.

Of mighty import to the world was the coming of Zwingli of Switzerland, killed in battle in 1531, Luther of Wittenberg, who died in 1546 and steel-hearted Calvin, who finished his strenu-



CALVIN LE PAPE (P) LUTHER  
Courtesy of Harper and Brothers.  
CALVIN, THE POPE, AND LUTHER.

ous life in 1554. These Reformation leaders, together with John Knox of Edinburgh, who died in 1572, had absorbed John Wyclif's teachings and with virile religious fervor spread the new beliefs. Drastic reformers burst the bands that for a thousand years had held Europe's populace in mental bondage. Nor is it to be wondered at that the new ways of thinking splintered even the new religious organ-

*Und alle die from Leben mit  
Lust und Liebe  
Amen.*

*Martin Luther*

1 5 4 2.

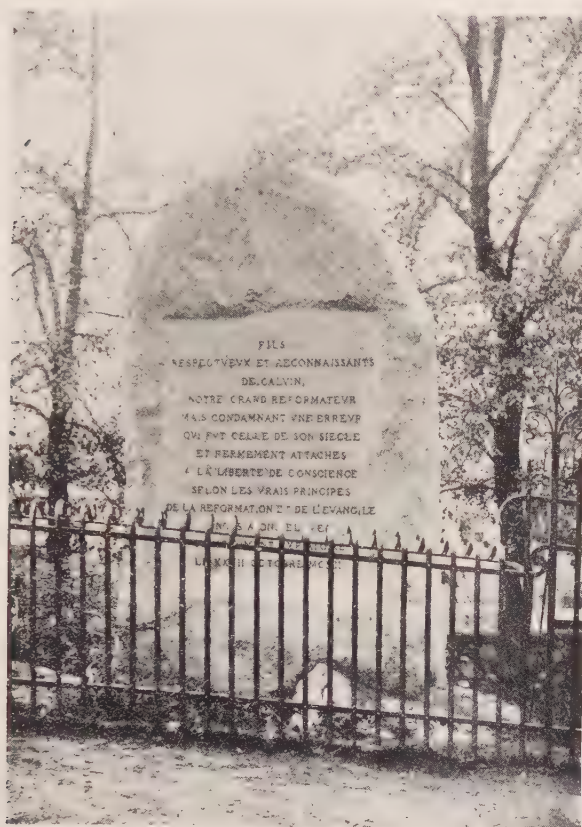
SIGNATURE OF MARTIN LUTHER.



WITTENBERG, WHERE THE IRON MONK LIVED, PREACHED, AND WROTE.



GENEVA, A CITY OF REFUGE FOR THE SEPARATISTS AND  
CALVIN'S STRONGHOLD.



TOMB OF CALVIN.



GUSTAVUS ADOLPHUS OF SWEDEN.



BURNING AND SEARING THE ENEMIES OF CALVINISM IN CARICATURE.



izations into a score of schisms. The impulse was ultra-individualism, and the making of sects could not at once be stopped. Even the one Protestant Ecumenical Council, the



INTERIOR OF CALVIN'S CHURCH.

International Synod of Dort, held as late as 1619, condemned the followers of Arminius in scathing terms.

Thirty-four years old was the Saxon friar, Martin Luther, when October 31, 1517, he nailed his ninety-five theses on the door of the Wittenberg church, and started

in earnest that world-wide-Reformation. Yet this stolid reconstructionist was thankful that Charles V, because of his regard for his aunt Catharine, who married Henry VIII, quenched the flame which a heretic-hating populace had lighted to expedite the departure of the "Iron Monk."

Councils and synods did not confine their labors to verbal contests, but their sessions often ended in belligerent onslaughts and death sentences. Such proceedings ran unchecked through the fifteenth and sixteenth centuries. Part of the fruitage of the Constantine council of 1414 were the deaths of Huss and Jerome.

Gustavus Adolphus brought to Sweden Luther's hand-annotated Bible from which the virile preacher anathematized the ecclesiastical traditions of mediaeval days while, directly and indirectly, with glowing words, he outlined a faith that, in revolutionizing the world, reached fifty million people.

Only through the pencil of the cartoonist may the uninformed know the immoralities of the world in which was cast the lot of the Pilgrim and Puritan. With poetic license,



the caricaturist draws Calvin at the feet of Servetus, thrusting on additional logs to increase the agonies of the enflamed martyr. The record states that Calvin was not actually present nor was he more prominent than his colleagues



QUEEN ELIZABETH.

in carrying out the sentence of the Republic of Geneva. The same cartoonist drew Calvin receiving a dose of his own medicine flowing from the point of a red hot branding-iron.

Sweeping to the fore in 1568 with imperious grace and crowned with irresistible powers, came England's real queen,

the last of the Tudors, Queen Bess, daughter of Henry VIII and Anne Boleyn, called "Elizabeth the good" and "the Virgin Queen." Both terms flattered with poetic license the



THE SPANISH ARMADA.

royal ruler, whose name "Virginia" crossed the sea and included in theory Pilgrim Land as well as Southland, extending from Labrador to the Gulf.

Pageantry and pomp closely attended every court and political function of the time. The opening of Parliament was a solemn proceeding, and the queenly queen made it more so by her attitude toward courtier and noble.

The often-told story of the eagle, that filched meat broiling on the fire, carrying with it a living coal that destroyed her nest and eaglets, illustrates the truth concerning two acts of two English monarchs who unwittingly spread the faith they at heart despised.

Through the vagaries of the monarch-Pope and his queenly daughter, England slipped temporarily from the Roman Catholic enclosure into the broad field of religious thought, and then with record speed slipped back. It took Henry VIII some twelve years to realize that in fostering the Coverdale English Bible and or-



WHAT THE ORKNEY ISLANDS  
DID FOR ENGLAND.

dering it placed in every parish house in virile spite to antagonize Leo X, he sowed seeds that in time would revolutionize his kingdom.



ONE UNIT OF THE SPANISH ARMADA.

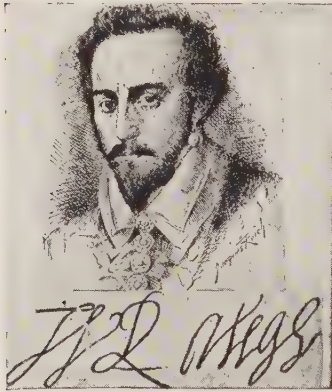
When a little lad, garbed as Truth, swung from the key of a triumphal arch, under which the Queen was passing, as she entered London, and presented her with a Bible, Elizabeth clasped the Book to her heart. In substance she uttered words that echoed and gave the lie to her persecution of subjects to her dying day. "This present outshines all I have received this day and is more precious and acceptable than any." The Virgin queen in her after-anxiety to placate Rome and pose as a Defender of the Faith, may have deeply regretted her public Bible indorsement.

Elizabeth essayed the impossible, when she endeavored to merge the Roman System with that of the Established Church, though she was aided in this move by Bishop Whitgift. In this bargain sale of principle, each of the four forms of English worship gained as well as lost. Change of front and tendency to weaken restrictions, gave the Free Churchmen or Separatists a firmer footing in their struggle of divorce from the Established Church, their aim being to live on a level with their faith.

In the Puritan the swing of the unquenchable spirit



of the free that scoured the Seven Seas, and with a hastily gathered volunteer fleet, aided by the elements and superior seamanship, and reinforced by one thousand trained, expert



naval artillerists borrowed from the Dutch Republic, after repeated and urgent petitions from Elizabeth's government, crushed the mighty Spanish Armada.

On the Orkney Isles were wrecked in 1588 many vessels of the Great Armada, consisting of one hundred and twenty-nine ships, twenty thousand soldiers and eight thousand sailors, some of whom introduced the patterns

and taught the making of Scottish tartans.

The Puritan power was manifested more intensely when it assailed and outgrew the political churchmen who had nurtured it from infancy to manhood. In the conflict, it met former co-religionists, and faced in this one-sided war bigoted oppression — a war in which the left cheek was turned to the enemy after the right had been smitten. This was the program until Oliver Cromwell advanced into the religious gladiatorial arena and lustily struck back.

In Elizabeth's long reign sixty thousand Separatists languished behind bars, many unbailable, most of them as



THAT BRIDGE OF VELVET WHICH SPANNED A PUDDLE AND BUTTRESSED PRODIGIOUS WEALTH AND POWER FOR THE BUILDER



Bradford tells us, fairly "rotting in prison." Placed there by the whim of the Queen, her motive was to prove worthy of her inherited title of "Defender of the Faith," which, with glomouring vanity, she felt gave added lustre to her reign.

The over-sea land to which Elizabeth gave her name yielded naught to England and at the death of the Virgin queen, not a single Englishman dwelt within America's borders. The sole perquisite to Elizabeth was the name "Virginia" bestowed upon a wilderness, and a pipe-smoking tobacco habit fostered by Lord Raleigh whose house, near Dartmouth, Americans still visit as the place where this habit, which has destroyed billions of property and shortened millions of lives, was first practiced on English soil.



ELIZABETH.



LORD CECIL BURLEIGH.

In Tudor days the common people of England lived crudely. A two-room thatched cot, a straw pallet, a scooped-out block of wood for a pillow, and a rush strewn floor, together with cooking utensils, few and of the rudest sort, were the chief physical adjuncts to living. Luxury for the wealthy consisting largely of servile service, a sycophant retinue

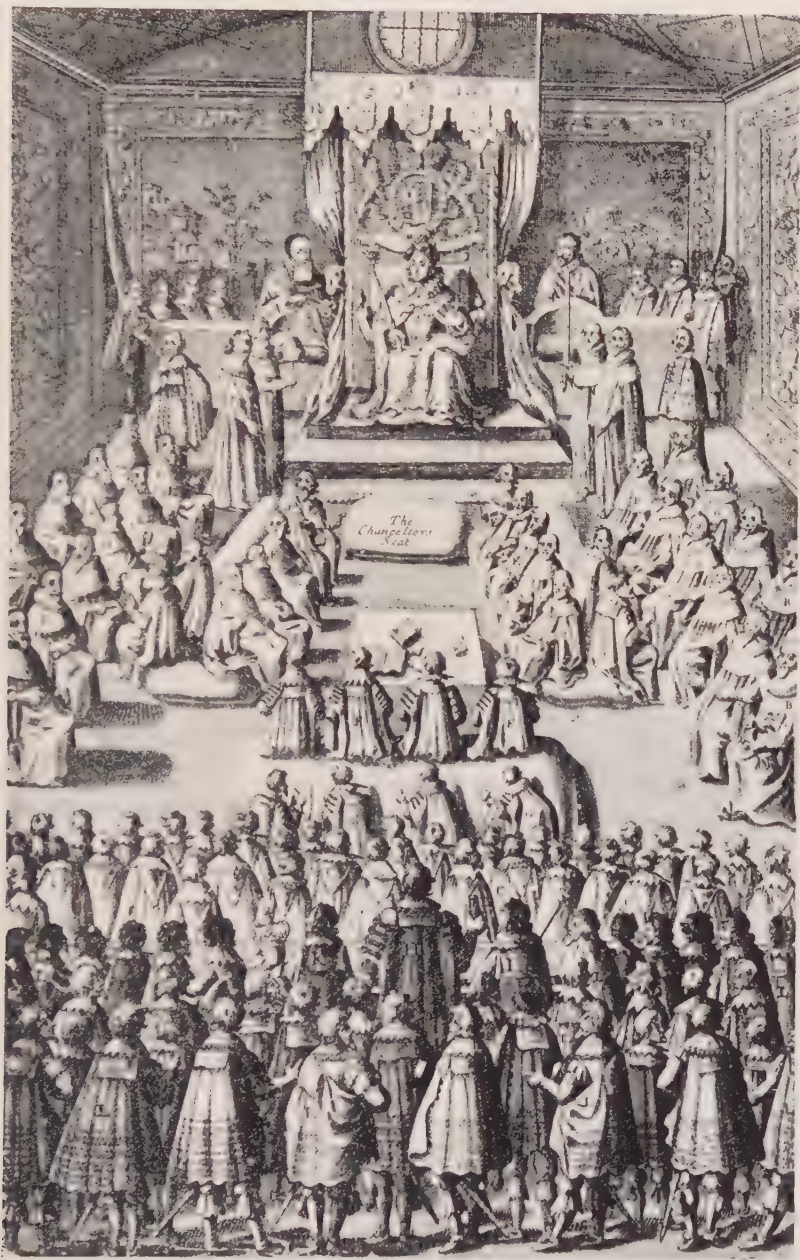
and a stone palace, revealed by contrast the crudeness of the lower classes. Dutchman, Roman, Spaniard, and Frenchman, their countries being far more civilized in material matters, swallowed daily great gulps of creature comforts unknown in England.

Tangled threads were untangled and grouped in skeins of order by scattered adherents of the new faith, well exemplified in Robert Browne, one of the first Separatists, who caused Sir Walter Raleigh to state in Parliament that in the British Isles were twenty thousand Brownists, and drew the wit of Shakespeare when he played to the galleries. It was through Queen Elizabeth's great minister, Lord Burleigh, a relative of Browne, that the forceful clergyman in his last days enjoyed liberty, and even life. It was Browne who, hearing of a country in which "religion was free to all men" escaped with his fellow believers to Middelburg. There the lone star of freedom of conscience rose. In Middelburg Brown printed his books and tracts. Even the Pilgrims at Leyden and at Plymouth were for generations stigmatized by the more numerous and wealthy Puritans of the Bay Colony as "Brownists."

Though Queen Bess had three thousand dresses, the only floor-covering for her reception salon was loose straw or rushes. This, on the same principle as the straw in early conveyances, was a receptacle for filth, and in ill accord with a queen's wardrobe. As for oaths, no trooper nor mule driver could outclass her ladyship. Henry of Navarre included Elizabeth in his jesting squib, when he said, "It's unbelievable, but nevertheless true, that Elizabeth is a throned vestal, Cardinal Albert a good Catholic, and I a good general."

Raleigh was the first father of Virginia, Captain John Smith being generally cast for second place.

Whether the conquest was a Queen's regard, a continent, or the Grim Messenger, little mattered to Sir Walter Raleigh—that man of men who held back fate with both



QUEEN ELIZABETH IN PARLIAMENT

J. Smith del. W. Marshall sc. Elizabeth I. C. Bacon D. Bishop F. Indre F. Master of Chancery G. Clerk M. Spalden J. Cotton  
J. P. K. Secretary to James V. Members of the Commons House M. S. Francis Walsingham Secretary of State



hands, until voted dangerous by James I. Raleigh greeted the glittering, uplifted axe October 29, 1617, with a defiant



THE OVERSHADOWING CRIME THAT HAUNTED THE DEATH BED OF ELIZABETH.

smile and the words "A sharp medicine but will cure the worst disease." Over against this death-scene of the ultra-cavalier Royalist we may place that of steel-hearted Cromwell, Puritan leader, one of the Lord's anointed, who



through study of the Most High, at close range, supposedly knew the Beyond better than debonair Raleigh. In the shadow of death, in that hour when the brain works at highest pressure, doubtless recalling occasional moral slips along the path, Cromwell asked of Godwin, his soul shepherd, "Can the Elect ever fall?" "Never," grimly and firmly replied the Great Commoner's pastor "Then I am safe, for I am sure I was once in a state of grace," answered the greatly relieved Cromwell, fearlessly giving up the ghost.

Whether backing his half brother, Sir Humphrey Gilbert, in that unfortunate investment of Newfoundland, or financing calamitous Roanoke, Raleigh believed in America. Through that belief he lost a fortune. If Raleigh had never lived, possibly the Pilgrim path would have led to other shores.



GARB OF  
QUEEN ELIZABETH'S  
HEADSMAN.

It was through Admiral Drake that Raleigh's faint-hearted settlers escaped to England. Drake represented Plymouth in Devonshire in Parliament, and at one time was mayor of the historic port from which the Pilgrims sailed. His statue, heroic in size and lifelike in pose, stands on The Hoe, in the loveliest part of the great and beautiful city of today. There on Monday, September 6, 1920, during the eleven days' commemoration of the Pilgrim Tercentenary, the children's Mayflower Day was celebrated by myriads of young people, rich in life and color. The ship's model in silver was presented to the family of the American Ambassador—Lady Astor, an American, and the first woman elected to Parliament, being present.

As the mighty queen would not allow the brilliant cavalier to leave England, second-hand explorations and settle-



NO MORE HECTORING OF NONCONFORMISTS; NO MORE IMPRISONMENTS AND  
SLAUGHTER OF HER SUBJECTS BY THE LAST OF THE TUDORS.

ments were filled with disaster, which first-hand treatment, by a man like Raleigh, might have diverted to victory.

One of Raleigh's last messages, written to his countrymen from his death cell, showing the "ruling passion strong in death," read "I shall yet see her (America) an English nation." The individuality of this British knight, as well as Captain John Smith's efforts, had far more to do with settling America and with the coming of the Pilgrims than is





WERE LAYTON AND HIS SERVANT, WILLIAM BRETHERTON, PRESBYTER  
AT THE EXECUTION OF MARY QUEEN OF SCOTS?

generally credited to these forceful Englishmen. The pre-emption of land and looting of gold by the Spaniard and Frenchman brought into action these two stalwarts with scores of other intrepid Britons.

To the scaffold went Mary Stuart, Queen of Scots, at the dictation of the English queen, who shifted the responsibility to the shoulders of William Davison, Secretary of State and English Ambassador to the Dutch Republic. It was during Davison's visit to the land in which "religion was free for all men" that William Brewster, acting as his page and close companion, saw the superiority of Holland's advance in the Protestant faith, and in what is best in modern civilization. In later years, Brewster took advantage of what he had seen to pilot the Pilgrims into the land in which no inquisition was made into conscience. When Elizabeth imprisoned and impoverished Davison, young Brewster lost his employment at Court and returned to his father's home at Scrooby in the north country, so high in Davison's confidence that to the young man it was given to wear the golden chain of authority by the Dutch Senate or States-General.

The Queen's answer to the House of Commons, which yearly persistently urged Elizabeth to marry, contained no halting sentence or bandying words. She made reply "For me it shall be sufficient that a marble stone declare that a queen, having lived such a time, lived and died a virgin." Books have been written arguing that so able a sovereign was not a woman but a male changeling in the cradle, grown to man's estate; yet, apart from all other considerations, the external, physical evidence of portraits taken during her life, together with mental and temperamental peculiarities, confute this claim.

"Ann Bullen's" daughter, branded by the Pope as a bastard, aspired to take her father's place as the Pope of England. Unique among kings and queens stands England's Virgin Ruler, who disdainfully rejected numerous offers of



# THE Examinations

OF

HENRY BARROW, JOHN GREENWOOD,  
and JOHN PENRY, before the High  
Commissioners and Lords of the  
Council,

With their Answers to the many Questions  
why they would not take an Oath, and why they re-  
fused to Hear, or have Communion in the Church of  
ENGLAND.

As also, Mr. Penry's Declaration of his Faith  
and Allegiance to Her Majesty; and his Letter to the  
Church at London, where he was a Member under  
their manifold Trials: Together with Mr. Barrow's  
Letter a little before his Death.

Faithfully penned by the Prisoners themselves, very use-  
ful for all suffering Christians, who suffer for the same  
things.

Luke 12. 2. *There is nothing covered that shall not be revealed: nei-  
ther hid, that shall not be made known.*

Eccles. 2. 14. *For every work, God himself will bring unto judge-  
ment, with every secret thing, whether good or evil.*

LONDON:

Printed, for William Marshall, at the Sign of the Bible in  
Newgate-street,

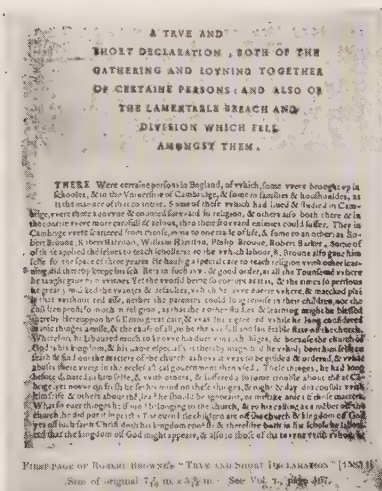
7

EXAMINATION BEFORE THE HIGH COMMISSIONERS AND LORDS OF THE  
COUNCIL OF HENRY BARROWE, JOHN GREENWOOD, AND JOHN PENRY.  
THIS BOOK WAS READ BY EVERY SEPARATIST WHO HAD THE OPPORTUNITY.

marriage, determined that her death should mean the end of the Tudors even at the cost of the kingdom. With the pride of a Samson of Holy Writ, she would live in history as one of the mighty who had pulled down the house about the ears of her subjects.

Seared into the brain of Elizabeth was more than one insult given the Virgin Ruler by the Scottish Queen, but doubtless none struck deeper than the well-known sentence in one of Mary's letters, "Your aversion to marriage" proceeds from your not being willing to lose the liberty of compelling people to make love to you."

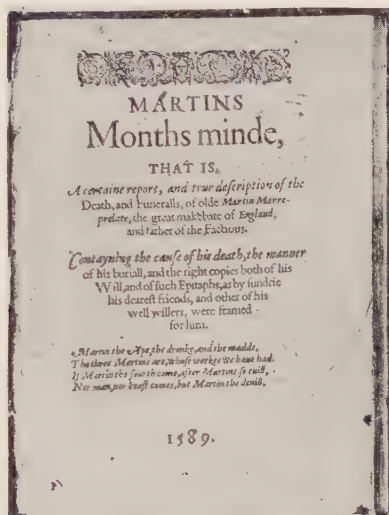
History under breath recounts that Elizabeth in the morning of life, at the age of 16, was accused of an entanglement with Lord Seymour; later



ROBERT BROWNE'S TRUE AND SHORT DECLARATION OF 1583, ONE OF THE SERMONS PRINTED BY BROWNE IN HOLLAND WHICH BROUGHT SOME OF ITS READERS TO THE SCAFFOLD.

came the report of the assassination of Amy Robsart, wife of Dudley, which caused many a heart-burning among the queen's courtiers. Towards the evening of her life when well beyond sixty years of age young Essex went to the scaffold at the behest of a slighted queen. Disappointed with the worriments of living, the monarch finally loosed moorings at seventy years of age and "the spacious days of Queen Elizabeth" were over.

Reverend John Rough in 1571, in Queen Mary's reign, shepherded his Separatist flock in seclusion, save as one or another was occasionally spied by the informer, was segregated in a dungeon, and finally became flaming torches in Smithfield's quadrangle. Reverend John Fitz, in 1592, in the reign of Queen Elizabeth kept the faith and his people, as



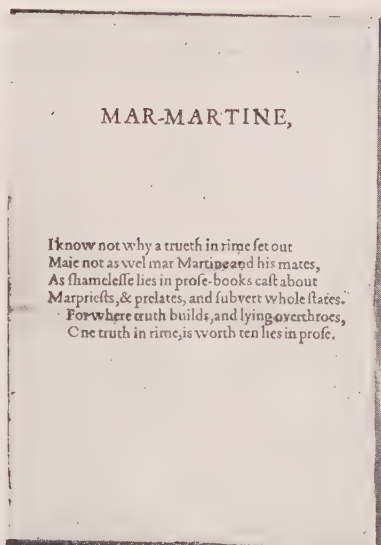
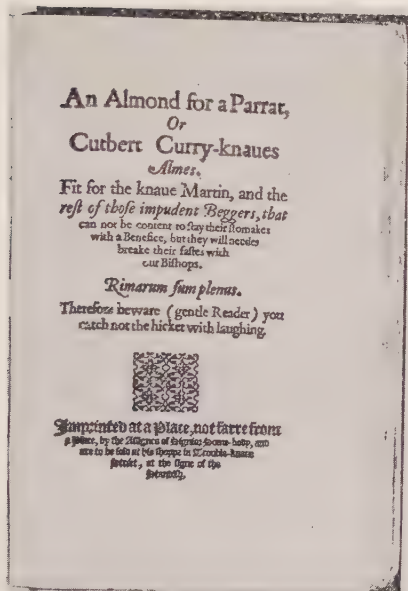
Oh read once John Heyges, foote is a worthy worker:

**Drancophome of the**  
**syffe Booke of that right worshipfull do-**  
**lume:** written against the puritans; in the defence of  
the noble cleargie: by as worshipfull a priest: John Heyges/  
Pastor: Priest or churche doctore of Dunelm: and Deane of  
Barum. Wherein the arguments of the puritans are  
wisely presented: that when they come to an  
swere: *Oh Doctor! they must needs*  
*say something that hath*  
*been spoken.*

**Compiled for the behoofe and overbrowth of**  
**the pious: sakers, and Currats that haue leuit**  
**their Catechismes and are past quare:** By the reuerend  
and worshipfull Martin Marprelate gentleman, and  
dedicated to the Consecrationhouse.

The Epitome is not yet published: but it shall be when  
the shippes are at convenient leisure to send the same.  
In the meane time: let them be content with  
this learned Epistle.

Printed oversea in Europe within two fir-  
longs of a bounding post: at the cost and charges  
of Mr Marprelate: gentleman.



MARTIN MARPRELATE'S BOOKS THAT EXASPERATED A FULL MILLION PEOPLE  
AND DEFIED THE SLEUTH HOUNDS OF THE KINGDOM.



THE  
First parte of Pasquils Apo-  
logie.

Wherin he renders a reason to his friendes  
of his long silence; and gallops the field with the  
Treadle of Reformation lately written  
by a fugitive, *Iohn*  
*Pear.*



Printed where I was, and where I will bee  
readie by the helpe of God and my Muse, to fend  
you the May game of Martinisme for an interme-  
dium, betwene the first and seconde  
part of the Apologie.

Anno. Dom. 1590.

A  
Countercuffe giuen to  
Martin Iunior: by the venturous,  
hardie, and renowned Pasquill of Eng-  
lande, *Caualier.*

Not of olde Martins making, which newlie knighted  
the Sautes in Heauen, with rife vpper Sir Peter and Sir Paule;  
his hardie dadd for his seruise at home in the defence of his  
Country, and for the cleane breaking of his  
kiffe vpon Martins face.  
(..)



Printed between the skye and the  
grounde, wythin a myle of an Oake, and not manie  
Fieldes off, from the vnpriuedged Presse of  
the All-ignes of *Martin*  
*Iunior.*

Anno. Dom. 1590.

PLAINE PERCEVALL THE  
Peace-Maker of England.

SWEETLY INDEAVORING WITH HIS  
blunt persuasions to botch vp a Reconcilia-  
tion between MAR-TON  
and Mar-auther.

*Compted by fauall art, that is to say, without witch craft, or sorcery:  
and referred specially to the Meridian and pole Arcticke of  
Nomanus Land: but may serue generally without  
any great error, for more Countries  
then He speak of.*

Quis fure aut hoc,  
Aut hoc, trux seque, ferrugine lacus re canit.

Printed in Broad-streete at the signe  
of the Pack-staffe.

*Pappe with an hatchet.*

*Alins,*

*A figge for my God sonne.*

*Or*

*Cracke me this int.*

*Or*

*A Countrie cuffe, that is, a sound boxe of the  
care, for the illux Martin to hold his peace,  
seeing the patch will take no  
warning.*

*Written by one that dares call a dog, a dog,  
and made to preuent Martins dog daies.*

Imprinted by *Iohn Aske,* and *Iohn Aske,* for the  
Baylie of Withernam, *can priuilegio percontato,*  
and are to be sold at the signe of the  
crab tree culgrell in thruck-  
coate lane.

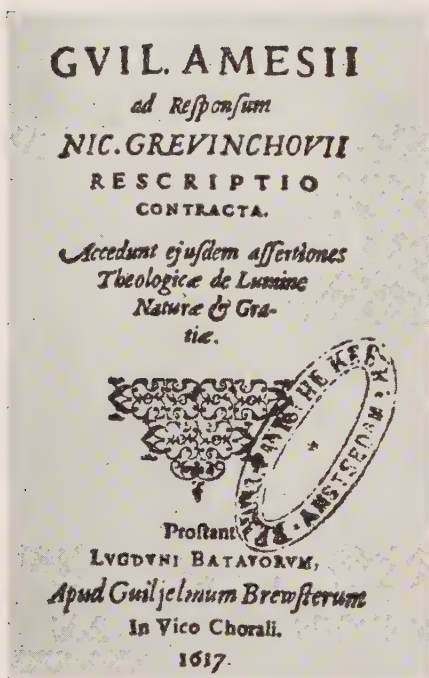
*A sentence.*

*Martin hangs fit for my moving.*

far as possible in times that reeked with torture and sudden death. Both pastors of these first two London churches, Reverends Rough and Fitz, ended their earthly careers by the fire route.

As early as 1567 London felt its religious heart throb with the new life that was then shaking the nation. In Anchor Lane, Free Churchmen or Separatists gathered to the number of five score or more. Benson, Colemay, Rowland, and Hawkins, clergymen without the pale, ministered to the people, but the ever present informer caused the arrest and imprisonment of a third of the little group, who languished in prison for nearly a year. The year 1576 brought together John Copping, Elias Thacker, and Robert Browne. The last, fleeing to Holland, wrote those books, the reading of which carried his fellow-countrymen, Copping and Thacker, to the scaffold, for they were bookbinders in England of the sheets printed in Middelburg. After awhile Browne turned his back to the hangman, changed his mind, and in 1591, possibly discouraged by his thirty-two incarcerations, preferred to spend his few remaining days in quiet routine, rather than allow his bones to rot in a martyr's grave.

Puritan Frances Johnson came out strongly, as his sect generally did, against the Separatists. He was delegated by the merchants forming the English church at Middelburg, to burn Barrowe's and Greenwood's books and to investigate John Aphenry, or Penry, that first real Pilgrim Father, who recommended the Separatists to emigrate to Holland. Johnson stopped the printing of the books and had all but two copies burned. Giving one to his partner, he read the other only to be thoroughly converted to the idea of a free church. Going to London to talk with a man whose gospel he had once sought to destroy, he organized at Southwark in London with his co-laborer, John Greenwood, the *first Congregational Church in England*. In existence today this organi-



AN  
ADMONITION  
TO THE PEOPLE OF  
ENGLAND:

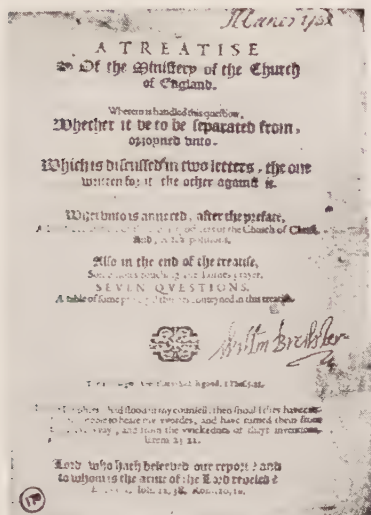
WHEREIN ARE ANSWERED, NOT ONLY THE  
slandrous yntreaties, reproachfully vi-  
tified by Martin the Libeller, but also many other  
Crimes by some of his broode, objected gene-  
rally against all Bishops, and the chiefe of the  
Charchie, purposely to deface and

Printed at London by the Deputies  
of Christopher Barker, Printer to the  
Queenes most excellent Maiestie.

1589.

AMONG THESE BOOKS ARE SOME PUBLISHED BY THE THREE PRINTERS, ELDER WILLIAM BREWSTER, EDWARD WINSLOW, AND JOHN REYNOLDS IN LEYDEN. THEIR PRINTING ESTABLISHMENT EXISTED THIRTY-THREE MONTHS, FROM OCTOBER 1616 TO JUNE 1619. WHEN KING JAMES I THROUGH SIR DUDLEY CARLETON DROVE THE PRINTING PRESS FROM CHOIR ALLEY, BREWSTER SECRETED IT IN HIS GARRET IN BELFRY LANE. THE PLANT WHILE IT WAS RUNNING TURNED OUT NINETEEN BOOKS AND TRACTS. ONLY FOUR OF THE BOOKS THAT BREWSTER ISSUED, THREE IN LATIN AND ONE IN DUTCH, BORE HIS NAME AS PRINTER, FROM HIS LEYDEN SHOP.





# A CHRISTIAN P.L.E.A

Conteyning three Treatises.

The first, touching the Anabaptists, & others main-  
teyning some like errors with them.

The second, touching such Christians, as now are here, com-  
monly called Remonstrants or Arminians.

The third, touching the Reformed Churches, with whom my self agree in  
the faith of the Gospel of our Lord Jesus Christ.

Made by FRANCIS JOHNSON, Pastor of the anti-  
-can English Church, now flourishing at Amsterdam  
in the Low Countries.

The Lord hath opened myne eare, and I was not rebellious, ney-  
-ther turned away back: I got my back to the fence, and my cheekes to them  
that plucke off the haire: I hid not my face from shame of strife.

Thus saith the Lord, If thou returne, then will I bring thee againe,  
- & thou shalt stand before me: & if thou take forth the persons from the  
- ewellgospall shall be as my mouth: I haue bene reuocd unto thee,  
- but require not their name there.

I haue fought a good fight, I haue finished my course, I haue kept  
- the faith: Henceforth there is layd up for mee a crowne of righteousness, which  
- the Lord the righteous Iudge, shall giue mee at that day: and  
- not to me onely, but unto them also that  
- love his appearing.

PRINTED,

In the yeere of our Lord 1617.

## COMMENTARII

Succincti & Dilucidi

IN

PROVERBIA SALOMONIS.

AVTHORE

THOMA CARTWRIGHTO

Theologie in Academia Cam-

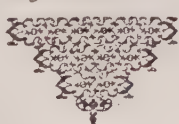
BRIGIENSI quondam

Professore.

Quibus adhibita est Prefatio clarissimi viri

IOHANNIS POLYANDRI,

S. Theologie Professoris LEYDENSI.



LYCVDNI BATAVORVM.

Apud Guiljelmum Brevsterum,

In vico Choralii.

## COMMEN- TARIA PRACTI- CA IN TOTAM HISTORI-

AM EVANGELICAM, ex quatuor Evangelistis  
harmonice continuam.

Jam olim à D. THOMA CARTWRIGHTO confecta,  
prae, sed nunc primum edita, praecipue in usum  
Catholicorum.

LIBER PRIMVS.

Rom. 10. 15.

Quam speciosi sunt pedes Evangelizantium pacem, &  
Evangelizantium bonum.

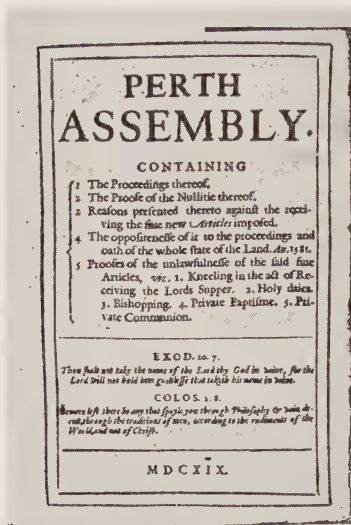
Hibet etiam Thomae Cartwrighti



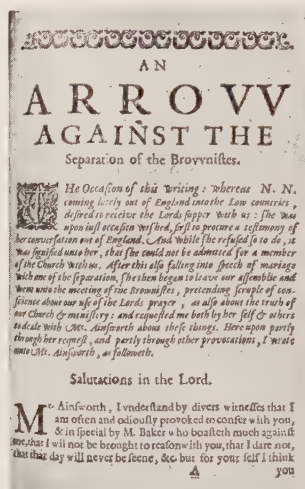
Impressum Anno Domini M. DC. XIX.

THIS PAGE OF BOOK PRINTED BY THOMAS SAWYER AT LEYDEN.

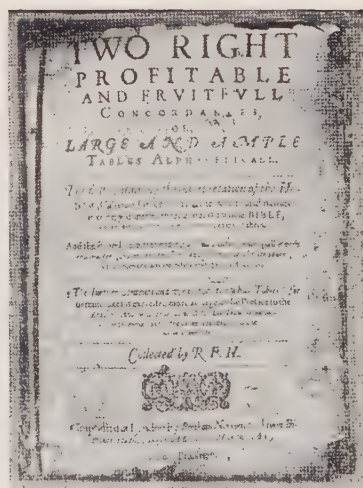
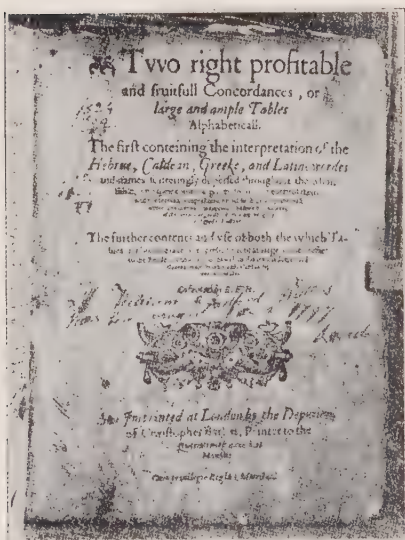
"A CHRISTIAN PLEA," WRITTEN BY FRANCES JOHNSON, PASTOR OF THE EN-  
GLISH CHURCH IN AMSTERDAM, AFTER THREE HUNDRED YEARS, THE WORD  
HAS NOT LOST ITS WARMTH OR DIRECTNESS. IT WAS POLYANDER WHO SE-  
LECTED ROBINSON TO DEFEAT ARMINIUS IN DEBATE, WHICH THE PILGRIM  
DIVINE THrice ACCOMPLISHED.



READING THIS DRASTIC VOLUME  
CAUSED JAMES I TO ENDEAVOR TO  
SECURE BREWSTER'S ARREST.



BROTHER AINSWORTH SEEMS  
TO HAVE BEEN DRAGGED  
INTO THE IMBROGLIOS.



CONCORDANCES THAT WERE STUDIED UNTIL THREADBARE.

zation proudly claims priority by ten years or more over all other free Nonconformist churches.

Frances Johnson's stay with the First Church at Southwark was brief.

to Christe censure in the Church. That Congregation then, wherof the prince is a member, may excommunicat the obstinat offenders therein, without exception of person read of in the whole Booke of God; yett great injurye to Christe his Church, & to the prince it were, to exempt them from the means of their owne saluacion, for which end this power is only giuen, & ought to be so exercised; Neither doth it derogate, diminish, or take away anie part of the magistrats power or authoritie, except you would haue no lawfull magistracye that is not of the Church, or that the spiritual power of Christ in his Church should diminish the magistracy, which were diuclish doctrine.

22. That the Church of England, as it neuer standeth by lawe established, professeth not a true Christ, nor true religion, that it hath not ministered, nor sacraments ordered.

AS for your Religion, Church, Sacraments &c. we haue before shewed the forgerye of them, vnto which former Articles we referre the reader; Only now we must take away Basilius his blinding block, which he layeth before men, as though we denied the true Christ, perfect God, & perfect man, of his twoe natures subsisting, not confounded but vnted &c. Yea we confesse there is but one bodye, one spirit, one Lord, one faith, one baptisme; and that this Christ is in all places & the same for euer, howsoever the false Church may challenge interest in the liuing Child. But that these parish assemblies denie him to regeuer them, yea to be anie true Christ vnto them, by there deeds it is manifest; For doe they not put the reede of the Popes Canons in his hand, in steade of the Scepter of his owne holy word? Do they not make him a minister of an other Testamēt, by binding him to this theire popish Apocrit phaluturge, and all their other deuises made, or to be made? Do they not make him a priest, a sacrifice, to all the prophane & vngodly. To conclude, do they not hereby deue and abrogate all his offices in his Church, of kingdomē, priesthoode & prophete, and his vhole anointing in the flesh?

A sum-

### The brief summe of a conference,

had the 9. day of the 1. Moneth, betweene Mr. Hutchinson Arch-Deacō, & me John Greenwood prisoner in the Fleet, hauing bene kept close now a yere & an half, by the Biss shole commaundement. The particuler discourse wherof, were but vnprofitable to relate, neither will I trespasse my state memoire therein.

Mr. Hutchinson said he came by vertue of Commission in her Ma<sup>ties</sup> name, to confer &c.

I denying to make answer to anie thing, vntill I might haue indifferent vnto my selfe by, & the matter to be written downe, obtayned to haue pen & ynke, & Mr. Calthrop a gentleman & prisoner to be witness. I desired Mr. Hatch, to let downe the end of his coming, & I would make answer therunto; wherupon he vntoed with his owne hand to this effect.

Memorandum, th it I Mr. Hutchinson being desired by Mr. Greenwood to set downe the end of my coming, thew it him to be by vertue of commission, yett not to examine him, or anie way to hurt him, but to confer with him about his separating of himself from the Church of England, & I might reduce him &c.

I John Greenwood not desiring Mr. Hutchinson his coming, yett am most vntoing of anie Christian conference, where it shall be free for euer to oppose as answere, & on both sides the matter to be recorded in writing. The cause that I will not otherwise reason, is, for that I haue bene vntoedly claudered, & our cause falsly reported by Do. Some & others &c.

Mr. Hutchinson then brought forth certaine articles of their collections, reading them vnto me; Also he shewed me Do. Somes sclaunders booke, where he turned to the positions the author had falsly affirmed to be ours. Hauing read his Articles, he demanded whether I approoued or disallowed of them: To the Articles I said they were theyre owne collections & not ours; And as for Mr. Somes booke, it was full of lyes & sclaunders; But I vntoed him, if he would confer, to set downe some position vnder his hand, which I would assent vnto, or els disproue. Still he would haue me to answere some of those articles &c. But at length he vntoed me to set downe some cause wher I would not come to their Church, wherunto I vntoed thus.

The parish assemblies in England, consist of all sorts of profane people, generallye subiect to this mischiefe, an misflowing lawes, courts, worship, &c. And therefore was the true appoynted & established Churches of Christ

C

To

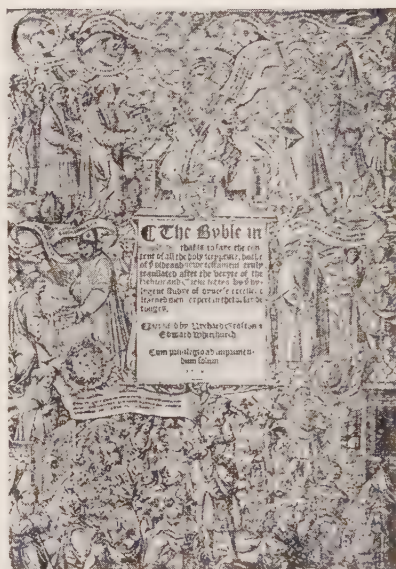
THIS VOLUME, PRINTED IN 1589, AN ADMONITION TO THE PEOPLE, WAS ONE OF MANY PUBLISHED TO OFFSET THE DELETERIOUS AND ANTAGONISTIC CAMPAIGN INAUGURATED BY MARTIN MARPRELATE IN 1588-1590.

When Frances Johnson, his brother George, Daniel Studley and John Clark made that pilgrimage to New England in the last year of the sixteenth century, they anticipated the Pilgrim landing on Plymouth Rock by full twenty years. Though even the islands, off America's eastern coast, never sheltered them, as tempests blocked settlement, yet the honor of being the first Separatists to plough these waters was theirs. More to Frances Johnson's liking was the spiritual work awaiting his hand at Amsterdam, and in that city he shepherded the struggling Separatist church, aided by the Rever-

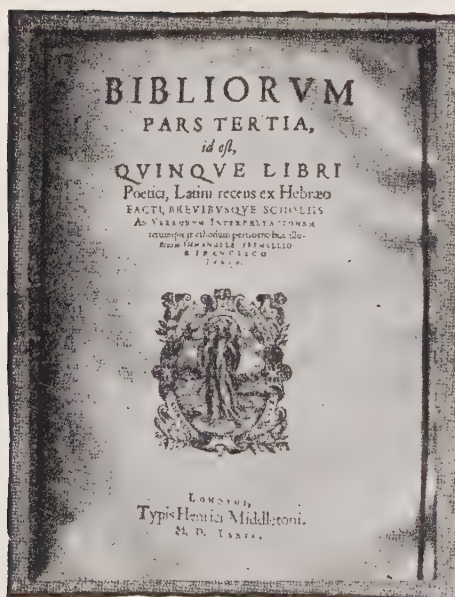




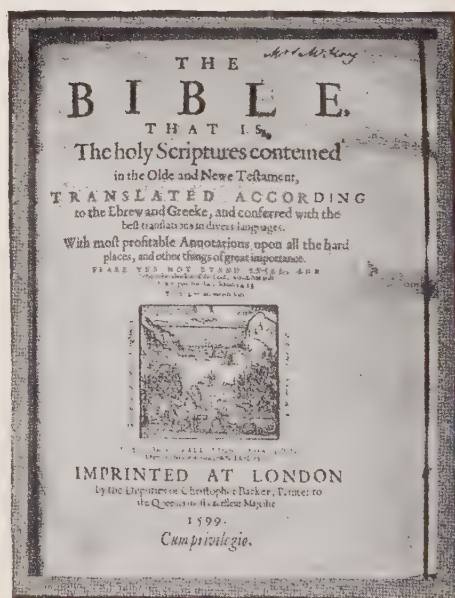
THE GENEVA BIBLE, LARGELY USED BY THE PILGRIMS.



TITLE PAGE OF THE GREAT BIBLE, 1539.



BIBLE OF 1579.



BIBLE OF 1599.



end Henry Ainsworth, the melodious psalm translator and renowned Hebrew scholar. Under banishment, he joined the Reverend John Smyth at Amsterdam. That consolidation of the Dutch provinces in 1576, by William of Orange, and the formation of the Dutch federal Republic in 1579, made Holland Calvinistic and a refuge land for all comers who should obey the laws, no inquiries being made by the government either into nationality or religious opinions. Jew and Gentile, Mohammedan,

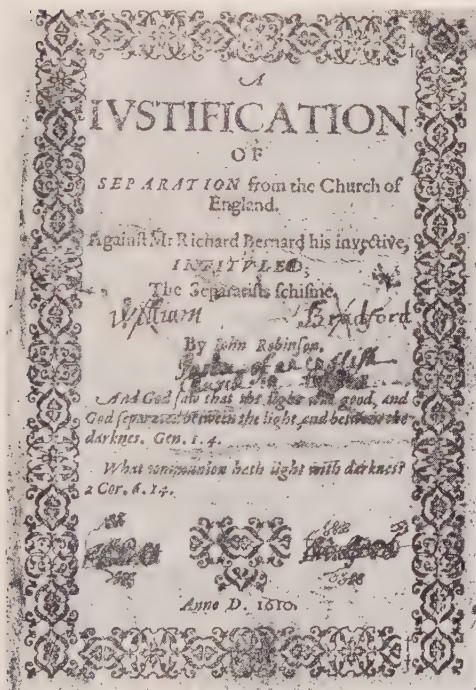


Courtesy of Revell & Co.

RICHARD BERNARD.

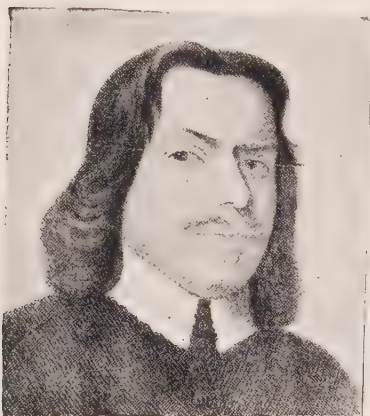
Separatist, Protestant or Roman Catholic were all equal before the law.

Imprisonment but aided the facile pen, and gibbeting only spread the new faith. Henry Barrowe, during those five years in prison disseminated vital truths with tracts, of which he secured the printing in Holland and had smuggled into circulation



JOHN ROBINSON'S BOOK WHEREIN HE UPBRAIDED RICHARD BERNARD, THE BACKSLIDER.

throughout England; John Greenwood was hanged in 1593. The Welshman John Penry (Martin Marprelate), who through his peripatetic printing press had all England



JOHN · BUNYAN · 1662.



*Courtesy of Revell & Co.*

HOME OF JOHN BUNYAN.

laughing at the clergy, was the last to be legally murdered. These men made more converts by their martyrdom, in 1590 and 1593, than in their strenuous lives. Deaths of the martyrs whether on the scaffold or at the pyre thrilled into greater activity latent religious thought.

In spite of Browne's lapse in faith, the new departure, promulgated largely on its literary side by him, grew apace. It was fostered by persistent and conscientious disciples and by those converting factors, the Bible, the printing press with movable type, tracts, and the sermons put into circulation which vastly aided rapid advance in this view of the Creator and His works.

Among those Puritan ministers near Scrooby who dared to face angry church dignitaries and irate kings, were Thomas Toller of Sheffield, Robert Gifford of Laughton, and Hugh Brumhead. Richard Clyfton, that first pastor of the Scrooby Church, preached in 1586, at Babworth, close to Retford, prior to his coming to Scrooby. Grayed and worn with service, the old gentleman fled to Amsterdam to





Courtesy of Revell & Co.

CHRISTIAN IN THE VALLEY



Courtesy of Revell & Co.

BUNYAN WHO DREAMED HIS WAY ACROSS THE CIVILIZED WORLD FOR CENTURIES.



Courtesy of Revell & Co.

PRAYER MEETING IN THE FIELDS, AND THE EVER-PRESENT INFORMER, THIS TIME IN A TREE; HIS ASSISTANT RUNNING FOR REINFORCEMENTS.

keep liberty and life during his short remaining span of time and worked indefatigably in the Lord's vineyard to the end.

Followers of the Master in these little country villages, less outspoken than their neighbors, were classed as Second



JAMES I ENTERING LONDON.

Separatists, lacking a hundred percent Nonconformist rating. They thought, but they did not always dare.

Grounded in the Bible from cover to cover were the Separatists. The text "Be not conformed to this world, but be ye transformed by the renewing of your minds" was frequently echoed from cellar and hayloft by preachers of the old faith made new by the light of the Divine Word.

Officers of the Separatist Church were three; first, pastors or teachers; second, ruling elders; third, deacons.

#### THE TWO BUNYANS

At Worksop, as well as at Epworth, the birth-town of John Wesley, preached Richard Bernard, that forerunner of John Bunyan, who in the allegories of his book, "The Isle





JAMES I AND HIS SON.



CORONATION OF JAMES I.

of Man," turned the light so brightly on life and death that he who ran might read of the dawning faith awakening the countryside to the need of righteous living.

When Reverend Richard Bernard, as with Robert Browne, reached the casting of the die between Conformity and Nonconformity, Free or State churchmanship, this man of rugged features and square brow drew back instead of leading forward. Archbishop and Bishop had whipped him



into line and forced that backward slip, proving Bernard to be of the Iscariot breed, a fact which caused the Reverend John Robinson, afterward the Pilgrim's adored leader, to criticize his former fellow religionist in unmeasured terms.

The once blaspheming Tinker of Bedford, John Bunyan, in fear of death and the tortures of the damned, was reformed. Born in 1628 and dying in 1682, Bunyan lived in the focus of strenuous times. Years after his first stranglehold, worthless John Bunyan became a worth-while man. He wrote "Pilgrim's Progress" from his prison cell with so inspired a pen that in many sections of England this book in popularity closely

rivaled the Bible, awakening the people and bringing converts both sides of the water into Pilgrim and Puritan ranks.

Although not fully recognized as an ally, few men did more to advance the Pilgrim and Puritan faith than John Bunyan, who still keeps his grip on mankind. Bunyan in his "Pilgrim's Progress" and Richard Bernard in his "Isle of Man," stirred conscience and ploughed the way for a greater English awakening in Europe.

England's Scottish King was in constant communication with the Pilgrims and Puritans. A Puritan forum, where James I could pose as a seventeenth century Solomon, was one of the monarch's chief delights. At one discussion, he boasted to his counselors, "If this be all they have to say, I will make them conform," in which command His Majesty was upheld by Archbishop Babcock as "inspired from on High," the prelate echoing man-given Divine Rights as inherent in kingship.

James I completely flouted his Scotch Calvinistic up-bringing, when he immediately clapped into prison ten min-



NO MAN'S LAND.



isters, who submitted a petition favoring Nonconformity. His famous command "Harry them out of the land," has come down through the centuries as best describing the monarch's change of heart.



THE BIGOT KING TALKING IT OVER.

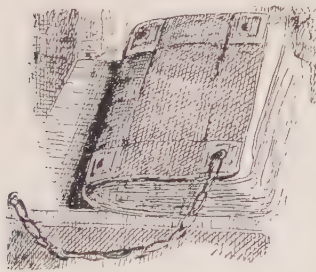
Retributive justice sat on England's throne when James VI of Scotland, son of the beheaded Mary Queen of Scots, became James I of England—the monarch who gave halting encouragement to the Pilgrim emigration to America. James signed the patent of the parent commercial company, that



GATHERING OF THE PEOPLE TO HEAR THE WORD READ FROM THE COPY CHAINED WITHIN THE CHURCH.

subdivided into the North Virginia Company, with head offices in Plymouth, England, the territory thus claimed and given away comprising land from the latitude of New York to Quebec. The South Virginia Company, with head-

quarters at London, was to possess territory extending south from the Hudson Valley. For good measure and to avoid undue controversy, the company set aside that strip of left-over No-Man's-Land, a name perpetuated in an isle off Martha's Vineyard. The No-Man's-Land of



April 20, 1606, roughly slated as one hundred miles wide to separate the two holdings, by right of both discovery and settlement, was claimed by the Dutch when they colonized the four middle states making within the geographical de-



marcation New Netherland, a civic organization, with a seal, *Novi Belgii*, *Nova Belgica*, or New Belgium.

Tracing more closely the history of the Plymouth Company, one finds that being financially embarrassed, the corporation sold out to the Council of New England, in which Gorges was also heavily interested. This Company received in November, 1620, that royal charter of all land from Long Branch in New Jersey, to the Bay of Chaleur, Nova Scotia. King James, in issuing this latter grant, threw down the gauntlet to the Dutch, holding the Hudson River Valley and adjacent sections East and West, and to the French claiming ownership of Nova Scotia.

Judged by this abstract of title, the Pilgrims from the start were squatters on land formerly owned by the Plymouth Company and rechartered by the King in November, 1620, to the Council of New England. This generous giving away of land stretching to the South Sea (the Pacific)—against which Roger Williams made constant protest—was the cause of wars between France and England, Colonist and Indian, for a hundred years and more. The Dutch theory and mandate on the contrary was that all land occupied by colonists, not might be, but *must* be, paid for, to the Indians whose claim as true owners of the soil the Dutch recognized in writing and in policy.

At every opportunity the Puritans put up knotty problems to their disputatious sovereign, James I, and the heritage of a torn-asunder-church weighed heavily on the frequently nonplussed superstitious monarch, who, history states, well earned through occasional senseless vagaries the title of "The Wisest Fool in Christendom." Among other kingly flats a "No Bishop, No King theology" was in the front rank.

So lustily had the seed of reform sprouted that those hundreds of clergymen, shaken into action with the courage of conviction, signed that historic Millenary Petition to banish the Prayer Book.



James I, in spite of the left-handed compliment of the historian, had "busy man" tacked to the walls of his official quarters, but "thus dies a good man" never truthfully appeared in his obituary.

The last years of the sixteenth century and the first decades of the seventeenth were steeped in religious turmoil, both on the Continent and in the British Isles. The Pilgrims who launched their bark in 1620 and with the Puritans who in 1630 began the Empire of the West were well in the van of the conflict.

Witches, warlocks, and wurricons disturbed the peace of mind of England, but while the highly educated Tudors paid little attention to the witchcraft delusion, James I on the contrary, after mounting the throne, began the slaughter of the victims of superstition. Accused witches were put to death at the rate of one thousand or more a year. With this safety-valve working, the Englishman could venture out in the open after dark, or enter vacant buildings with a fair degree of assurance that he would not be nagged into spasms, or clutched in a blighting grip by Satanic imps.

## CHAPTER II

### THE SEPARATISTS IN ENGLAND

#### GAINSBOROUGH, EARLY HOME OF THE SEPARATIST CHURCH

**K**ING ALFRED passed his honeymoon in this ancient town of Gainsborough. Here also, rumor saith, Canute, England's Danish-born king, son of Sweyn, saw the oncoming aegir battle with the flowing Trent and rebuked fawning courtiers when in derision, to prove their sycophancy, he commanded the river Trent to stop.



ALFRED THE GREAT.

The foster parents of Non-conformity in England were firmly intrenched in this Gainsborough-Scrooby region. Here also in strenuous conflict with the Puritan spirit were monastic orders that gripped in iron bondage the hearts of the people.

The Cistercians at Rufford, the Gilbertines at Mattersey, the Carthusians at Axholm, the Benedictine monks at Blythe, the Benedictine nuns at Wallingwells, the Augustinians at Worksop, and the Premonstratensians at Welbeck were religious orders that backed the reactionary Roman

Catholic Rebellion of October, 1536, called "The Pilgrimage of Grace." Within forty miles of Scrooby the malcontents

flogged and killed Puritan ministers and followers, who certain dregs of the population believed, had impoverished them by cutting off priestly favors, when they razed monasteries. This endeavor to block reform retroactively aided Protestantism by fostering unrest and inadvertently obliterating certain theological ruts.

John Smyth, that Leader in Israel, while at Cambridge from which he graduated in 1575, enjoyed rare communings with his instructor, that stalwart Puritan, Frances Johnson, who first fought Separatism, but later became one of its strong adherents. Smyth took up the work discarded by Robert Browne.



CANUTE AT GAINSBOROUGH RIDICULING  
HIS COURTIER'S WHEN HE BADE THE  
ÆGIR TO STAND STILL.

Now began in 1602 the real launching of the Pilgrim Separatist faith in Gainsborough, where it first crystallized in the house of William Hickman, whose father and mother, Anthony and Rose Hickman, were leading Separatists. This portrait of Lady Rose Hickman antedates those of all other Separatists, men or women. The well-known portrait of Governor Edward Winslow, now in Plymouth, England, the only proved likeness of any of the Pilgrim Fathers, is the next in rotation.



In this ancient Guildhall, where the Pilgrims occasionally worshipped in 1541, Henry VIII held court after that historic stop-off at Scrooby.

William Hickman purchased the manor of Gainsborough from Lord Burgh, in 1596, and the Hickmans of



*John Winstow*



*Courtesy of "Our Plymouth Forefathers," by  
Charles Stedman Hanks.*

ROSE HICKMAN

THE ONLY AUTHENTIC PORTRAITS OF ANY SEPARATISTS.

Gainsborough were prominent factors in the Nonconformist Church. When Anthony Hickman and his wife Rose were not in prison for the faith, their home was a rallying-point for believers.

Prior to the consolidation of the Gainsborough Church, Lady Rose, mother of William Hickman, held the door of her home to admit the elect and reject the scoffers before Pilgrims were able to worship in the Guildhall finally used by the first Gainsborough Church.

John Knox, "bearded like a pard," and Bishop Hooker, who wrote of and preached Conformity to a purpose, more than once in earlier days thrust their feet beneath the Hickmans' hospitable table and called on the Throne of Grace in prayer and praise.



*By permission of and arrangement with George Brocklehurst of Gainsborough.*

GAINSBOROUGH HOMES BORDERING THE RIVER. THE ÆGIR, CAUSED BY THE TIDAL WAVE THAT AT TIMES WITH RARE BEAUTY RUF-  
FLED THE SURFACE OF THE TRENT.



*By permission of and arrangement with George Brocklehurst of Gainsborough.*

GAINSBOROUGH'S GUILDHALL.



*By permission of and arrangement with George Brocklehurst of Gainsborough.*

INTERIOR OF GAINSBOROUGH'S GUILDHALL.



Tiring of journeying to Fleet Prison, at the behest of the Bishop, and of the treatment therein accorded, Anthony and Rose Hickman fled to Amsterdam. William, the son, held firmly his post as Lord of Gainsborough Manor, from



*By a famous Belgian artist.*

INTERRUPTED IN READING THE SCRIPTURES. "FATHER, I HEAR THE STEP OF THE INFORMER."

1596 to 1635. While never as prominent in the religious world as his fearless parents, his influence was strongly in favor of the struggling Separatist Church and he made it possible for them to worship in Gainsborough's Guildhall. The Separatist or Free Churchman of 1602, who furtively read his Bible and joined the little church at Gainsborough, revered the haloed men, and hallowed stepping-stones, oft cemented in blood, o'er which his fathers had stumbled,



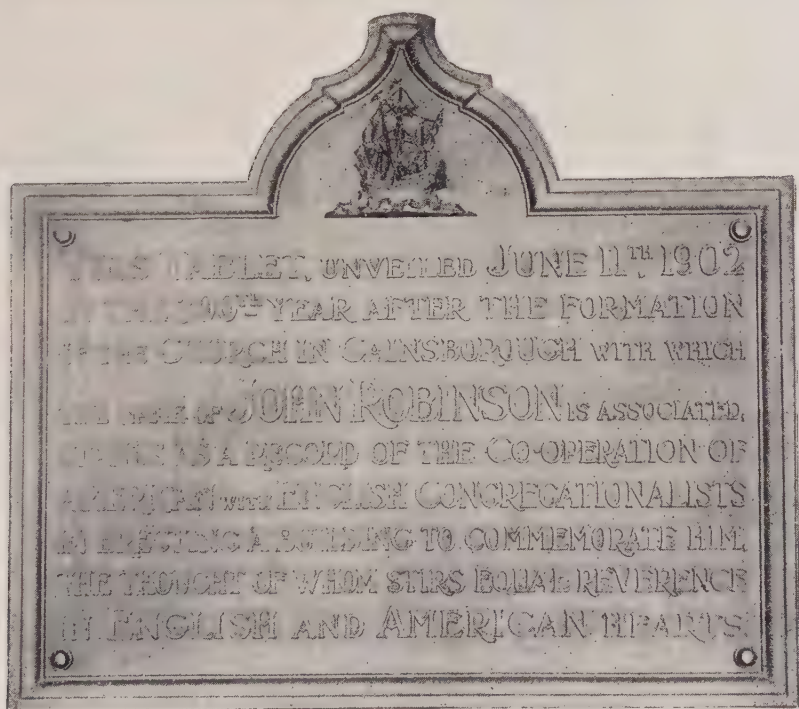
*By permission of and arrangement with George Brocklehurst of Gainsborough.*

GAINSBOROUGH'S GUILDHALL FROM ANOTHER ANGLE.



*By permission of and arrangement with George Brocklehurst of Gainsborough.*

ORIEL WINDOW IN THE GUILDHALL, GAINSBOROUGH.



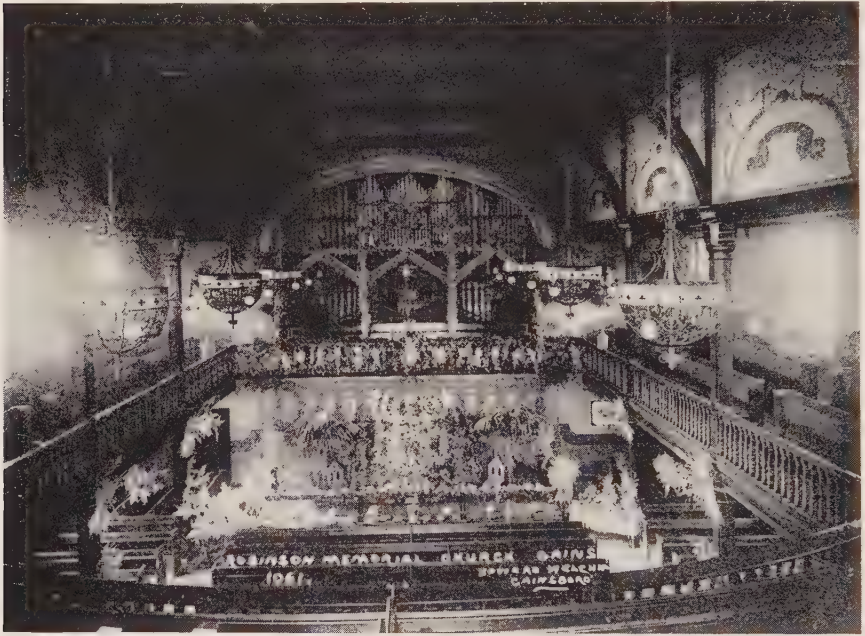
*By permission of and arrangement with George Brocklehurst of Gainsborough.*

MEMORIAL CHURCH AT GAINSBOROUGH AND TABLET COMMEMORATING  
 JOHN ROBINSON.



fallen, and risen again before reaching the goal of Religious Independence.

Persecution in 1606 forced Reverend John Smyth to



INTERIOR OF MEMORIAL CHURCH.

follow other Nonconformists to Amsterdam, that City of Refuge for Englishmen blessed with stinging consciences.

John Robinson preached in this same Gainsborough Church and assembled his little flock in the old Guildhall; that is, when they were not driven into cellar and hay loft to escape the searching eye of the informer ever on hand to gain lucre and fame by jailing his fellows.

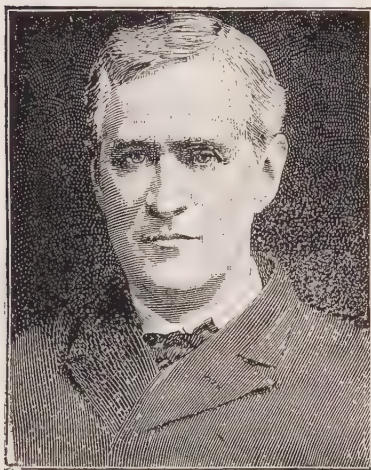
John Robinson's birthplace was most probably at Sturton-le-Steeple in Nottingham in 1576. It is certain that his childhood was spent there. His bones rest in Leyden, where he died. The uniquely splendid John Robinson chrysanthemum specially grown for the Tercentenary Pilgrim celebration in Leyden, August 31, 1920, and presented



*By permission of George Brocklehurst of Gainsborough.*

DOORWAY TO GAINSBOROUGH'S GUILDHALL.

to the American ambassador, may have contained in its brilliant colors and exquisitely crinkled petals some of the dust of John Robinson. His body was laid in a temporarily



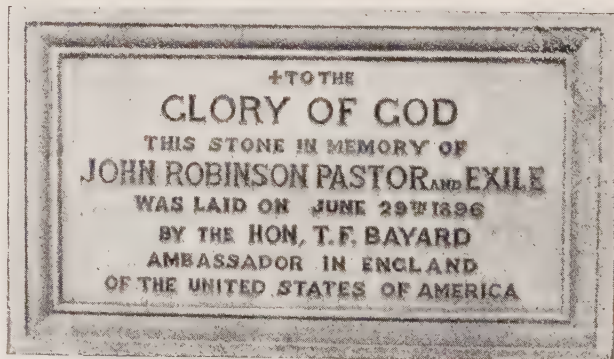
AMBASSADOR THOMAS F. BAYARD.  
ONE OF THE LAST IMPORTANT  
ACTS OF AMBASSADOR THOMAS F.  
BAYARD, WAS THE LAYING OF THE  
CORNER-STONE OF THE ROBINSON  
MEMORIAL CHURCH AT GAINSBOROUGH, ENGLAND, ON  
JUNE 29, 1896.

rented grave (a not unusual custom) beneath the stone floor of the venerable church of Saint Peter's, on March 4, 1625, according to one record of the disposal of the ashes of the great Pilgrim pastor. This richly endowed Pilgrim leader had rare common sense, a broad education, and a lovable, magnetic nature.

After the starting of the Scrooby church one finds persecution well afield. William Brewster, Richard Jackson and Robert Rochester were fined twenty pounds each, but when cited were not found by the Sheriff, being snugly ensconced in Boston jail, with their fellows.

All had been arrested as they attempted to flee the country.

From now on, a wider reading of the Bible with secret gatherings, wherein spiritual communing was taught, fostered the growth of the Reformation in England. No books were published save by ecclesiastical permission, the clergy throttling thought, as well as religious







THE AUSTERFIELD CHURCH (ST. HELEN'S).



INTERIOR VIEWS OF ST. HELEN'S CHURCH AT AUSTERFIELD WHERE  
WILLIAM BRADFORD WAS BAPTIZED.

freedom. It was long after Milton's time that printing was free in England. *All Pilgrim Separatist Dissenters first saw the Light through Puritan eyes*,—a fact not always relished by Pilgrim descendants. They followed the rays, groping their way to the Fountain Head.



SURROUNDINGS OF SCROOBY CHURCH.

On June 11, 1902, in its tercentenary year, the cornerstone of the Robinson Memorial Church, contributed to jointly by English and American Congregationalists, was laid. The Robinson tablet thereon commemorates this event. In this church edifice the editor lectured on "The Pilgrim Fathers and Their Story," in 1906.

Quaintly attractive is the architecture of Olde Gainsborough, many of whose buildings edged the Trent. Within their rough stone walls lived and through lattice-pane and dormered window gazed the faithful.

At Scrooby in 1605 now gathered the Separatist clans, and, in Brewster's Inn on the Great North Road, or in the refectory room of the Archbishop of York's summer palace, then leased to the Brewsters, they worshipped until the

Willm Son of Robert Bradfords baptizd. 22. of Sept  
 Anne Daught of Willm Bradfords baptizd. 30. of May  
 Anno Dom 1588.  
 ffraunce Son of Thomas Wright baptizd. 29. of May  
 Anne Daught of John Wright baptizd. 18. of June  
 Anne Daught of Willm Wright baptizd. 25. of June  
 William Son of Willm Wright baptizd. 10. of March  
 Anno Dom 1589.  
 Anne Daught of Isaac Walsh baptizd. 29. of March  
 Jane Daught of Robt Skenton baptizd. 9. of May  
 John Son of Barnum Skenton baptizd. 4. of October  
 Willm Maryn. Son Daught of Robt Rufford baptizd. 12. of September  
 Jane Daught of George Mansfield baptizd. 14. of October  
 Robt Son of Anne Skenton baptizd. 5. of December  
 Thomas Son of Thomas Norton baptizd. first of March  
 William Son of Willm Bradfords baptizd. 10. of  
 March Anno Dom 1589.

RECORD OF WILLIAM BRADFORD'S BAPTISM IN THE AUSTERFIELD CHURCH,  
 THE DISCOVERY OF WHICH SOME SEVENTY-FIVE YEARS AGO WAS  
 THE CLUE THAT LOCATED THE PILGRIMS IN ENGLAND  
 PRIOR TO THEIR DEPARTURE FOR HOLLAND.





*Courtesy of Revell & Co.*

*Charles Whymper, artist.*

GOVERNOR WILLIAM BRADFORD'S BIRTHPLACE AND THE CELLAR  
WHEREIN THE PILGRIMS HELD SERVICE. STAIRS THAT  
"SLOPED THROUGH DARKNESS UP TO GOD."

darkening signs of the times caused the sect, later to be known as "Pilgrims," but not until 1799 called the "Pilgrim Fathers," to take the first step of a pilgrimage that, after varied vicissitudes, landed them on Plymouth Rock.

Through the portal of the Austerfield church, as one sees it outlined, William Bradford was carried as a babe, toddled as a boy, and strode with the freedom of young manhood before he crossed fields to Scrooby to become a full-fledged Separatist. It was the finding of the record, on the church parchment, in 1849, by the Reverend Joseph



Hunter of York, of Bradford's baptism dated March 19, 1589, that opened the way for the recovery of the Pilgrim



LANDLORD WILLIAM BREWSTER.

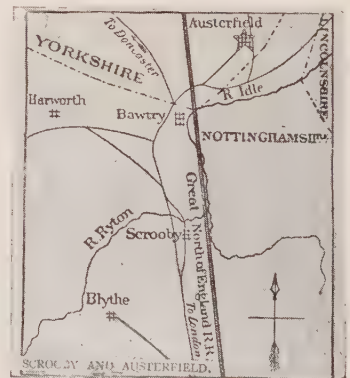
story. Previous to that date no English-speaking person on either side of the Atlantic and only a very few in Holland knew where in England the Pilgrims had lived or whence they had come.\*

To the present pilgrim, each stride along the path is hallowed by records that began over three centuries ago. Where York, Nottingham, and Lincolnshire meet, in Gainsborough, Scrooby, Austerfield, and Bawtry, in cottages bordering the rivers Idle and Ryton, and near the Great North Road, occurred the religious uprising that

fathered the settlement of the six Eastern States.

What is now a delightful and fashionable district, given to summer residences and homes of wealth is the ancestral seat of New England—"Incunabula magna gentis" (the cradle of a great nation), as one bronze tablet records.

The record proves that of Pilgrims first reaching the New World Brewster and Bradford were the only known Scroobyites. It is a marked coincidence that the birth of Separatism and its persecution



MAP OF SCROOBY DISTRICT.

\* New England's historian, Savage, also had a guiding hand with Hunter in this thrilling discovery. Evidently few of the Pilgrims cared to leave records of their experiences in distracted England.



was staged on dark and bloody ground. In and about Gainsborough, Babworth, and Serooby have been enacted many of the tragic scenes in England's history, back to Roman times.



SAINT WILFRID'S CHURCH OF SCROOBY.

A quaint, long, low building was that used by one of the founders of the Separatist faith, but ideally located for the use of the Pilgrim Church.

Here "mine host" Brewster kept, in the Sandys tenanted manor-house, an inn where the right sort of "folk" were cared for. Doubtless the good man industriously spread the gospel as he spread "the staff of life."

A wide abyss the Fathers spanned, when they discarded the convenient practice of unloading all their sins at confession and allowing the priest to straighten the matter out with the Creator. Face to face with their Maker was the corner-stone of the Puritan faith. They could not believe that life and immortality came through the sacrament, but only through the living way which the Christ had opened by his life. It was not the symbol, but the reality beneath the symbol, which they craved and sought.

One must remember that the Bible, translated into English by Wyclif, Coverdale, and at Geneva by Calvin and his co-laborers, with other translations, including Luther's\* and the Bible of the Bishops, did more than bring to the masses a knowledge of the relation of God to man and the method of reaching the Divine mind without a human intermediary. As vitalizing literature, the Bible was omnipotent. The rich and wonderful stories therein, so affluent with the glow of imagery, fervor of utterance, and felicity of expression, with wide latitude of thought, carried a bookless world fairly off its feet. In fact, paucity of reading matter had much to do in leading the populace to study the Bible. Roaming through enchanted valleys made easy climbing to the heights. The result was that Puritanism was soon planted in many an English village and throughout the countryside. It was no hardship to listen to a long sermon, in one's own speech, any more than for a hungry man to sit at a four-course dinner, for in Tudor times such a treat

---

\*Luther's Bible was brought back from Germany by that devout believer in the New Faith, Gustavus Adolphus, whose soldiers sang a Luther anthem as a battle hymn of victory as they rushed upon the foe. The Bible is today in Stockholm filled with Luther's hand annotations from cover to cover. Luther's copy of the New Testament is in the library of the University of Groningen, with the Reformer's witty and often sarcastic comments upon the renderings of Erasmus.



VIEW OF SCROOBY TO-DAY, INCLUDING THE MULBERRY TREE PLANTED BY  
CARDINAL WOLSEY.



VIEW OF BREWSTER'S SCROOBY HOME.



as real preaching in good English was something very rare in the country parishes.

All nations, all countries, all cities and communities, even families, have their golden age. That of the Roman Catholic church was from the eleventh to the sixteenth centuries. When the seed sown by the Reformation had grown into stalwart, deep-rooted oaks, vast communities that had farmed out for hundreds of years their chances of



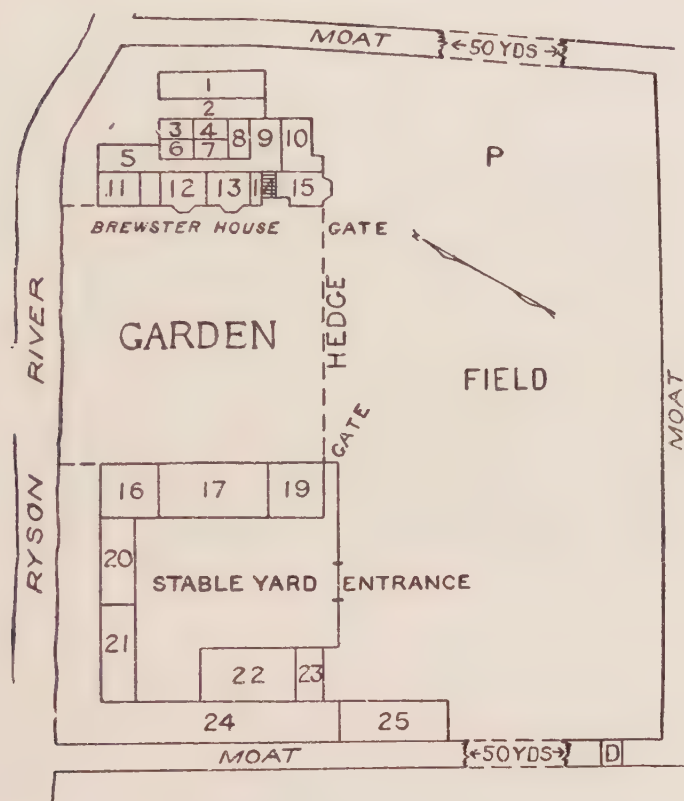
THE OLD MANOR HOUSE, SCROOBY.  
Courtesy of Revell & Co.

Charles Whymper, artist.

BREWSTER'S BIRTHPLACE AT SCROOBY WHERE HE LATER PREACHED.

salvation from the wrath of an angry God were disrupted, families divided, and the Gospel, instead of peace, seemed to come in the form of a sword.

"Justification by faith" was one cry of the Separatist watchman who guarded the walls of his City of Refuge thrown up to keep out the infidel, backslider, and open transgressor. Terrific in its warning to those who lead offensive lives is the ban laid in the form of the administration of the Lord's Supper. Later, in the New World, the Puritan breaking into the land of freedom, stoutly barricaded his preserves, yet inadvertently, the gate was left ajar, and the Quaker and the Roman Catholic entered.



GROUND PLAN OF THE SCROOBY BUILDINGS

- |                    |                       |                     |
|--------------------|-----------------------|---------------------|
| 1. Hennerly.       | 11. Milk Pantry.      | 19. & 21. Cow Barn. |
| 2. Passageway.     | 12. & 13. Rooms.      | 20. Shed.           |
| 3. Store Room.     | 14. Entrance Hall and | 22. Hay Barn.       |
| 4. & 7. Wash Room. | Stairs.               | 23. Butchering Room |
| 5. Scullery.       | 15. Living Room.      | 24. Stock Yard.     |
| 6. Pantry.         | 16. Horse Stalls.     | 25. Cart Shed.      |
| 8. & 9. Kitchen.   | 17. Cow Barn used for | P. Palace.          |
| 10. Carriage Shed. | Church Services.      | D. Draw Bridge.     |

*"Our Plymouth Forefathers," copyright by Charles Stedman Hanks.*

THIS PLAN OF HOUSE AND GROUNDS, INCLUDING COW BARN, CHURCH, HENNERLY, MILK PANTRY, HAY AND HORSE SHEDS, IN INTERESTING DETAIL LINK THE HOME LIFE OF THE FOREFATHERS IN THE LITTLE ENGLISH HAMLET EDGING THE IDLE RIVER WITH THAT OF OUR OWN TIMES. TRADITION DECLARES THAT WHEN THE ATTENDANCE OUTGREW THE HOUSE, THE SEPARATISTS WORSHIPPED IN THE STABLE, WHICH IS STILL IN USE, WITH ITS TILED ROOF SUPPORTED BY THE CARVED OAKEN BEAMS FROM THE MANOR HOUSE, WELL

COBWEBBED.\*

\* A piece of one of these beams can be seen in the Congregational House in Boston, Massachusetts. The stable, however, was built since Brewster's day.

To the dweller in Fact-Land, it is a disappointment to be obliged to enter Myth-Land when we reach out to clasp hands with the main founders of the Pilgrim church, and to



*Courtesy of Revell & Co.*

GATES AT SCROOBY.

gaze upon their features. No accurate portraits of the Reverend John Robinson, Elder Brewster, or William Bradford are known. Only pen descriptions have inspired the modern artist's brush in his attempts to picture these men who conscientiously spread the faith of the Free Churchmen, which was first pronouncedly preached by Browne, farther interpreted by Smyth, and held firmly on the path of progress by Robinson. The Jones of the time-honored quartette-doggerel, which possibly traces its birth to some derisive wit of Pilgrim times, was the redoubtable and oft times brutal ex-pirate, Captain of the Mayflower.

In this little Gainsborough and Scrooby congregation, one finds practically the same spirit of nonconformity preached by John Wyclif two hundred years before Robert Browne. Here we have a congregationalism of the Barrowist type, leading back to the second leader of the Lollards or Babblers, even to John Wyclif, who fought the good fight about 1370, and whose writings, reaching the Continent, based the outspoken beliefs of men who for their convictions were to





BREWSTER'S OLD HOME.



SCROOBY CHURCH.

meet death by fire or garrote. John Huss of Bohemia was burned in 1415 and Jerome of Prague in 1416, Girolamo Savonarola, the Florentine friar, was strangled for the same



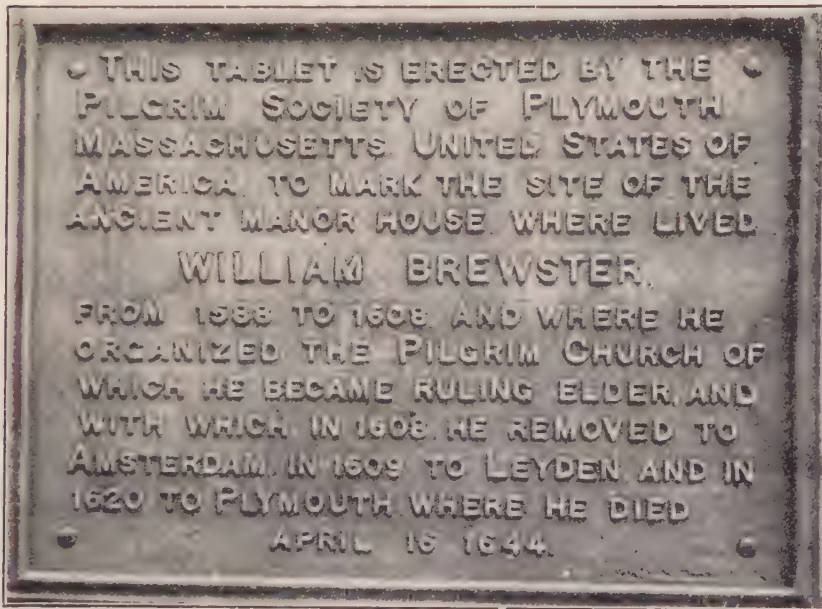
THE GREAT NORTH ROAD AT SCROOBY.



ENTRANCE TO SCROOBY CHURCH.

cause in 1498. In Bohemia and Moravia, the modern Czecho-Slovak Republic, there had been a long line of reformers—"morning stars of the Reformation," yet all drank from the Wyclif fountain and absorbed the same

leaven, though in different degrees. It later wrought with drastic action on the reformatory minds of Martin Luther of Wittenberg, born in 1483; on John Knox of Edinburgh—that former galley slave of France, born in 1505, and on John Calvin of Geneva, born in 1509. It tore asunder religious England, and gave to the New World a phase of thought which at a later time, in its pronounced radicalism

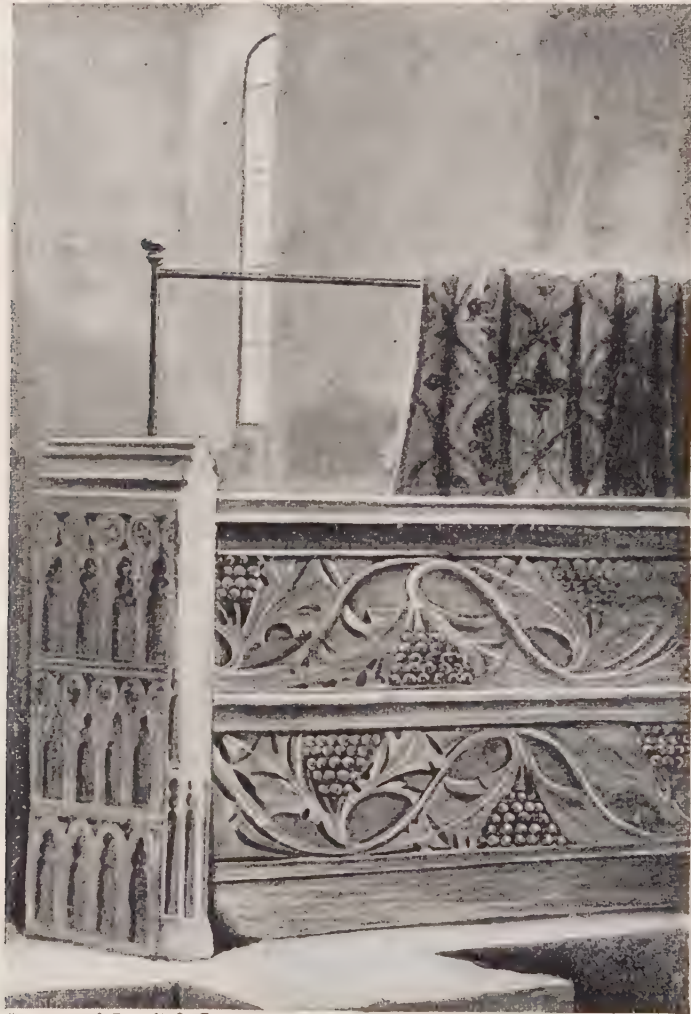


TABLET MARKING SITE OF BREWSTER'S HOME IN SCROOBY.

in Olde England, rioted in the Conformist churches, ripped the surplice from the clergy, smashed the communion plate, and pitched into flame and flood the Book of Common Prayer.

Neither beautiful architecture nor rare paintings were spared by the radical Puritan-despot, who rode rough-shod down chancel nave and quenched his horse's thirst in the baptismal font before the altar. Nevertheless, from these disruptions was ultimately evolved a developed and perfected Congregationalism. Stupendous and bitter upheavals





*Courtesy of Revell & Co.*

PEW IN SCROOBY CHURCH INTENSIFYING THE GRAPE SYMBOL.

as these were, they were kernelled with the sustaining belief that "where two or three are gathered together in the name of the Christ, He fulfils His promise to be with them, and there dwelleth the Holy Spirit." Stripped of formalism, barren of gorgeous adornment, incense, posturing, and vain repetition of prayers was the creed practiced with sacred unction by the Pilgrim and developed with an added shade



CHANCEL IN ST. WILFRID'S CHURCH AT SCROOBY.



INTERIOR OF ST. WILFRID'S CHURCH AT SCROOBY.

of realism and intensity, by the Puritan, though with less consideration for others. The Puritan's ship was freighted to the gunwale with that formalism so realistically christened



CARDINAL WOLSEY.

“Lord Brethren” by the Episcopal clergyman, William Blaxton, founder of Boston, when he shook the dust of the rigid Puritan town from his feet and sought the restful atmosphere of Study Hill, at Rehoboth, Rhode Island.

That was a wonderful trio of seventeenth century Englishmen, Reverend John Robinson of Norwich, William Brewster, “post” of Scrooby, who at the age of thirty was an earnest ex-

pounder of Separatism, and William Bradford of Austerfield, that English town close by a former Roman camp. This lad when between the years of thirteen and seventeen, probably the latter, though against parental or guardian wishes, strode a short two miles, across fields, to Scrooby, as a follower of Brewster. All three were to aid mightily in forming the new Over - Sea - Empire, although John Robinson never crossed the Atlantic. The parish register records Bradford's baptism as on March 19, 1589. A gathering of Separatist pioneers worshipped in the Manor House in Scrooby, also called



QUEEN MARGARET READING THE BIBLE TO KING MALCOLM.





ENVIRONS OF WORKSOP.



WORKSOP PRIORY, RUINS, AND CHURCH.

the summer palace, or hunting lodge of the Archbishop of York. The Scrooby House was the birthplace of, and at one time in later days was probably used as an inn by Brewster, that Father-in-Israel, who so strenuously aided in holding the Pilgrim church together. Located on the Great North Road, the ruined palace, once a residence for awhile of the great Wolsey, when cast off by Henry VIII, retained a touch of feudal dignity by its drawbridge and moat and was famous from the fact that its wooden walls once sheltered Henry VIII. Cardinal Wolsey, during his residence of a few months, planted a mulberry tree in its garden, a sliver of which is now on view in Plymouth's Pilgrim-Hall. Within its ample shell—for only the trunk, bark and a few branches remain,—the editor, on one of his several visits, with his wife, found welcome shelter during a sudden shower.

Unwilling to indorse his King's conjugal lapses, Wolsey, disgraced at court, for three months dwelt at Scrooby. As the powerful prelate, in musing mood, paced woodland and lane where later the Pilgrim communed and worshipped, Wolsey foresaw the rending asunder of the church government as well as his own downfall, and wrote to his sovereign "to beware of the encroachments of the new and sudden heresies," for so he regarded this revival of New Testament Christianity.

Queen Margaret, daughter of Henry VII, also rested one night at Scrooby, that little village about which centers much of England's history, though this is largely forgotten by her own people. Cardinal Wolsey's sojourn at Scrooby was filled with more conflicting emotions than the mighty Cardinal had ever before felt. King and Cardinal never met again this side of eternity.

William Bradford records the strenuousness of the time in and about Scrooby; and incidentally epitomizes the history of the Free Churches there:

"Seeing themselves thus molested, and that there was no hope of their continuance there, they resolved to go into ye Low Countries, wher they heard



BAWTRY, ENGLAND

BAWTRY SENT ITS QUOTA OF SEPARATISTS TO WORSHIP IN HAYLOFTS AND CELLARS AT SCROOBY AS WELL AS IN THE GUILDHALL AT GAINSBOROUGH.



IN THIS CHURCH AT BABWORTH CLYFTON PREACHED, AND IT MAY WELL BE CALLED A CRADLE OF THE PILGRIM MOVEMENT, AS ROBINSON, BREWSTER, AND BRADFORD UNDOUBTEDLY FREQUENTLY CROSSED ITS THRESHOLD AND SAT IN ITS PEWS.



was freedom of religion for all men; as also how Sundrie from London, and other parts of ye land had been exiled and persecuted for ye same cause, and were gone thither and lived at Amsterdam and in other places of ye land, so after they had continued together for about a year, and kept their meetings every Saboth, in one place or other, exercising the worship of God amongst themselves, notwithstanding all ye dilligence and malice of their adversaries, they seeing they could no longer continue in ye condition, they resolved to get over into Holland as they could which was in ye year 1607-1608."

Again Bradford gives a pen picture of their harassed lives:

"They could not long continue in any peaceable condition, but were hunted and persecuted on every side": when "Some were taken and clapt up in prison, and others had their houses beset and watched night and day, and hardly escaped their hands"; when "the most were fain to fly and leave their homes and habitations and the means of their livelihood."

Carlyle clearly set forth the binding power of sorrow when he said "never pleasure, only suffering and death are lures that draw true hearts."

That first step forward from Scrooby was an attempt to sail from Boston, England, to Holland, a true Freedom Land.

A town with a history is Olde Boston, called in the year 654 Ikanho or Icaho and later St. Botolph! It boasts of a beautiful Campanile church, familiarly called "Boston Stump." Built in 1309, in size 290 x 98, its tower three hundred feet high, known as both a physical and spiritual guide to all, including storm-tossed mariners forty miles to seaward, it dominates the landscape. There were stirring times in the old church when crosses were cut by discontent Puritans from the tops of maces carried before processions; when even the interior church walls, still bullet-marked, were used by the Parliamentary soldiers in Cromwell's time as targets for gun practice—yes, even for the execution of condemned enemies.

We shall assume that the kind-hearted mayor, John Mayson, was neither in the rifling bout on the ship nor in



ST. BOTOLPH'S "STUMP" IN BOSTON THAT FOR SIX HUNDRED YEARS HAS  
GUIDED MARINER AND WORSHIPPER.

sympathy with the ruthless rowdyism of Olde Boston. Bradford thus describes how they greeted truth-seekers when the captain betrayed them:

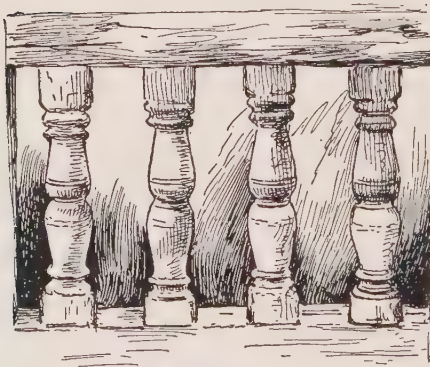
"Rifled and ransacked them, searching them to their shirts for money, yes, even the women further than became modesty, and then carried them back into the town, and made them a spectacle and wonder to the multitude who came flocking on all sides to behold them."



*Courtesy of Rexell & Co.*

"SCUM OF THE EARTH, HERETICS, GET BEHIND THESE BARS";  
GROWLED THE JAILOR TO THE PILGRIMS IN BOSTON.

William Brewster, who had succeeded his father as "post" at Scrooby, lost this position after twenty years' service, because of his religious belief. He hastened the departure of the Separatists from a land fast lapsing into dire and chronic persecution. A vessel bound for Holland and to sail from Boston - on - the - Witham in Lincolnshire had been chartered by Brewster and Brad-



*Courtesy of Boston Public Library.*

A PIECE OF THE BAR RAIL BEFORE  
WHICH PILGRIMS WERE TRIED.





*By permission of and arrangement with George E. Hackford of Boston, England.*

THIS COURTROOM WHERE PILGRIMS FACED THE JUDGE WAS RECONSTRUCTED IN WATER COLOR BY MR. HACKFORD, SUBMITTED TO THE CRITICISM OF THAT "OLDEST INHABITANT," AND BY HIM ADJUDGED CORRECT.

ford during a secret trip made to this seaport town, in October, 1607. On this craft the Scrooby church members and their belongings were to be conveyed to the Land of Freedom.

If the Bostonian of the twentieth century will remember that in the city where St. Botolph's church still rears its lofty tower, there lived for months that man of God, the Pilgrim, Boston's ancestral pride will be intensified. His was indeed an enforced residence in the cells under the Guildhall, varied by confinement in "Little-Ease-Prison," (the old town gaol). Yet these streets, houses, and the river Witham saw the Pilgrim's coming and going and his cruel disappointment when, after having paid his passage, he boarded the English vessel at the quay to sail for the Texel and Amsterdam. Then it was that the master of the craft traitorously turned him over to the authorities.

This courtroom where Pilgrims faced the Judge was reconstructed in water color by Mr. Hackford, submitted to the criticism of that "oldest inhabitant," and by him adjudged correct. Within the past two or three years, the railing or bar in the courtroom of the Guildhall, before which the Pilgrims stood at their trial, has been removed. The editor was presented with portions of it, in 1920, and a section of it is in the Congregational House, Boston.

In the floor of the courtroom was the trap door leading to the narrow winding stone staircase, now closed, down which the Pilgrim cautiously felt his way, or incautiously stumbled, when hustled along by the jailor, into his six by seven windowless, door-barred cell.

Locked up, if only for a thought-packed five minutes, is the usual self-elected fate of present-day tourists and visitors, yet few who venture from their native heath to scenes that witnessed exceptional history need realism to intensify sentiment and loyalty. Inborn in the true American are reverence for those Pilgrim Fathers and a gripping interest in their harrowing experiences in Boston-on-the-Witham.



*Courtesy of George E. Hackford, Boston, England.*

CELLS IN WHICH THE PILGRIMS WERE CONFINED.



*By permission of and arrangement with George E. Hackford, Boston, England.*

THE KITCHENS IN WHICH THE PRISONERS' MEALS WERE COOKED.



The prisoner's scanty, unsanitary food was cooked in this three-century-old kitchen, which in 1920 furnished a delicious luncheon prepared by the Boston ladies for the Baptist and Congregational ministers of Lincolnshire and the American delegates, among whom was the editor, who had the thrilling experience of rounding out the course dinner three hundred and fourteen years after the soup was served to the Pilgrim prisoners.

Close by St. Botolph, adjoining the Old Ostrich Inn, stood Little-Ease-Prison, within which Pilgrim leaders were confined for months. Life in an English prison cell in the seventeenth century was no luxury. On release, back home to their religious base, in Scrooby, by various paths the persecuted ones hurried. (Both Ostrich Inn and Little-Ease-Prison have been razed for a century.)

Seven of the leaders of the party were kept in duress for months. Thus was this first organized attempt of the Free Churchmen to escape from England disastrously and most unrighteously foiled.

The Second organized attempt of the Scrooby Free Churchmen to reach the Land-of-Promise was by way of Mollie Brown's Cove on the Humber River, then a lonely spot eleven miles to the south of Grimsby and nine miles north of Hull. (The new Grimsby docks at Immingham are near this site.) These were the days before the Dutch engineers had drained the fen lands—about which Charles Kingsley wrote so graphically—and also those eastern counties which DeFoe described, thus turning millions of acres of swamps into a garden. A large part of Lincolnshire is still called New Holland. Even today one walks from the railway station at Scrooby over low, swampy land, on a raised board walk to the village some hundreds of yards away. Thornton Abbey is five miles distant.

A veritable swampland edged the thousand and more acres of upland fronting Mollie Brown's Cove.

The cupidity of a Dutch captain, this time from the



*THE GOILDHALL BUILDINGS adjoining taken down MDCCLXXV.*



*By permission of and arrangement with George E. Hackford of Boston, England.*

LITTLE-EASE PRISON, OSTRICH INN, AND GUILDHALL IN BOSTON, ENGLAND.

coast of Zeeland, harboring at Hull, induced him to rendezvous at this cove, thirty-six miles from Scrooby and agree to transport Separatists to Holland. To evade and mystify possible pursuers, women, children, and belongings were taken to the cove by boat on the Trent, from near Gainsborough, under cover of night, while the men in groups



SEPARATISTS FLEEING FROM ENGLAND TO HOLLAND IN A CHANNEL STORM.

of twos and threes tramped forty miles across country, making the trip in three nights, keeping in hiding during the day.

The shallop carrying women and children grounded, the tide having run out, the Dutch captain was late in arriving, and only one boatload of men, in which William Bradford was included, reached the vessel, when a great





Courtesy of Charles Stedman Hanks. "Our Plymouth Forefathers."

THE FIASCO AT MOLLIE BROWN'S COVE.



ATTEMPTED FLIGHT OF THE PILGRIMS.

mob of armed pursuers was seen descending to swoop down upon the band of refugees. Seeing these the captain slipped cable and sailed away to avoid possible confiscation of his belongings and imprisonment, it being a penal offense, under a statute of Richard II, for an Englishman to emigrate without license. While frantic passengers bewailed their enforced separation, the women and children on the grounded shallop and those in fearsome timidity grouped on the shore were captured by the military. Sent from one magistrate to another, from "pillar to post" to avoid care and responsibility, their liberation was hastened to save expense to the country.

Meantime, the men ashore who did not succeed in getting on the ship fled to avoid a prison cell which would block all future efforts to raise money to "move on" and give to a dying world their saving faith.

Between the informers and catch-poles on shore and a tempestuous channel off shore, the escaping Separatists heading for Holland had rasping experiences in a storm, when their vessel was blown northward almost to Norway.

Trace in the picture details of the heart-breaking interruption to their journey—the Dutchman's ship in the offing, riding with flapping sails, ready to slip cable; the unlaunchable shallop high on the strand; the oncoming king's soldiers eager to arrest and imprison. The artist has here portrayed one of the most momentous scenes in Pilgrim history. To ordinary human beings, this second disheartening experience would have ended all attempt at emigration. Every page in Pilgrim history from the cell in the Guildhall in Boston in Lincolnshire to the merging of the colony in 1643 with the New England Confederation enumerates and eulogizes martyrs more worthy of canonization than many who have garnered that distinction.

The three hundred mile trip of the few who escaped at Mollie Brown's Cove, quadrupled in time and distance by head winds and seas, consumed fourteen days, during which

foundering was a near call. Bradford, landing at Middelburg, found himself accused as a criminal by an informer, a fellow English passenger, but after fair trial before the Dutch Court, still in existence, even to its very furniture, in the beautiful old Stad Huys, or State House at Middelburg, was acquitted and set free—the “schout,” or scout, who freed Bradford, being the original of our district attorney.



## CHAPTER III

### THE SEPARATIST (PILGRIM) IN HOLLAND

**I**N various ways and at different times the entire colony of Separatists, braving the stormy up coast channel trip in small groups, often most uncomfortably packed in spray-deluged, fragile, unseaworthy, open boats, reached Amsterdam, their first City of Refuge, all within the year 1608. In some instances, as at Naarden, the Separatists were aided with food and shelter by the people of the Dutch Reformed Church. In Amsterdam on ground allotted by the city

government to the Protestant refugees of every land, they dwelt under the spiritual guidance of their revered teacher, John Robinson, who, though he preached to them of the New World, was never to see it.

Fortunately we have Governor Bradford's condensed description of their getting into the Republic, where "religion was free for all men." "Notwithstanding all these storms of opposition, they all gatt over at length, some at one time and some at another, and meets together againe according to their desires with no small rejoicing."

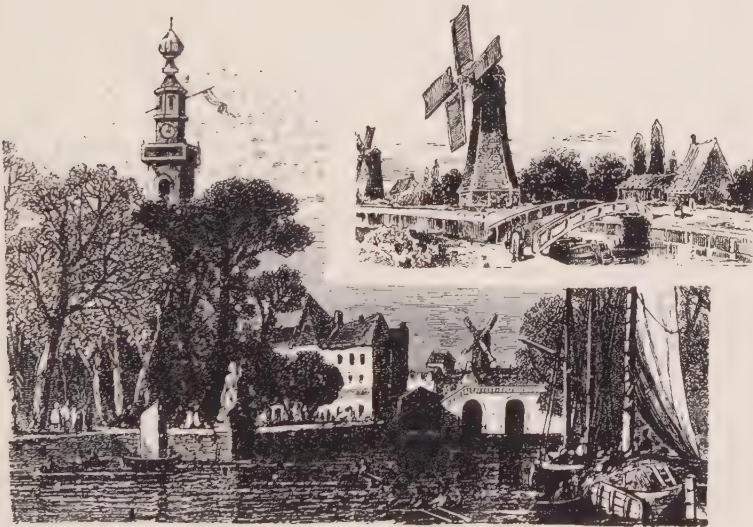


THE BUILDING IN MIDDELBURG  
WHERE BRADFORD WAS TRIED  
AND RELEASED.

One can well understand there was "no small rejoycing," as tried friends in small groups made the perilous 'cross channel journey and reached Refuge-Land.



AMSTERDAM.



OLD AMSTERDAM.

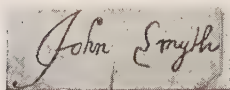
One can imagine the yeomen of England thus querying as they entered their first abiding-place, a country rescued from the waves:

"This land of sluices, dikes, and dunes?  
This water-net that tessellates  
The landscape? this unending maze  
Of gardens, through whose latticed gates  
The imprisoned pinks and tulips gaze;  
Where in long summer afternoons  
The sunshine, softened by the haze,  
Comes streaming down as through a screen  
Where over fields and pastures green  
The painted ships float high in air,  
And over all and everywhere  
The sails of windmills sink and roar  
Like wings of sea-gulls on the shore?"

Some of the Pilgrim homes in Amsterdam opened into narrow, sunless alleys, in a few cases less than four feet wide, leading from the Barndesteeg and Achterburgwal streets—where lived the Separatists for a scant year. Fare and shelter were of the humblest.

As early as 1578 Amsterdam, that rallying-point for Free Churchmen fleeing from England, had abolished the Roman Catholic form of the faith and adopted the Reformed religion. When, therefore, the English Separatists arrived in scattered sections, in 1608, they met with kindly treatment from both the city authorities and the religious sects already on the ground.

One London contingent was shepherded by Frances Johnson,\* at one time a tutor of John Smyth at Christ College, Cambridge, and the founder of the *First Congregational church in England* in 1592 at Southwark. Among the flock was that musical genius, teacher and profound scholar in Hebrew, Henry Ainsworth, composer of Ainsworth's Psalm Melodies, which were destined to echo in the Mayflower's cabin, the Pilgrim log hut, and along the beaches of Patuxet.







MEMORIAL TABLET ON ST. PETER'S

Courtesy of Charles Stedman Hanks. "Our Plymouth Forefathers."

TABLET ERECTED BY THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES IN AMERICA IN 1891.

\*The autograph of Frances Johnson proves that the Free Churchman spelled his name Frances, not Francis.

A certain French encyclopedist makes two persons of the mighty scholar Ainsworth—whose annotations were utilized even by the revisers of the New Testament in the nineteenth century—and the “awful heretic” and Brownist of the



ALLEY OF THE BROWNISTS, AMSTERDAM.

same name; but both had the same brain and lived within one and the same skin.

When the Pilgrims were safe in the triumphant Dutch Republic, there were surely six groups, and possibly more, of fliers from the Anglican hierarchy and autocracy which, with scorpion whips drove these English Free Churchmen into exile.

This group of malcontents on Dutch soil, and still at mental war with the Established English Church, who fled to this land of Freedom, included Brownists, Smythites, Gainsboroughites, Scroobyites—all in a measure Separatists, yet most of them full of narrow notions, often to the clashing-point.

The fact that through disruption, and inability to think alike, the Church expands its borders, was well exemplified,



ENTRANCE TO THE SCOTCH CHURCH IN THE BEGYN HOF IN AMSTERDAM. IN THIS BUILDING WORSHIPPED THE REMNANT OF THE LAST BROWNISTS, LONG AFTER THE PILGRIMS HAD LEFT OR DIED.



in these early days and the method still holds. The marrow of the Reformed Faith for years centered in Scroobyite Separatists under the Reverend John Robinson.

Traditionally, Robert Browne's followers, who settled in Amsterdam prior to 1600, in that year disagreed, and



STREETS AND WATERWAYS OF OLD AMSTERDAM.

the disaffects hired a warehouse for worship, bordering the narrow alley where some of the Pilgrims lived while in Amsterdam.

Followers of John Smyth, who came to Holland in 1606, cast their lot with the Brownists and for a time Scroobyites under Robinson also joined the group. Some of Smyth's congregation embraced the creed of the radical professor, Jacobus Arminius of Leyden University, and the Brownists expelled them.

A very few of Smyth's followers went to Leyden under this



COURTYARD VIEW ABOUT 1840 OF THE PESYN HOF IN LEYDEN  
HOME OF ROBINSON AND THE PILGRIMS.



SCOTCH CHURCH IN AMSTERDAM IN THE BEGYN HOF.

same Jacobus Arminius, and on his death within a year continued with his successor, Simon Episcopus.

Scroobyite-Separatists soon saw if they would keep their faith inviolate they must cut loose from all religious entanglements. "Just as good" did not suit the "Pilgrims"—a name in substitution for Separatists, though only of quite recent general use, but well fitting their wanderings to a



THE OLD BOURSE IN AMSTERDAM.

Western World as New-World Crusaders. The faith, as interpreted by parson John Robinson, was that by which they were ready to live. Therefore in moving to Leyden, which they did within a year, they left behind all prevalent isms and took up with none of the new ones. The application which they made to the authorities in Leyden is still kept among the city archives and we have the honest face of the official Jan van Hout who signed the document welcoming and granting permission of residence.

A deep thinker and a powerful argumentative orator





Church at Leyden, where John Robinson was buried.



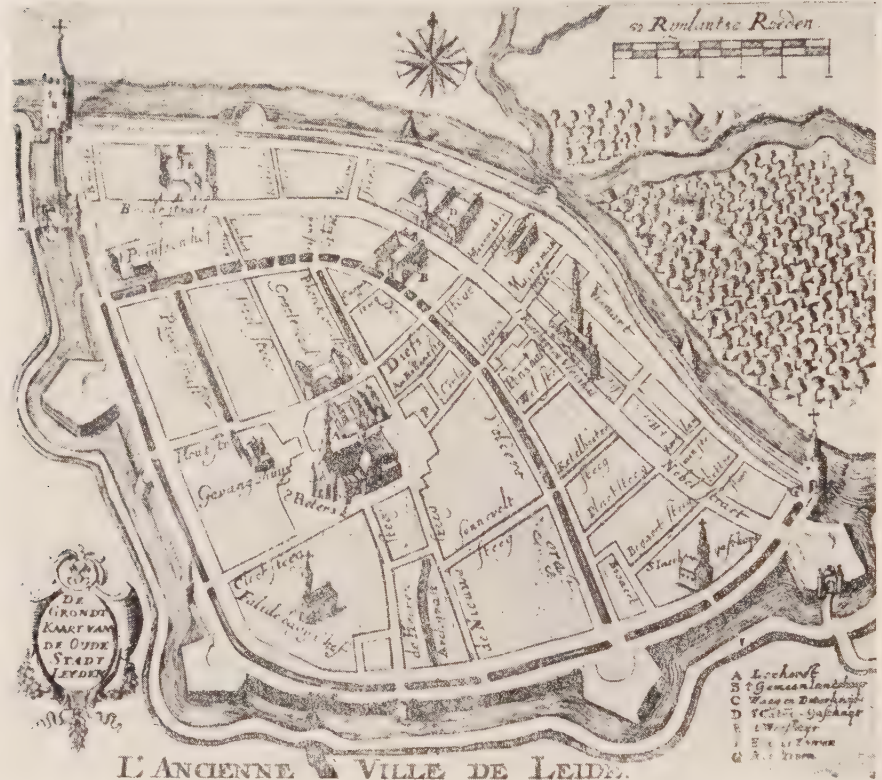
SITE OF ROBINSON'S HOUSE NOW  
THE PESYN HOF.

THE ROBINSON TABLET IS ON THIS HOUSE.



KLOK STEEG (CHOIR ALLEY) IN WHICH THE PILGRIMS LIVED IN LEYDEN.

was the Reverend John Robinson, amply proved when, in 1617, Leyden University's leading Doctor of Divinity, Polyander, requested him to attack in debate Episcopos, the



ANCIENT LEYDEN.

Arminian apostle. In each of the three discussions the victory gained by the Pilgrim pastor was overwhelming.

Richard Clyfton, now well along in years, remained in Amsterdam with a few followers. The future Pilgrim church settled in Leyden opposite St. Peter's cathedral, a building then in age well past five centuries, changed since the Reformation to a Reformed Church, Pieter's Kerk.

The city in which the Pilgrims lived is well worth visiting. Leyden University with its library and the site of

John Robinson's home in Leyden, on which is now the Pesyn Hof, founded by Jan Pesyn and his wife, for aged couples, members of the Walloon or French church and a score of sites made sacred by the fathers, should be seen.

In the large meeting-room of the house built for the pastor sped heavenward pæans of praise, psalms of thanksgiving and prayers without ceasing, as the defenders and forefathers of the faith communed with their Maker. One may infer from its frequent mention by Bradford the delight which these Free Churchmen took in singing together—which was probably a novelty, for they now had no fear of making “a joyful noise unto the Lord.” Marat's French version of the Psalms was old and so were the Dutch Psalm books, furnished also with notes, but Ainsworth first put the entire Book of Psalms into English.\*

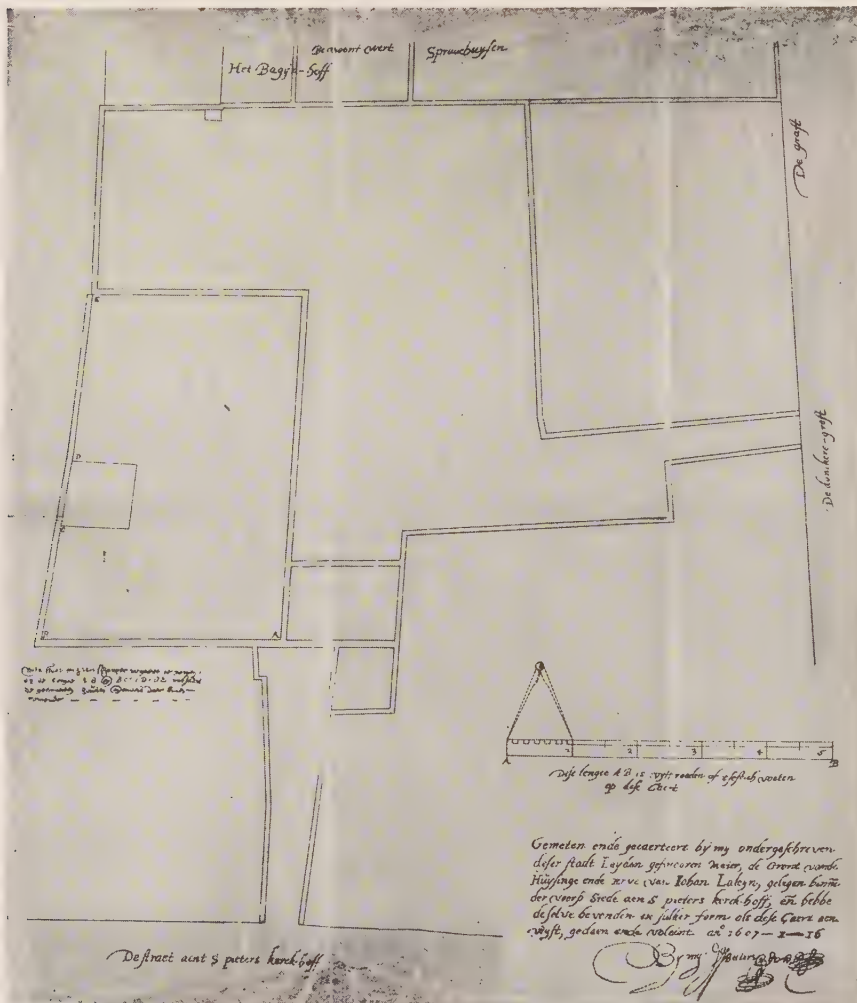
The purchase of the land on which these homes stood was made in May, 1612, by John Robinson, William Jepson, Henry Wood, and Randolph Thickers, probably representing others, for some twelve thousand dollars. The closing sentence in the Articles of Agreement, photographed by the editor, is “The last penny with the first,” duly paid by these honest people. The lot was large enough to accommodate twenty-one little houses for the less well-to-do of the Pilgrims, and here many of them lived ideal lives under the very “drippings of the sanctuary.” Family life being the vital air of the Pilgrims, every orphan or detached unmarried girl and every young male of the same social status had to become a temporary member of one of the families of the church.

The Pilgrim homes were located in the Klok Steeg, that is, in Clock, or Bell, or Choir Alley, one hundred and fifty-six feet from the Heeren Straat, now the Rapenburg and not far from the Breede Straat, or Broadway. Robinson's house, in size was 25. 6 x 75 feet and he occupied this home May 5, 1611.

\*In 1921 Dr. Waldo S. Pratt published his book on “The Music of the Pilgrims” with the old tunes in modern score.



In the courtyard shown on pages 157 and 163 was held on August 31, 1920, divine service by the descendants of the Pilgrims, including six bishops of the American Episcopal Church.



COPY OF ORIGINAL SURVEY MADE IN 1612 OF THE PLOT OF LAND ON WHICH  
WERE BUILT THE TWENTY-ONE LITTLE PILGRIM HOMES IN LEYDEN IN  
CHOIR ALLEY.

These old records occasionally seem to conflict, yet the truth glints forth sufficiently to emphasize both time and place—the plan of Leyden streets, the quaint homes of

prim Dutchland, the odd concept of the wood engraver—each has its niche in the recorded life of the Pilgrims.



SACRED GROUND, THIS QUADRANGLE IN LEYDEN, WHERE THE TWENTY-ONE LITTLE HOMES WHICH HOUSED A PORTION OF THE PILGRIMS WERE BUILT. IT ADJOINS THE CHURCH HOME WHEREIN PASTOR ROBINSON DWELT. HERE THE AMERICAN DELEGATES MET FOR WORSHIP SEPTEMBER 1, 1920.



THE FISH MARKET IN LEYDEN. CITY HALL SPIRE.

In this university town of Leyden, located some six miles from the North Sea, the Pilgrims found the third and best starting-point in Europe for their organization, and

there lived the majority of them during eleven years, engaged in menial, laboring, mechanical, or literary pursuits. Here in Leyden Bradford mastered French and Dutch, also Latin, Greek, and Hebrew. He was determined to read with



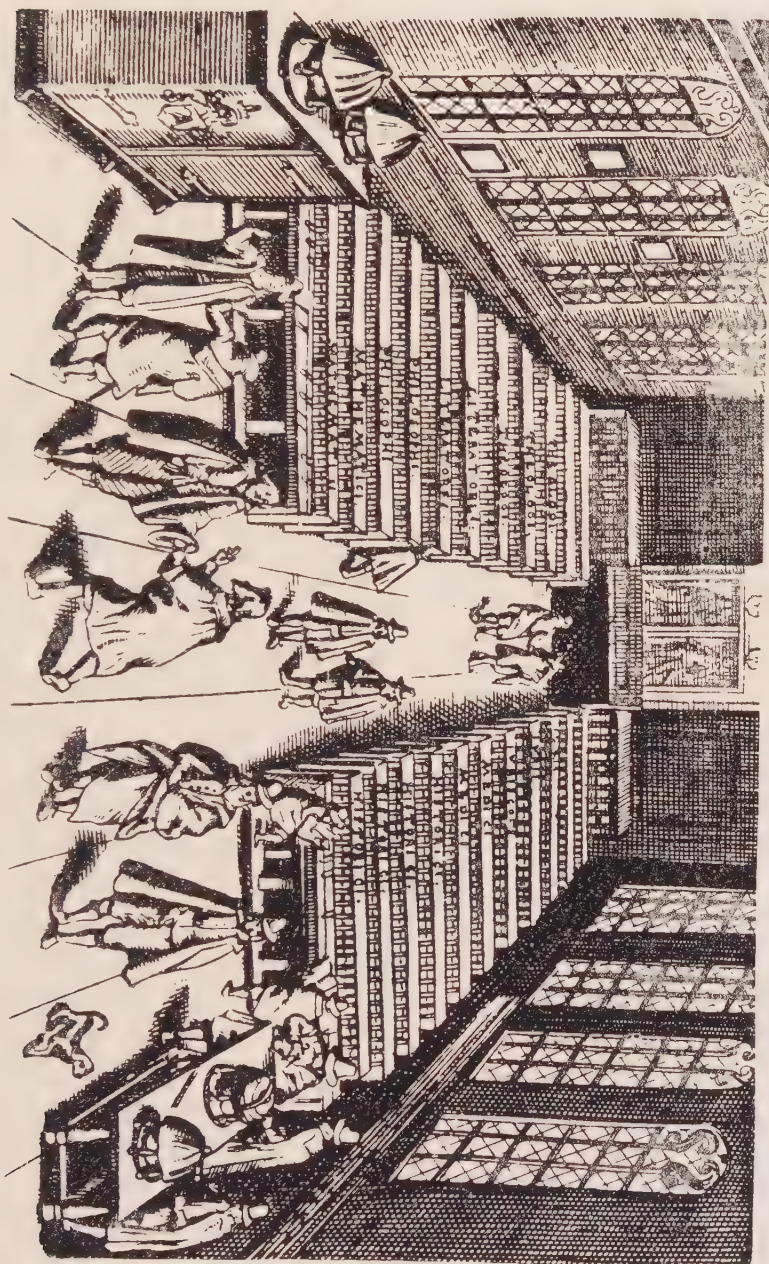
THE VEILED NUNS CLOISTER, OLDEST BUILDING OF LEYDEN UNIVERSITY, ACROSS THE RAPENBURG. CHOIR ALLEY IN WHICH THE PILGRIMS LIVED IS TO THE LEFT.

his own eyes the sacred truth in the original tongue. In a word, he incarnated the spirit of the Reformation. Protestantism is founded not on late mediæval but on early Christian documents. In no country were printing and wood engraving more general nor free lance artists more numerous than in the Netherlands.

The cartoonist entered merrily and realistically the arena of religious conflict. Besides portraying the conflict between Unionism and Secession in the streets of Leyden within two hundred and fifty feet of Pilgrim homes, he added the cartoon showing Luther gripping Calvin by the beard and each Reformer holding the Pope by the ear. The uplifted Bible in the hand of Calvin, if the picture were a modern "movie," would have smitten the friar of Wittenberg between the eyes.\*

\* Religious controversies culminated when one sect barricaded the doors of a house of worship and futilely tried to burn a thousand worshippers.





It was a strange paradox which the conscientious soul in the seventeenth century faced, and under which banner to serve was to some ever debatable. Both Separatist and Presbyterian were supposed to sponsor toleration. That pioneer Presbyterian, Cartwright, in his book emphasizes the order "Yield not to toleration." As early as 1599 and 1602, one finds a Congregational brother a genuine crank, considered by Bradford to have a "cracked brain," criticizing the foibles of high-heeled shoes and whale-boned corset worn by the pastor's wife.

Reverend Frances Johnson through his marriage to the widow of a hatter fell under the ban of a few of his fellows because the lady insisted on wearing some of her inherited finery.

Fairly systematic were Separatists, and the Dutch were still more so. The Englishman quickly adopted all he could from the customs followed in the superb and orderly archives of the Netherlands. The Dutch civic authorities kept not only marriage books, but also a Troth or intention-of-marriage volume. The authentic records and Pilgrim autographs, with material relating to the Pilgrims in Leyden from 1610 to 1650, were published in a handsome folio, containing facsimiles. These Dutch records thus compiled, with English signatures and translations, through the generosity of a Dutch banker, were distributed to the American delegates at Leyden, in September, 1920.

When William I, Prince of Orange, surnamed The Silent,\* took the reins of government in the Netherlands in 1576, Calvinism was established. Though his life went out a few years before Scrooby Pilgrims reached Holland, the work he did for the cause lived after him. While England was one vast seed bed of sprouting religious wars, that meant to hundreds flaming death, Holland, having in a measure been through the fire, quieted down to wordy discussion and

\* "William the Silent," possibly so called because, overhearing a plot to massacre his countrymen, he only spoke to save. Or was it that reason occasionally given, that he was only silent in death? This popular title is a posthumous one.



OLD SCHEVENINGEN. THIS WAS THE SORT OF PRIMITIVE DYKE WHICH WAS CUT IN 1574.



an occasional stone and bludgeon argument between Calvinist and non-Calvinist, and followers of Gomar, Arminius, and Episcopus.

A strenuous upbringing had William the Silent, chang-

ing at first, almost as a matter of course, with his parents from Romanism to Lutheranism. In his mature mind and manhood, he adopted, from sincere conviction, the Calvinistic interpretation of Divine law and grace, with all its democratic implications. William the Silent could never understand why Christians of any and every name could not live together as brethren. In spite of his best friends and col-



JAN VAN HOUT, WHO SIGNED THE PERMISSION FOR THE PILGRIM FATHERS TO RESIDE IN LEYDEN. INTO THIS MAN'S FACE ROBINSON, BREWSTER, AND OTHER LEADERS LOOKED, GLADLY RECEIVING WELCOME.

leagues, this man called Pater Patriæ (Father of his Country), made the Federal Republic of seven states a refuge for all sects. He was the moderate man of the sixteenth century. William's swift outgoing was on July 10, 1584, the



ASSASSINATION AT DELFT, OF WILLIAM THE SILENT, FATHER OF  
HIS COUNTRY.

perquisite for the act of assassination being golden ducats and noble rank for the assassin's relatives under the jealous monarch, Philip II, who even as a youngster hated the Dutch lad, because he ever had the ear of his father, the Emperor Charles V. In 1577 William of Orange wrote to the



WASHING FLEECES IN THE CANAL AT LEYDEN. THE FOLLOWING TWO ILLUSTRATIONS ARE FROM PAINTINGS BY VAN SCHOREL. THE WOOLEN INDUSTRY WAS ONE LINE OF WORK IN WHICH PILGRIMS WERE ENGAGED IN HOLLAND.

magistrates at Middelburg: "*You have no right to interfere with the conscience of anyone so long as he works no public scandal or injury to his neighbor*"—a step higher than the Magna Charta. He ploughed the way for the Pilgrims to Holland, who would have gone directly to America from England, had not the hospitable Republic stretched a beckoning hand. In a large sense we may thank William the Silent for our Thanksgiving Day, which was started October 3, 1574, at Leyden, on its deliverance from the beleaguering Spaniards. William cut the dykes at Delfshaven, freeing





WOOL CARDING IN HOLLAND.



REELING YARN IN HOLLAND.

his people, who, from that day to this, celebrate the feast with a stew of meat and vegetables similar to the one found in camp kettles of the Spanish Philistines who sought to shackle the Hollanders.

The Dutch "Water Beggars" (not mendicants)—a name given in derision by the Spaniard and adopted in defiance by the Dutch to signify they were not rebels, but loyal citizens—came over the drowned lands in their cannon-boats to the relief of the beleaguered city. The Turkish crescent was worn on their caps to insult their Spanish antagonists, intimating that they would rather live in freedom of conscience granted by the Turk than under the mental slavery enforced by the Spaniards. Hudson's exploring ship, the *Half Moon*, took its name from this emblem of the men who began and secured Dutch freedom. Once rich and mighty Spain became finally impoverished and impotent under the flattery of the Papacy, which made the Spaniard as the "gonfalon-bearer of the Church" waste his energies and resources on the Armada and the hopeless task of trying to conquer the Dutch Republic built on the common school and freedom of religion for all men.

Bitter must have been Dutch hatred for the Spaniard to thus honor the Turk, who had held in chains, in galleys, and in harems multitudes of Christian slaves, which, however, was nothing more than did the kings of France and Spain, who also chained to the floor or tortured or banished thousands of Christians. There is no better illustration of the truth that advance often follows disaster in the case of both the individual and the nation than that of the relentless, unspeakable Turk. In 1453 he wrested Constantinople from the generations of effeminate Greeks, who had slipped far below their renowned ancestry. Fleeing from the doomed metropolis, these Greeks scattered to a wistful world literature, art, and science, that for centuries had been as buried talents in the Queen City of the Bosphorus.

European nations, crossing weapons and cutting throats





over questions of race, privilege, and religion, were brought through their clashing into closer relationship. The fruits of the study of the Greek New Testament were in time gloriously visible, even in the Western Hemisphere. Thus from a study of the original documents of Christianity grew Puritanism in England. In Switzerland no sturdier flowers battled more lustily for life amid the snows of Mont Blanc than the blossoms of faith in the lives of these pioneers of the Reformed faith who returned after their few years' sojourn in the two Republics to face Old England's persecutions and New England's savages and climatic conditions.

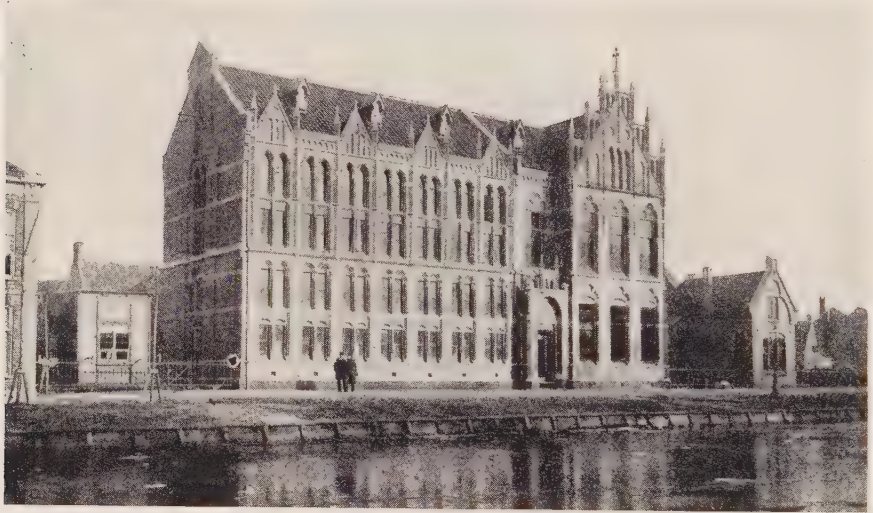
Well defined is this fragment of the "Cock Pit of Europe" within which the doughty Dutchman fought the sea, standing behind his defensive, wave-defying barriers, built first of dirt and straw, and, in modern days, of stone, concrete, and steel. Sometimes he saved, sometimes lost his home and life.

William, Prince of Orange, drove out the foreign invader as we have seen by opening the dykes of Delfshaven, flooding the country and sacrificing many of his people, but uniting the provinces, making Calvinism the religion of the country and purposely and gladly a land of refuge for all oppressed for conscience's sake, including the Pilgrims. The Republic of the United Netherlands made an ideal rejuvenating asylum for these Free Churchmen.

The Netherlands exhaled all the virtues, few of the vices, and but little of the ignorance that shackled England. In the land to which the Pilgrim fled, art and agriculture clasped hands, education was general, and the public schools open to all of both sexes. The country's very existence was a free-for-all fight with the elements; eighty—aye—at times a hundred thousand of its population might be swept to death in a single night by the breaking of a dyke. Still the gritty Dutchman held on, grew vegetables before England knew their name or taste, raised garden seed in wide range, and sold tulips as high as five thousand dollars each.



It is of record that a hungry bumpkin, to the horror of the owner, ate a tulip bulb, believing it a raw onion. The Dutch also grew grain and in later days, long after the Pilgrim came, bred pedigreed cattle, including Holstein and famed



THIS HOUSE OF ARCHIVES IN LEYDEN CONTAINS MORE ORIGINAL PILGRIM RECORDS THAN ANY OTHER DEPOSITORY.

Dutch belted stock, for world consumption. In his multitudinous and intricate harbors, which enabled the Netherlander to build up the carrying trade of the world, his vessels found refuge from pirate hordes. The old Roman roads leading from Italy and Spain brought gold to build his palaces and cathedrals in exchange for Friday food from his fisheries, or for the manufacturing products which poured in steady stream over the world from his myriad factories. Thrifty, money-making people, these Hollanders of Pilgrim times, even during their life and death struggle with Spain, not finished until 1648, when much of the world was in shadow; their one main vice—as alleged, chiefly by the English—was looking upon the wine when it was red! This habit had a direct reference to the profits arising from trade.



So important an authority as the British Museum must meet the criticism that it never saw, until recently, a genuine John Robinson signature, and that the tract written by John Dove and signed by a John Robinson is spurious. The assumption is that the two signatures of John Robinson in Sir Edwin Sandys' book now in America are spurious also. Dr. Eekhof of Leyden enjoys the honor of having found in Leyden on a legal document what is considered John Robinson's autograph. This is seen on an agreement



PRINCE MAURICE.



*Guite de nassau*

to pay forty-four guilders, twelve stivers and three pence on a given date, due on May Day, 1621. The authenticity of the signature is farther guaranteed by three well-known Pilgrims, Thomas Brouwer, "Jan Rabbijns," and "Wilhelm Jepson." The spelling of these English names within twelve years after reaching Holland may prove how rapidly the Pilgrims lapsed into Dutch. An example of how tradition is upset by newly discovered records is shown by the latest found statement that the widow Bridget Robinson\* never came to

\* There were two Bridgets among the Pilgrims. Cromwell's daughter (whose death hastened his), was also named Bridget, at that time a common English name

America, but died in Holland some eighteen years after the death of her husband, as is proved by her will distributing her property to her children—two daughters, son Isaac in



SIMON EPISCOPIUS SUCCEEDED ARMINIUS AND TAUGHT THE SAME DOCTRINE.

University. Warrants of arrest against the leaders had been sheriff-given at various times, and it is said a copper cauldron concealed William Bradford from a search officer, just prior to his leaving England. When an arrest as a Nonconformist really occurred, God must help the victim, for neither friend nor neighbor could.

Of great aid to Elder Brewster was Thomas Brewer, also a member of Leyden University. He shared with Brewster and Robinson in the benefits of the printing en-

New England, and son John, physician in England. This is in direct contradiction to the statement so long believed among us that the widow Robinson came to New England on the vessel *Handmaid*.

Down these aisles of the University library walked, and at these forms Robinson, Brewster, and Bradford pored over problems of living as set forth by the Leyden



JACOBUS ARMINIUS.

terprise and aided Brewster in distributing in England those books issuing from the Pilgrim printing press in Choir Alley that caused an uproar among the Anglican clergy. Brewer, under the protection of his Leyden University



AMBASSADOR DUDLEY CARLETON, WHO STOPPED BREWSTER FROM  
PRINTING BOOKS.

membership, faced his English accusers, who were urged on by Sir Dudley Carleton, the English envoy to the Republic. Brewer was not at this time jailed, but later was confined for years behind bars. Both type and printing press were repeatedly concealed in Mother Earth, waiting convenient and safe season to print tracts and sermonize willing and eager converts. A Leyden University matriculation, which Brewster and Robinson had gained when living in



Leyden, carried with it immunity from arrest, save by officers of the University. This stood the two offending Pilgrims in good stead when Brewster's fifteen revolutionary books which he published from 1616 to 1619 set England agog, because of his attacks on the Established Church.



DUTCH HOMES, ALSO SPURIOUS  
SIGNATURE OF JOHN ROBINSON.

The editor in September, 1920, pointed out to an American Episcopal Bishop the probable site in Choir Alley of his ancestor's printing office. To thus span three hundred years thrills blood and nerve.

England's political power as an ally had become sufficiently strong, however, to cause the seizure of Brewster's printing establishment by the Dutch authorities, and this means of spreading the Gospel of the Independents was blocked. An attempt to arrest Brewster in

Holland, through Sir Dudley Carleton, Ambassador of James I to the Hague, signally failed, possibly through interference of the powerful Leyden University. This same Leyden matriculation included freedom from taxation upon a monthly allowance of one hundred and twenty gallons of beer and ten gallons of wine—in days before tea or coffee or the modern hot drinks from Asia which have done so much to elevate the social position of woman at the table.

No questions as to the morality—even expediency—of drinking fermented or distilled liquors had yet arisen. A daily drink was considered as necessary as bread—in fact, the drinking of water only was thought to be injurious and the moderate use of wine as most healthful. Men quoted St. Paul's advice to Timothy to this effect. A Scotchman in Amsterdam founded the famous Bible Hotel, the sign being

a Bible open at this congenial text. All the popular and learned proverbs show that only the strong drinks were considered deleterious to morals and character.

But the drinking habits of those early settlers of New



CALVINISTS AND ANTI-CALVINISTS IN COMBAT ON THE BREEDE STRAAT IN LEYDEN CLOSE BY THE CITY HALL. CHOIR ALLEY TO LEFT, EASTWARD.

England frequently lopped off the best years of their lives. We find a repetition of this statement in Revolutionary times, when James Madison writes that "inordinate drinking of hard liquor killed half the people." Some of the prejudice against drinking water arose from the fact that the later safeguards and the methods of filtration were then next to unknown and modern public hygiene not customary.

Brainy Europeans, who knew Pilgrim history possibly better than the Pilgrims knew their own, exerted a powerful influence on Pilgrim affairs.

One who only scans the life of the Reverend John Robinson becomes conscious of the rare spirit of the man who not only personally guided the Pilgrims during their

lives in England and Holland, but prompted their going to America. When one delves into his three books and sixty odd essays still extant, his respect broadens into keen admiration. When Robinson wrote "*A man hath in truth so much*



BOTER MARKT OF AMSTERDAM. BROWNISTER GANG TO THE LEFT. (OLD ARCHIVE HOUSE).

*religion as he hath between the Lord and himself in secret and no more,"* he boxed the compass of religious life for all time. The same spirit of Calvin in relation to Servetus, evidently smoldered in the hearts of Calvin's followers. So intensely gripping were the tenets Free Will, Foreordination, Predestination, and other wisely unknowable but entrancingly attractive phases of the built-up religion of that day that brotherhood was too often smudged in the war of sects. That Pilgrims were able to avoid these religious entanglements which on more than one occasion, when tainted with partisan politics, ended in violence and wounds, shows the fibre of this unique people. In Leyden, pitched battles with



pistols and blunderbusses between the politico-religious parties, both called Christians, occurred within a few hundred feet of the twenty-one Pilgrim homes.

The verbal battle in the Latin tongue between the Di-



THE AMERICAN TRICENTENARY DELEGATES MEETING WITH OTHERS IN THE TOWN HALL IN LEYDEN IN 1920.

vinity professors in Leyden University soon slipped through the walls and down into the language of the people. Shops and factories in which the Pilgrims earned their livelihood echoed with the controversy that divided business partners and households, and threatened to disrupt the church itself. Amid all discussions within and without the Reformed Church, the Pilgrim Fathers trod the path they had marked out with unflinching courage, unswerved by a chaotic environment but always in sympathy with the Calvinistic and the Union cause then vitally entwined. The forg-



then again on July 5, 1581, at the behest of his leading people, when he said to expostulating religious persecutors: *"Allow all men to maintain the exercise of the Reformed Evangelical religion, without however permitting inquiries to be made into any man's belief or conscience, or that any*



DUTCHMEN ENJOYING LIFE IN A NETHERLAND VILLAGE.

*injury or hindrance should be offered to any man on account of his religion*"—advice so completely ignored when the Gomarites and Arminians, who were also Unionists and Secessionists, mingling politics and religion, came to blows over Foreordination and Free Will.

Powerful, educated leaders had three first churches scattered through England and across channel! The books, essays, and tracts they wrote blazoned on every page the courage of a conviction that welcomed with wide-open arms, if need be, axe, gibbet, and stake.



That "the blood of martyrs is the seed of the church" was indelibly imprinted on the hearts of these first Free Churchmen who gathered in secret conventicles where conscience outrode policy and men grew to full stature.



HILARITY EVIDENTLY ECHOED ON THE LEYDEN UNIVERSITY STAIRCASE, DECORATED BY THIS FRESCO.

The word "Independent," neither used in the Bible nor by that master of words, Shakespeare, was coined by Reverend John Robinson to designate The First Independent Congregational Church.

Confronted by the reality and farther possibilities of continuous intermarriage with the Dutch, some of whose jollifications ill accorded with Pilgrim ideas, the gong of destiny again warningly clanged "Move on!" Should Separatists become Guianans under the Dutch—Sir Walter Raleigh having written glowing accounts of Guiana—or Americans under the English? These two books, "Raleigh's Discoveries" and "Hakluyt's Divers Voyages" were read threadbare by the Pilgrim leaders and had much to do with their final decision to relinquish all thought of emigrating to Guiana, making Northern America their future home.

Their very language was slipping away from them, for their children, especially those who attended the public schools—open to girls as well as boys and as old as the twelfth century—knew the Dutch language as well as the

English, and not a few of the Separatists spoke this tongue fluently and some wrote it accurately.

Enervating work, including child labor in the factories, and breaking the back and courage of old age through the grind of making a living in competition with city-born workmen, was another cause of upstaking and braving the dangers of the ocean and the wilderness.

Bradford glossed the temptations of the town, and the quill of the historian touches lightly on shadows that darkened the age, but the pencil of a Teniers and a van Ostade, with the artist's habit of calling a spade a spade, did not hesitate to leave the door well ajar, through which the curious of coming ages might



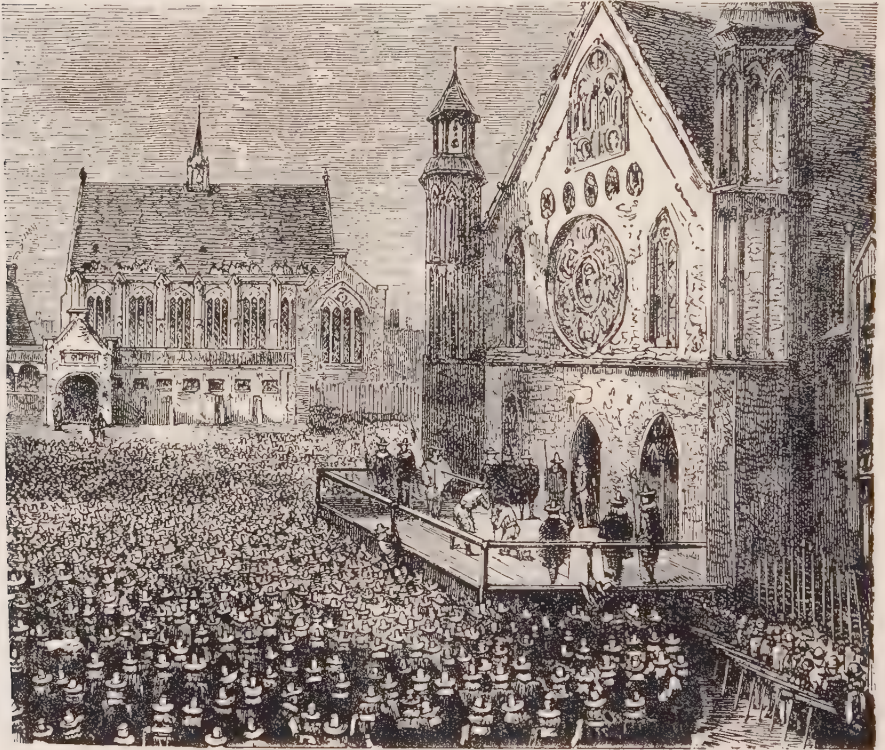
*John van Olden Barneveldt*  
JOHN VAN OLDEN BARNEVELDT.

clearly understand one reason for the Pilgrims' departure. Nevertheless, drinking and social customs were much the same in England, and these exiles of Puritan mind would have eschewed certain of the lower order of popular amusements in any land.

The year before the Pilgrims sailed for Virginia came the great clash between John of Barneveldt, born in 1549, at one time Councilor and Pensionary of Rotterdam and later Grand Pensionary of Holland and West Friesland, and Prince Maurice, son of William the Silent. The former is believed by many to have been unjustly arrested as a traitor, but equally held by others to have been the receiver of Spanish gold and to have suffered justice, as it was conceived in that age. Barneveldt was condemned and executed by twenty-six deputies, all eminent and honorable men.

Nevertheless, the action taken against the Grand Pen-

sionary stands in history as a regrettable black mark on the historic record of this new land of freedom. Did the judicial murder of such a man, to whom the United Provinces were beholden for much that was good, add to the growing



EXECUTION OF JOHN OF BARNEVELDT AT THE HAGUE. THE STATEMENT IS MADE THAT MYLES STANDISH, AT THE HEAD OF HIS TROOPS, VIEWED THIS EXECUTION.

dislike in the Pilgrim mind for the environment in which they were now plunged?

Prince Maurice was in a position to have saved the life of his former friend, but jealousy and controversy forced this military man into that favorite path so often chosen by rulers in power to solve problems. Moreover, this was the century of frequent shedding of blood on the scaffold and the execution of political enemies by victors, England having later some notable examples.





Copyrighted by J. and R. Lamb.

1582, BROWN, CARTWRIGHT, HARRISON, WILLIAM OF NASSAU, CITY OF MIDDELBURG.



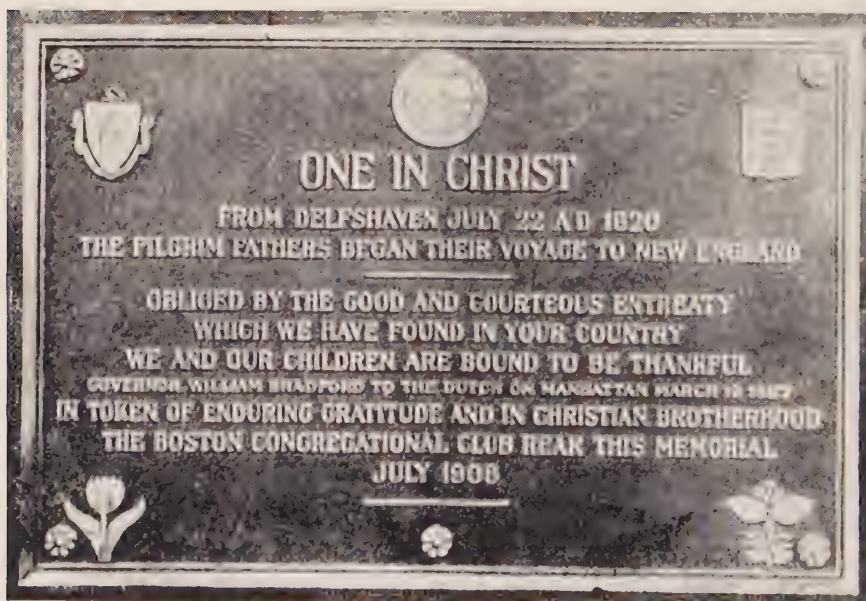
Copyrighted by J. and R. Lamb.

TABLET IN THE SCOTCH CHURCH IN THE BEGYN HOF IN MEMORY OF AINSWORTH, JOHNSON, ROBINSON, BREWSTER, AND BRADFORD 1609-1909. CUT OF THE CHURCH IS ON PAGE 155.



Copyrighted by J. and R. Lamb.

TABLET IN LEEUWARDEN WHERE THE FIRST VOTE WAS TAKEN IN 1782.  
RECOGNIZING THE UNITED STATES.



Copyrighted by J. and R. Lamb.

TABLET IN DELFHAVEN IN HONOR OF JULY 22, 1620.

It was to Barneveldt, as we have shown, that Adrian Block outlined the wonderful future of North America, and the far-seeing Pensionary probably indorsed the sea-ranger's prophecies.

Arminianism as seen through the eyes of Barneveldt softened the hard, straight-laced Calvinism, which was backed by the military force of Maurice. A few years



*Copyrighted by J. and R. Lamb.*

TABLET IN TOWN HALL OF ZIERIKZEE IN HONOR OF THE FOUNDING OF THE  
 DUTCH COLONY AT SWANNENDAEL, DELAWARE.

later all the Arminians returned, and had freedom of worship and propaganda.

In the reign of Queen Wilhelmina, she being the first subscriber, a testimonial of honor to Barneveldt, as one of the greatest statesmen of the Republic and of modern Europe, was reared in the Grand Pensionary's birthplace, in addition to the tablet in the Binnenhof at the Hague.

The Pilgrims were keenly interested in the doings of four British Devonshire sailor men, Drake, Gilbert, Haw-



kins, and Frobisher. While the Dutch guarded the Pilgrim ships against the Dunkirk pirates of the channel, these Admirals brought the Spanish navy to its knees and made



*Francisco Drake*



*John Hawkins*



*Sir Francis Drake*



*Martin Frobisher*

THESE FOUR SAILOR WARRIORS, DRAKE, GILBERT, HAWKINS, AND FROBISHER, WERE IN TRUTH AN ADVANCE GUARD.

it safe for Pilgrims and Puritans to settle in America far from their home base.

For over one hundred years after Spaniards had wallowed in the gold and silver of Peru and Mexico, all the desert, everglade, mountain, and rock-bound coast to the

north lay a mocking wilderness, until Jamestown and Plymouth pioneers developed the land.

Aside from feeble life-fluttering in Florida, where French Huguenot flames were stamped to death by Span-



THE GOLDEN HIND WAS A SHIP OF WHICH AN ENGLISHMAN MIGHT WELL BE PROUD EVEN IN LATER CENTURIES AND THE EXPLORING AND FIGHTING ADMIRAL KNEW EVERY PLANK WITHIN HER STALWART SKIN.

iards, little had been done in the way of settlement within the limits of the later United States, although in the expiring years of the sixteenth century Roanoke gasped a few times and died.

A great fighting sailor was Sir Francis Drake, knighted on the deck of his ship by the Virgin Queen, on his return from that successful voyage in 1557. He was the first Englishman to circumnavigate the globe, as well as a valiant vice-admiral in conquering the Spanish Armada. Admiral

Drake hated a Spaniard as violently as the Devil is said to hate holy water. To this warrior-mariner it made little difference whether England was at war or at peace with Spain. Fight the Spaniard he would, and shoulder the consequences.



SIR HUMPHREY GILBERT CONSECRATING AMERICA TO ENGLAND.

So valiant an Englishman earned his knighthood, and though the Queen's public indorsement, after private criticism of Drake's foolhardiness, flaunted defiance in the face of the mighty Spaniard, Queen Elizabeth unflinchingly took the dare.

Among other posts of honor absorbed by the versatile Admiral was that of Mayor of Plymouth, England. As a member of Parliament from the same district, he discharged the civil duties of his office with as much fidelity to his Queen and country as he did in circling the world, or in sinking ships of the Spanish Armada.

In 1920, in Plymouth, England, the American celebrants of the Pilgrim Tercentenary during the eleven days'





SIR HUMPHREY GILBERT, ENGLISH TO THE CORE, ASSERTING HIS POSITION  
AMONG THE NEWFOUNDLAND FISHERMEN.

festivities admired the statue, the stained-glass windows, and other memorials of this leader of England's fighting sons of the sea.

Other pioneer Englishmen, such as Sir Humphrey Gil-



SIR HUMPHREY GILBERT GOING TO HIS DEATH IN THE SWIRL OF WATERS.

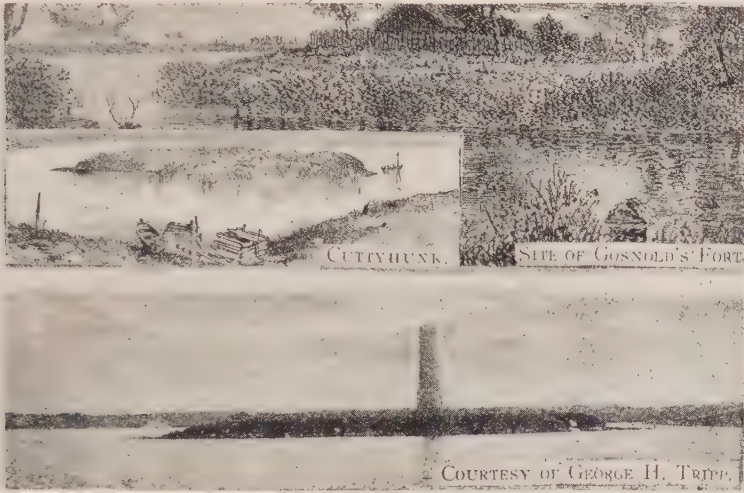
bert, who was well in the van, piloted the way for the Pilgrim fathers.

Sir Humphrey Gilbert's patent of 1578 after his death was transferred to Sir Walter Raleigh, in 1584. James I some years afterward dragged the patent, based on Cabot's discovery, from its pigeon-hole and gave it to the London and Plymouth Companies, April 20, 1606.

When the prows of Sir Humphrey Gilbert's small fleet

entered the harbor of St. Johns, Newfoundland, he was surprised to find nearly forty fishing vessels riding at anchor.

Heartless acts perpetrated under the banner of Christianity characterized some of these piratically-inclined naval



GOSNOLD BUILT THIS FORT ON CUTTYHUNK ISLE (GOSNOLD'S HOPE), FIFTEEN MILES OFF NEW BEDFORD, LIVED IN IT SIX WEEKS. GOSNOLD AND BRERETON WERE THE FIRST ENGLISHMEN TO SET FOOT ON MASSACHUSETTS IN 1602.

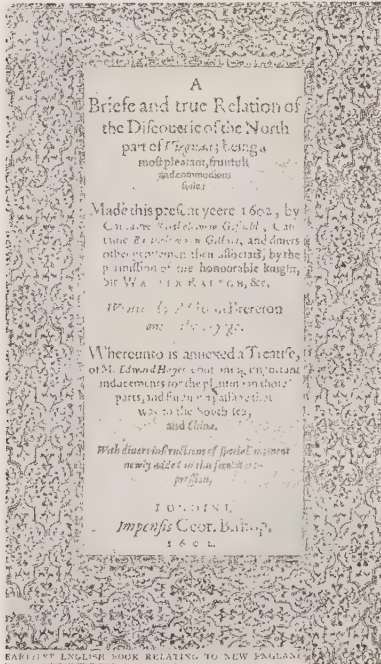
leaders, none more so than when Sir Humphrey Gilbert set that captured French crew adrift, months before, without food or water, to die a lingering death in the same waters that proved his own winding sheet.

“Southward with fleet of ice  
Sailed the Corsair Death  
Wild and fast blew the blast,  
And the east wind was his breath.

He sat upon the deck;  
The Book was in his hand,  
‘Do not fear, heaven is as near,’  
He said, ‘by water as by land.’ ”



"We are as near heaven by water as by land" was Gilbert's good bye to his comrades who were safely protected on the larger craft, as his little vessel turned keel up in the surging waves, hurling the phenomenally brave explorer into the raging flood.



JOHN BRERETON'S BOOK ON NEW ENGLAND.

closely following Cabot's visit to this rock-bound coast. Nevertheless, when Bartholomew Gosnold,\* a century later, made his straight-away trip, he ploughed for the *first time* the three thousand mile ocean lane traversed by present-day steamers—the ancient route to America, some six thousand miles, being previously by way of the Canaries and Cuba.

John Brereton, Gosnold's companion on this voyage of discovery from Falmouth to New England, seems to have been the corresponding secretary or the "journalist" as the term then was, who made voluminous records of the journey.

For fifty years prior to the landing of the Pilgrims, Englishmen had scratched fairly well and dotted with names the New World's coast line lying nearest to England. With their usual assertiveness, as shown in all parts of the world, they blotted out, overlaid, or reduced to English spelling or pronunciation those names, rightly set by Dutch and other pioneer explorers.

French fishermen, as early as 1574, yearly frequented the banks of Newfoundland, even at one time to the extent of three or four hundred sail. Biscayan sailors, in 1504, captured the luscious cod in their watery lair,

\* Memorial tower erected at Cuttyhunk in 1902.

These two men were evidently the first Englishmen to set heel on Massachusetts, "stomping" on Old Mother Ann in 1602. Some Pilgrims doubtless interviewed Martin Pring, and possibly Bartholomew Gosnold, before he went to his death in Virginia. Through Brereton much of the enthu-



PRING MADE CAMP ON CLARK'S ISLAND IN PLYMOUTH HARBOR IN 1603,  
BUILDING THIS PROTECTING PALISADE

siasm of these van leaders regarding New England was absorbed. Captain John Smith's account to Prince Charles was an entrancing summer idyll in praise of the beauties of Norumbega (named New England by Smith). The valiant Captain and the Prince (afterward Charles I) may have knocked foreheads, as, leaning over the draughting board, they scattered enough English names across New England to make the pioneer Pilgrim feel that he was somewhere near the Great North Road, while yet enjoying freedom from espionage. Doubtless this had something to do with the selection by the Pilgrims of Virginia instead of Guiana for their settlement.

These exploits of his sailor men, especially Pring, Gosnold, and Brereton, interested James I sufficiently to grant in 1606 to chartered companies that land across the continent that started animosity with France, which later landed trouble on Pilgrim and Puritan shoulders in goodly measure.







DRAWING OF VIRGINIA BY CAPTAIN JOHN SMITH, WHOSE PEN MOVED SWIFTLY WITH FAIR ACCURACY DESCRIBING THE WONDERS OF AMERICA.



THOMAS SMITH, TREASURER OF THE COMPANY OVERSHADOWED BY SIR EDWYN SANDYS' RECORD



MONOGRAM OF CAPTAIN JOHN SMITH'S FATHER



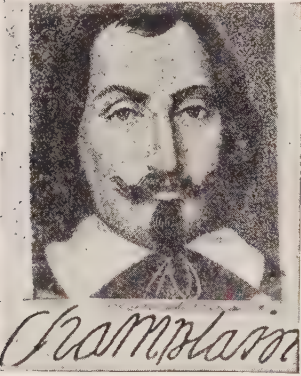
ROBERT VAL'S EXPEDITION TO DISCOVER THE NORTHWEST PASSAGE.

*Richard Hakluyt*

*Richard Hakluyt*

WHOSE BOOK DREW THE PILGRIM NORUMBEGA WAY.

Both Gosnold and Pring went most thoroughly into the task of ascertaining all the possible advantages of this new country. Gosnold, the godfather of Cape Cod, named it for the myriad of this edible fish swarming along its shores and nosing also Pollock's Rip. Pring made extensive seed plantings and wrote up the country in modern reportorial style with the purpose of tempting agriculturists who were expected to rush in goodly numbers to people the land.



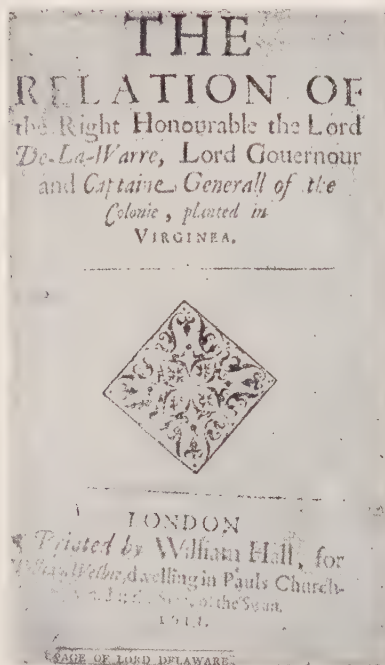
These pioneers, Gosnold, Pring, and Brereton, were good advertisers, and their daring work and cheering words began to bear fruit, when James I, stirred to enthusiasm by their reports, gave that first patent in 1606, to Captain Gosnold (who died of the fever), Sir Thomas Gates, Sir George Somers, Edward (Maria) Wingfield, Captain John Smith, and others, who quickly took action. All of these, including Richard Hakluyt—that clergyman whose book on the new land had set the ears of Separatists tingling—sailed into Chesapeake Bay and up the James River, settling Jamestown in 1607.

Great sailing, that of Frobisher! Pomp and splendor usually attended the departure, by ships afar, of the high and mighty Spaniard, Frenchman, and Englishman, at the slightest excuse. The adventurous seekers of new lands who should enlarge the domains of their respective sovereigns assumed this splendor as imitating most closely the habits of kings, whose prestige in those days was enormous. In republics, besides this assumption of gay dress, trumpets, and marine splendor, there was lavish use of titles after the royal manner. These today seem grandiloquent.





*De La Warre*



LORD DE LA WARRE'S BOOK



LANDING OF DE LA WARRE.

*John Harvey*





A SCENE NEAR PEMAQUID.



*J. Popham*

THAT FISHING-POST AT SAGADAHOCK, BACKED BY CHIEF JUSTICE POPHAM IN 1607, WHOSE BROTHER GEORGE HEADED THE EMIGRATION, WAS A ROUGH FORBIDDING COUNTRY.



CHAMPLAIN IN HIS BATTLE WITH THE IROQUOIS THAT COST FRANCE AMERICA.



PEMAQUID, THE JAMESTOWN OF NEW ENGLAND.

Captain John Smith, that invincible pioneer, was greatly disappointed, because Myles Standish, instead of himself, was to lead the Pilgrim "humorists," that is, people with notions or convictions. Those first footsteps of John Smith in



*Courtesy of Jones Bros. Publishing Co.*

HUDSON IN THE HALF MOON.



HENDRIK HUDSON.

America had made indelible imprints. Whether saving Jamestown from starvation, in cannibalistic days, exploring southern rivers for thousands of miles, or breasting a boisterous Atlantic in frail boats along an uncharted coast line extending far to the north, and mapping new lands, he did work that yet abides in power. Many ploughers of the sea, some with enviable reputations, others with records badly smirched, and with few exceptions thoroughly infected with the buccaneer spirit, had looked in on Norumbega's beautiful harbors. Captain John Smith, however, succeeded in outweighing, outfooting, outsailing, and outmapping all of his predecessors and compeers, as he viewed and charted the coast in 1614. By voice and printing press he sounded the praises of Norumbega through the known world.

Champlain and de Montz were at Quebec in 1604, fol-

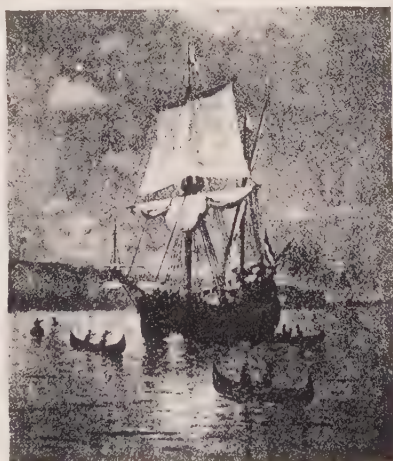




HUDSON DRIVEN TO HIS DEATH ON HUDSON BAY.



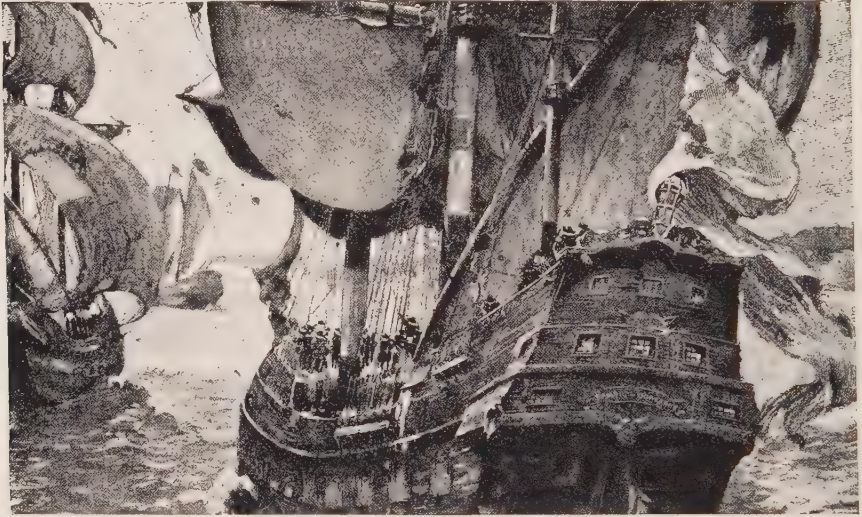
THE LANDING OF HUDSON OPENED THE INDIAN EYES TO THE LIMITATIONS OF THE WHITE MAN.



TWO VIEWS OF HUDSON'S HALF MOON.

lowing that first Frenchman, Cartier, who in 1534 sailed up the St. Lawrence.

Captain Dermer, at one time Captain John Smith's partner in exploration, remained in America for full three years. As late as 1619 he was struggling for a foothold



*Copyright, 1917, by Harper and Brothers.*

THE THREE SOUTHERN MAYFLOWERS: THE SARAH CONSTANT, THE GOD-SPEED, THE DISCOVERY.

amid the sand dunes of Cape Cod—that historic site which within a year was to witness the advent of the Pilgrim Fathers. Chief Justice Popham's settlement, in 1607, in frozen Maine under his brother George was a failure. Aged and weak, the old gentleman left his bones that bitter winter on the shores of the Kennebec. Popham followed that first Englishman, Sir Humphrey Gilbert, who in 1583 had planted the flag of his country on Newfoundland's bleak and inhospitable shores—one of the last spots suited to a pioneer in winter. All this made cheerless fireside reading for the anxiously investigating Gainsborough and Scrooby Pilgrims. It was the idea of avoiding the freezing northern latitudes that doubtless prompted them Hollandward, eliminating, at that time, all thought of tempting fate in the savage-inhabited

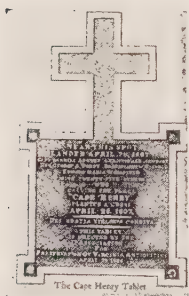




ENGLAND ACQUIRING QUEBEC JULY 20, 1629, BY THE SURRENDER OF CHAMPLAIN.



New England wilderness. Yet they were caught as in a trap through no fault of their own in a latitude and in mid-winter that speedily put half their number under the ground.



THE CAPE HENRY  
MEMORIAL.

In a land where smoke from chimney tops had at times to eat its way through snowdrifts, it was small wonder that this settlement in Maine was a failure. Sir John Popham, in spite of his benevolent face, had the reputation of having been a highwayman in early life. He hanged and decapitated so many English churchmen, including Sir Walter Raleigh—a progressive brother in the exploration field—that the gruesome title of “Hangman Popham” fitted every part of his record and his rotund frame.

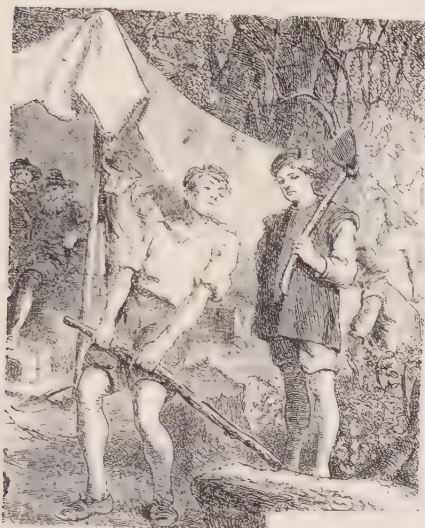
Bradford tells us that it was through this Chief Justice that two of the six Separatists who suffered in England as martyrs for the faith went to the scaffold.

Stragglers from Popham’s camp started that offshoot and northern stronghold of the English, Pemaquid, appropriately called “the Jamestown of New England,” since it was settled coevally with the Jamestown of Virginia, in 1607, and had its being many a year before Pilgrims landed on Cape Cod.

A godsend to Pilgrims, in famine days, was this “Jamestown of New England” in furnishing needed corn and other supplies, while the “Jamestown of Virginia” on more than one occasion furnished by barter to the Pilgrims the gewgaws and trinkets which they traded for Indian corn.

It is little wonder that the ambitious English explorer, Henry Hudson, gladly accepted service for so progressive a nation as Holland. Apart from the lure of danger and the glow of discovering new lands, this pathfinder was eager to secure the prize of twenty-five thousand guilders, which the States-General of the Republic had offered to any one who should discover the northwest passage to India.

Of great interest to the Pilgrims, prior to and after



JAMESTOWN AT ITS SETTLEMENT IN 1607.



CULTIVATING TOBACCO IN THE STREETS OF JAMESTOWN.



"CORN OR YOUR LIFE!" SAID SMITH, INADVERTENTLY STARTING YEARS AFTERWARD THE OPECHANCANOUGH MASSACRE.



FIRST SERMON IN JAMESTOWN BY THE REVEREND MR. HUNT. THE BUILDING OF ST. AUGUSTINE.



JAMESTOWN IN 1622.

their landing at Plymouth, was the Jamestown settlement in South Virginia. The details attending this town's rise and fall and subsequent cyclonic happenings were keenly discussed both in Leyden and at New Plymouth. Jamestown

should be credited with far greater influence in causing the Pilgrim exodus to America, and awarded a larger meed of praise than is generally accorded to that cavalier settlement. These English unruly gallants were headed for Virginia with bacchanalian license, at about the same period that English Separatists sailed for Holland, a land where thought was free. The three southern "Mayflowers," the *Godspeed*, the *Constant* and the *Discovery*, sailed down the Thames, amidst the waving of banners and plaudits of their fellows, who lined the banks of that historic stream. In contrast, the Pilgrims stole away at night, the great bulk of the company being captured in the gray of the morning, at



JAMESTOWN'S WATER FRONT.

Mollie Brown's Cove. Later came their scattering and crossing of the North Sea in frail open boats to Holland.

Near the front line of America's important happenings is the small stone tablet erected on Cape Henry. The bit of soil on which it rests is thus memorialized as having felt the tread of the first Spaniard, and years later of the first Englishman to roam over South Virginia. These English pioneers of both North and South Virginia in the time of King James did what Elizabethan settlers utterly failed to accomplish. They kept their grip on the new land, forming nuclei of settlements which in time extended from Cape Fear to Passamaquoddy Bay.





RUINS OF THE JAMESTOWN CHURCH AND THE KNIGHT'S TOMB.



CAPTAIN JOHN SMITH'S DRAWINGS OF HIS INDIAN EXPERIENCES, INCLUDING HIS THREATENED EXECUTION. JOHN SMITH FORCED SUCCESS BY PEN AS WELL AS BY THE SWORD.

John Rolfe, who married Pocahontas, wrought a revolution in Jamestown's economic life. By introducing the cultivation of tobacco he induced in the colonists a craze that rivaled in intensity the gold fever of those and later



NINETY LADIES IN THE CASE.

days. The enterprises of agriculture were ignored and provision for sustenance forgotten for the nonce. Even the streets of the settlement were ploughed under to grow the plant, which in the form of the dried leaf sold at an extravagant price and became current as money. Food and freedom from harrowing debt continued to be the crying need of Virginia.



*John Rolfe*

One may smile in our day at the various non-metallic substances which were used as currency in the early colonial days—tobacco, shell money, beaver—which passed at the value and had the name of coins. Later a Chinese invention, paper money, came to supersede at times all these tokens of value. Still later, the symbol of the Pillars of Hercules on the Spanish milled dollar in abbreviated form became that in script which passed for the dollar (\$) mark.

It was a momentous landing, that at Jamestown in





CAPTAIN JOHN SMITH SAVED FROM DEATH BY POCAHONTAS



INDIANS ATTACKING A JAMESTOWN HOME.



1607, of the first permanent English settlers in the New World, followed closely by those snow-bound intrepid men who sailed up the Penobscot and settled Pemaquid. These facts of success influenced the Pilgrims in giving Guiana the cold shoulder.

The Jamestown Settlement little knew that three dragons, Fire, Famine and Massacre, lurked in swamp, forest, and waterway. It was a strange coincidence that d'Ayllon, the Spaniard, had eighty-one years before selected this same miasma-saturated spot—where today negroes buy quinine as groceries—on which to plant his colony. He named it San Miguel de Guandise, but the dragon-trio quickly drove him back to home shores, and no vestige of former occupancy remained to warn the newcomers of the many impending but unseen disasters before them.

These Englishmen reached the strand of tidewater, Virginia, and, too indolent to seek healthier anchorage, they tied the cables of their ships to the trees growing close to the water's edge. This mistake in location cost them many lives.

On reaching the shore, their first move was to drag to the corner of the woods some hastily cut logs. These they crisscrossed for seats, and used for a shelter-canopy a discarded shipsail, which was fastened by ropes tied to the tree tops. Within this improvised forest cathedral they worshipped God. The Reverend Robert Hunt read the church service and instructed them how to do good to their fellow men and to convert the Indian, though the latter exhortation was not held in remembrance much longer than over night.

In the ripening of her statehood, Virginia became "the Mother of Presidents," of states, and of statesmen, while New England proved to be her noble rival in nation building.

A major part in the settlement of Plymouth was that played by Sir Edwyn Sandys, boy schoolmate and man friend of William Brewster, and fellow student with the great, broad-minded Richard Hooker. This political liberal,

friend of "England beyond the sea," deserves recognition. Sandys was of great assistance to the Pilgrims. In full accord with the idea of emigration to America, he helped to obtain consent from the South Virginia Company of



CAPTAIN JOHN SMITH SLAYING THE  
INDIAN CHIEF.



SAVING JAMESTOWN FROM  
MASSACRE.

London to settle on their lands, and loaned them on their holdings from his own pocket and without interest three hundred pounds sterling.

Thus far, from 1607 to 1620, Virginia was like New Netherland from 1607-1624. It had no homes or home-makers. Without women or children from their own country, here was but a camp of adventure. It was this same Sir Edwyn Sandys who made Virginia a place of homes, and thus insured its continuance as a commonwealth. This he did by an unique stroke of genius and common sense. In 1620, the year the Pilgrims landed on Plymouth Rock, emigrants flocked in large numbers to Virginia proper.

Among them was a separate shipment, consisting of ninety history-making, "pure and uncorrupt" young women. These were sent by Sir Edwyn Sandys to be wives for lonely bachelor colonists yearning to become husbands and parents,



OPECHANCANOUGH CARRIED TO BATTLE  
ON HIS WARRIORS' SHOULDERS.

and enjoy family life. Of the many nursing fathers of this great state, Sir Edwyn Sandys leads all in the voice and claims of history. The statue we urge for him should be erected on the soil of Virginia.

Eager-eyed, lonesome bachelors were those Jamestown pioneers when Sir Edwyn Sandys' cargo of prospective brides arrived! Each maiden was purchased by her future husband at a price ranging from ninety to one hundred and twelve dollars in tobacco value. This netted the shippers a generous sum over expenses. A second cargo of homemakers enabled those who had imported them to reap even a more profitable harvest.

To Sir Edwyn in 1617 wrote the pioneer Pilgrims, John Robinson and William Brewster, in the spirit of "the tie that binds" as follows:

"We verily believe and trust ye Lord is with us."

To this with long perspective the twentieth century pertinently replies: "Why ever and forever believe and trust; why not know by the faith within?"

Sir Edwyn Sandys had been an author, before becoming



OPECHANCANOUGH DYING IN PRISON.





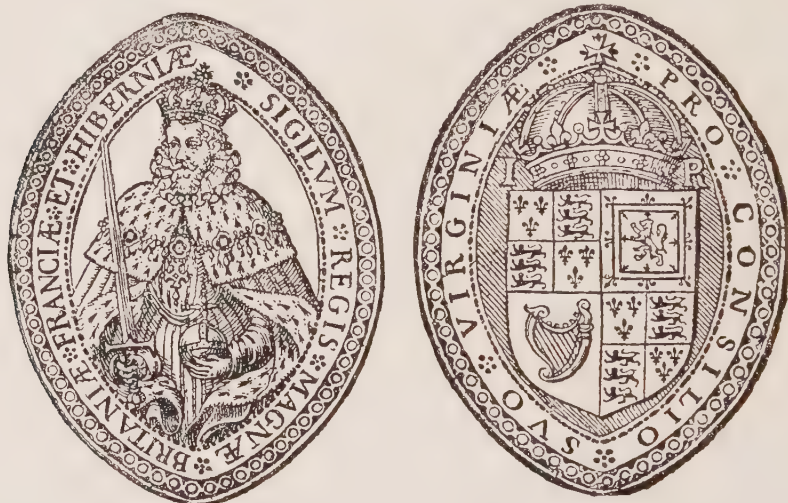
BATTLING THE INDIANS ON THE OUTSKIRTS OF JAMESTOWN.

My humble friend to Sir Edw. Sandys  
 Right honorable of Virginia  
 By present unto your good father and rare the  
 Honorable Plantation of B<sup>th</sup> William Charleston and  
 Mr. George Thomas (who is by the change) with  
 their great honor associated, who are to me by  
 this their gift of the land and their desire is  
 that they may be made glad and that your  
 their assistance as their case shall need, and  
 your state will your own money can be afford  
 my shall have my more kind than in love begin  
 and make me also beholden to you for your  
 father, the wife Harbidge demonstration of rest  
 London 3<sup>rd</sup> August 1619. Your affable loving friend  
 Edw. Sandys

LETTER OF SIR EDWYN SANDYS TO GOVERNOR YARDLEY.

a backer of both the settlement of the Olde Dominion and the Pilgrims of the Olde Colony. This is proved by his writing, in 1599, "A Relation of the State of Religion." It was a book of such heretical leaning that the High Commission ordered it burned.

It was this liberal spirit of Sir Edwyn Sandys and the writings from his drastic pen that doubtless provoked King



SEAL OF VIRGINIA.

James to say: "Choose the Devil, if you will, as treasurer of the London Company, but not Sir Edwyn Sandys." Nevertheless, the arrogant Englishmen spurned kingly interference and made Sir Edwyn coin-disburser for the New World Land Company.

John Robinson evidently owned a copy of Sandys' book published in 1605, one of those snatched from the flames and now in Pilgrim Hall, Plymouth. Its ownership appears to be guaranteed by the Leyden pastor's oddly dot-decorated autograph, penned twice on its outer page.\* The discovery of the Leyden document by Dr. Eekhof, in 1920, cast doubts on the genuineness of this reputed autograph. Historians for two hundred and fifty years had shown signatures accepted as those of John Robinson and Myles

\* Today proved a spurious signature.

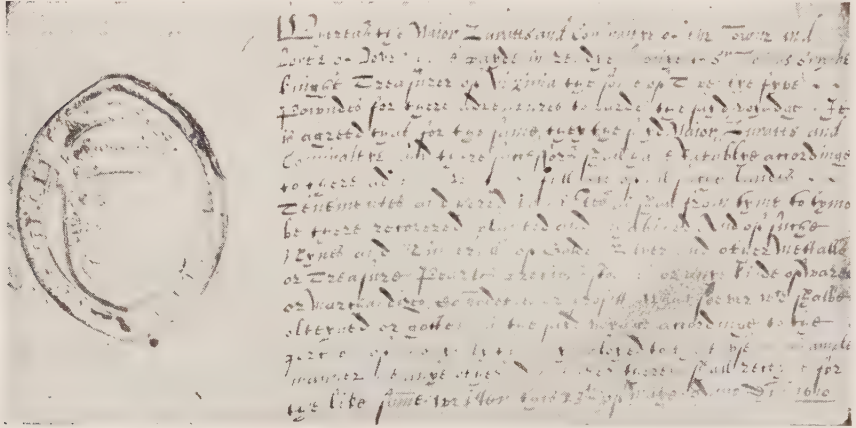


*By arrangement with and courtesy of J. L. G. Ferris.*

CAPTURE OF POCAHONTAS BY CAPTAIN ARGALL.



Standish. These, in the light of recent discoveries, prove to be unauthentic. Recorded legal instruments with witnesses, as shown herein, plainly reveal a marked difference between the real and spurious signatures.



VIRGINIA STATE PAPER.

The letter written to Governor Yeardley of Virginia, by Sir Edwyn Sandys, on August 3, 1619, throws a side light on the true spirit of the man, one of those of whom the Master said "Ye are the salt of the earth."



JAMESTOWN RUINS.

The seemingly rank foolishness of Captain Samuel Argall in imprisoning Pocahontas, daughter of King Powhatan, ancient enemy of Captain John Smith, was reversed when the Indian princess married John Rolfe, later visiting the English queen. This drastic act finally made the powerful Indian an English ally.

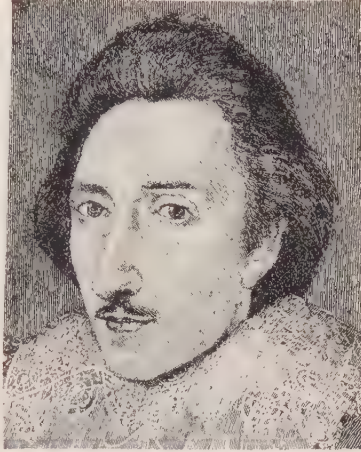
A forest filled with savages waiting to ambush and kill had no terrors for Captain John Smith, as he choked the war whoop down the throat of the chief of Pasaheigh, and cleft the Indian's skull with his Damascus-tempered steel. Half-way methods had no homing with this stalwart pioneer who introduced upon the map two pair of twins, the capes of the South, Henry and Charles, as well as the twin capes of the North, Cod and Ann.

At the command of their chief, to whom they believed they owed first allegiance, even Indian servants in the white man's house rose in the dead of night and slew master and friend. Was this behavior peculiar to the red man?

Hardly! It was exactly as the English slew their Danish co-dwellers and neighbors centuries before, and as later Frenchmen in the name of God were to slaughter the Huguenots, and as the Sicilian sang death vespers.

"To Die for Others" would be an appropriate epitaph over many a colonist's grave—and never more so than the representation of the scenes staged in many a colonist's cabin in Indian fighting days.

It is after Chief Opechancanough that Opekan or Opequan Creek in Virginia was named. In this neighborhood were fought many skirmishes during the Civil War; in a sense it proved a Rubicon between the hostile armies.



*George Percy*



POCAHONTAS.

The death of Powhatan and the enforced permanent return to England of that restrainer of Indian wrath, Captain John Smith, who was badly injured by an explosion of gunpowder, proved an opportune time for Opechancanough, Powhatan's brother, to plan and carry out that horrible



ENGLISH CARTOON OF 1774.

massacre. In April, 1622, were slain those three hundred and forty-seven Virginian colonists who lived in outlying settlements. Jamestown escaped through the warning given his friend by the young Indian convert, Chanco. Remembering this awful slaughter of their comrades it is little wonder that Virginians years afterwards crowded into the dying chief's cell to gloat over the wholesale murderer's

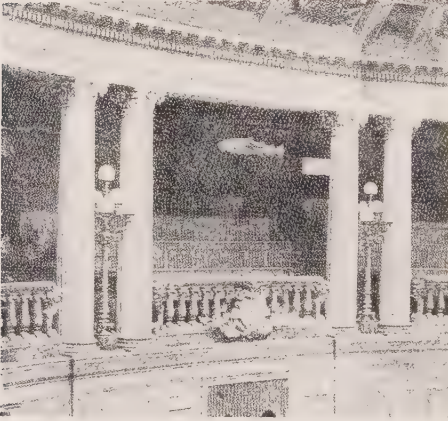




FISHER CRAFT OFF NEWFOUNDLAND. FISHERMEN OF MORLAIX, WHO AIDED THE PILGRIMS.

death-rattle, bitterly feeling that the hangman was being cheated of an enviable task.

The French towns of Saint Malo and Morlaix made rich hauls from Newfoundland's fishing banks, and sold



THE CODFISH IN BOSTON'S STATEHOUSE.

their cargoes far and wide. From homes like these the hardy fishermen of France sailed across the raging main and along the craggy Newfoundland and New England coasts, for years prior to the landing of the Pilgrims. These fishermen of Brittany and also those of England on occasion would give needed food, without money and without price, to the sorely pressed

Pilgrim. This was the intent of the good-hearted men of the sea, but the Pilgrim ever managed to "pay his scot," though at times through heart-breaking skimping.

Fish and fashion ruled the settlement of New England and codfish was the talisman that attracted many a fearless mariner across the stormy Atlantic. The Pope, feeling pangs of compassion for derelicts, obligingly threw bait in the form of New England-caught cod to hungering, hell-bound humanity, decreeing that fish was not meat. It could therefore be eaten with entire safety to the welfare of soul and body through time and eternity, if indulged in on Wednesday and Friday. By this Papal fiat, America's settlement was prematurely started through those nosing cod of the Banks and the Cape. Codfish, also known locally as "Cape Cod Turkey," constituted the primal backbone of New England. Despite the caustic quips shot at people who carry their religion in their stomachs, the demand for special Friday food still continues.



MASSACRE OF RIBAUT, THE HUGUENOT.



PEDRO MENÉNDEZ.



MASSACRE OF HUGUENOTS BY PEDRO MENENDEZ, DRIVING HIS PRISONERS INTO THE TOWN TO BE SLAUGHTERED.



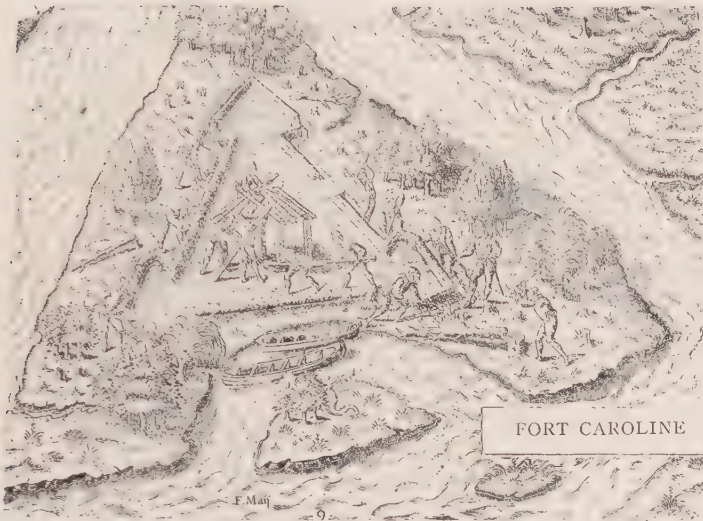
The well-known English cartoon of November 19, 1774, proves that as late as the Revolutionary War, at least one Britisher expected to imprison the "Yank" and dole out to him in restricted quantities his favorite physical and financial food. Nevertheless, it must not be forgotten that the



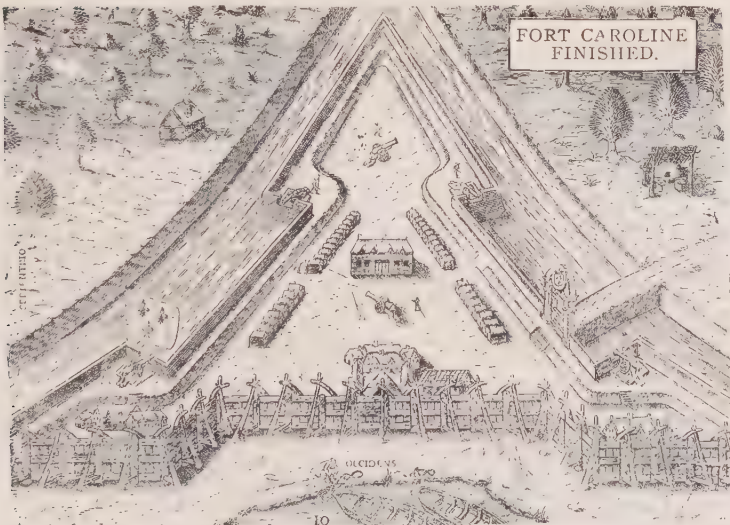
deGOURGES ATTACKING THE SPANISH MURDERERS OF HUGUENOTS IN FLORIDA.

idea and practice of obtaining so large a share of the food of a nation from the ocean was borrowed by the English from the Dutch, who had learned and taught others how to cure and keep herring. It was that many-sided man, Captain John Smith, quoting the Dutch precedent, who wrote a pamphlet on "the contemptible trade of fish," which convinced England of the inexhaustible resources lying under the waves. While the Scotch antedated the English in this industry, the Pilgrims deserved fresh honor as "beginners of a better time" in civilized America.

It is both history and symbol to have hung from the ceiling, since 1784, in high altitude of honor in the legislative hall of Massachusetts in Boston, the golden codfish. With extraordinary honors and spectacular function, this



THE BUILDING OF FORT CAROLINE. A PROTECTIVE WATERFRONT FACED ALL ASSAILANTS.



THIS FIRST SUBSTANTIAL FORT SERVED WELL ITS PURPOSE.

ancient symbol was removed, in 1795, into the new edifice, beneath the gilded dome, on completion of the splendid structure in the Bay State's capital. The phrase "codfish aristocracy" refers to wealth gained from the sea. As the woolsack in the British House of Lords is significant of the basis of England's early prosperity, so is the golden codfish in the perspective of the history of Massachusetts. Instead of Yankee prisoners by the tens of thousands shut up on a diet of cod, the dream went by contraries, for over and over again both British officers and privates in captivity petitioned the Continental authorities to vary their steady diet of corn meal (maize). This was considered proper for Indians and good enough for horses, but for wheat-fed Britons—never.

But fashion is almost as powerful as food with men who live in the world of custom. The glossy beaver hat was then the essential requisite among gentlemen. This is shown in the portraits of the French king, Henry of Navarre, and of other famous characters. Many an overdressed fop in his fuzzy, shining, beaver head dress, did, without knowing it, give substantial aid in supplying food to the Pilgrims and shelter from the storms that played hide and seek along the bleak New England Coast.

In prayerful spirit, the decision of the Leyden Separatists was finally made. Among the deterrent factors against Guiana were the deleterious effects of a warm climate and the chances of being killed by the Spaniards. They were only too familiar with the episode in Florida about the year 1565 when the French Huguenots, backed by Admiral Coligny through his Captain Ribault, of Dieppe, had been mercilessly massacred by Pedro Menendez d'Aviles.

It did not add to the Pilgrims' peace of mind, when considering embarking to New England, to hear the rumor afterward proved true, that a Virginia colony—to found which Elder Blackwell had sailed from Amsterdam in 1618, with one hundred and eighty Nonconformists—was



a disastrous failure. It was reported that one hundred and thirty of the little band had speedily perished. The diseases were the same as those which, within a year, were destined to destroy half the Pilgrim colony.

Rumor and placard state that the domicile of Whitney, the most interesting house in America, was built in 1516, only four years after the landing of Ponce de Leon, on that Easter Day, in the Land of Flowers and Blood. To the critic it is asking much to believe this house was erected within twenty-five years of the landing of Columbus, on that Bahama Isle.

#### THE MASSACRE OF HUGUENOTS AT FORT CAROLINE.

Philip II, not satisfied with his orgy of blood in the Netherlands, reached across the sea and, in the massacre of Floridan Huguenots at Fort Caroline, through his emissary, destroyed a worthy people fixing his own reputation as one of the most murderous human monsters of any age.

"Surrender Ribault, lay down your arms and I will spare your lives," said Menendez. Immediately killing many, the rest, with arms pinioned, were marched into St. Augustine to be stabbed to death in the presence of their households.

The history of that company of the forefathers who, guided by hard-headed common sense, had settled in Hol-



CUSHMAN AND CARVER ARGUING  
WITH THE BIGOT KING, JAMES I.

land, began to make swifter record. The Pilgrims sent Deacon John Carver, afterward Plymouth's first Governor, and Robert Cushman, that first New England sermonizer, to London. There they were to bargain for a charter from the South Virginia Company, having shown preference for a sunny, temperate Southland to a frigid Northland. It was on this trip to London that John Carver and Robert Cushman had their momentous interview with King James. Without doubt the argumentative monarch, with whom discussion was only second to a good dinner, knowing well of the religious broils agitating Holland, gave a hedging, half-hearted consent to the departure of English Pilgrims with their Leyden confrères via London and Southampton.

When Carver and Cushman stood before the loquacious monarch, answering his query as to how the Separatists expected to gain a living in the Americas, they stated that fishing would keep them alive, an occupation certainly more tempting than the laborious work of Holland; to which the King ostentatiously answered: "So God have my soul; 'tis an honest trade, 'twas the apostles' own calling." At this time the Scotch were already great fishermen but rarely was deep-sea fishing practiced by the English.

James I, in his desire to get the best of his religious antagonists had many a bout with Pilgrim and Puritan, but these two Pilgrim leaders, Carver and Cushman, in this interview, held their own. Undoubtedly their arguments with His Majesty aided the Leyden pioneers to get safely away. In fact, the assurance has sifted through the crevices of time that the king was at heart glad to hear that his argumentative but loyal subjects had finally headed for the Sea of Darkness and to a land peopled with scalp hunters.

The tendency of the Pilgrim youth to "yoke" in matrimony with the sons and daughters of the land of their adoption was a source of deep solicitude to the English Separatists. This anxiety was well founded, for we find in 1650 the remnant of the Separatist Colony had been completely merged

with the Dutch. One reads on Dutch door plates even today thousands of British names. Had the English settled at New Amsterdam as broached by their neighbors, instead of on isolated Cape Cod, similar conditions, but slower in their working, would have prevailed, and possibly blocked the coming of the Puritan. America might have become another name for a New Holland.

The Dutch East India Company now came into competition and offered the Reverend John Robinson, through mutual friends, free transportation, cattle, protection from enemies, and liberty of conscience, in the neighborhood of the Hudson River. But after Carver and Cushman had returned, with a grant of land from the South Virginia Company of London, it was decided after earnest discussion and prayer for guidance to accept the South Virginia grant from the Londoners.

Thereupon they started the stock-company scheme of promotor Thomas Weston and the seventy merchants, each share having a par value of ten pounds, fully paid and non-assessable. Children from ten to sixteen years of age were allowed a half share, and additional shares were obtainable for about fifty dollars—a dollar then purchasing some four times the present-day normal value. Every colonist was to be the proud possessor of at least one share and in payment labor for the company as a communistic-unit four days each week. The length of contract extended the Biblical term of seven years, at the end of which, after discharging their obligation, including interest, any surplus was to be divided among the colonists. If the indebtedness remained unpaid, the mortgage was to be foreclosed.

Doubtless these matters and others contingent thereon were stirringly discussed in Leyden before final decision was made. The pivotal swing to an English settlement was assured when the States-General of the Republic, needing every ship, cannon and ball, in view of recommencement of war with Spain, refused a convoy, retracting one



alleged promise of naval and military protection. The Twelve Years' Truce was about to expire in 1621, with a certainty of instant hostilities and invasion by a greatly reinforced Spanish army. This forecast was speedily proved and its scope and significance enormously enlarged by the



CITY OF LEYDEN.

oncoming of that fierce Thirty Year War, which spread through Germany and desolated it unspeakably, not ending until 1648 with the Treaty of Westphalia—a war which laid the foundation of the future German Empire.

It was the progressive Dutch East India Company that sent Hudson, the Englishman, on those explorations of discovery in 1607, but it was under the Dutch West India Company that the Unionists and Calvinists, endorsed by Prince Maurice, colonized the region between the Delaware and the Hudson. First geographically called New Netherland, this tract of country, when organized under a civil government, was named on its seal and in its charter "Novum Belgium," and spoken of as (Terra) Nova Belgica, that is, New Belgium. The future city on Manhattan was first named New Avesnes, after the birthplace of Jesse de Forest, Avesnes, now in France.

Disaster was seemingly courted when the Pilgrims refused the offer of both land and financial aid from this powerful combination.

The Leyden Separatists engaged Christopher Martin (one of the first to die in the death-winter of 1621) to represent them in negotiations with the London promoters. With

a multiplicity of partners came strife. To pacify malcontents, prevent partial cancellations and withdrawal by some of the stockholders, and to start the settlement, a new arrangement was made. Robert Cushman, anxious to reach the new land as speedily as possible, took the unwarranted



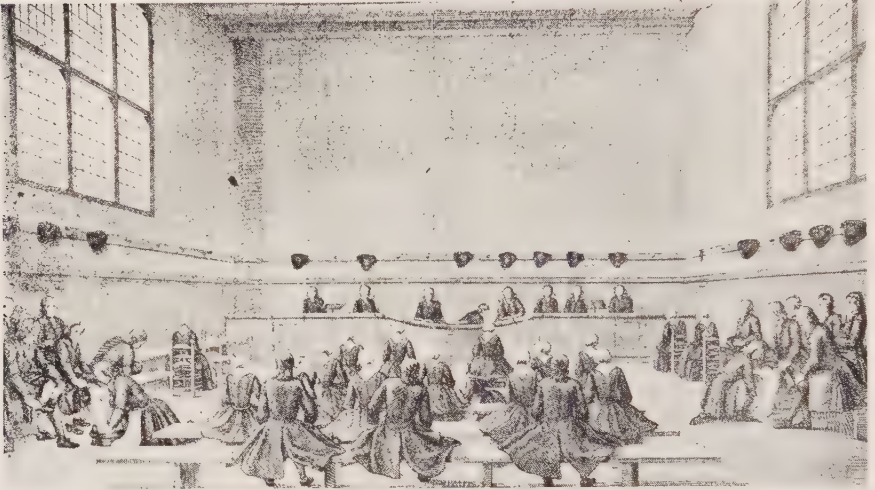
CLOTH HALL IN LEYDEN

liberty of agreeing with Thomas Weston—the unreliable—to annul the two days' self-work clause, thus forcing the community to labor for the benefit of the company the entire six days of the week. This was a hard, shrewd deal thus made at the beginning—crowding Shylock's realm under Weston's attempted but rejected amendment. This agreement was afterward signed in Plymouth at Cushman's earnest solicitation.\*

\* In the Dutch West India Company's fleet were thirty-two war vessels, eighteen armed sloops, and many merchant ships. It was in March, 1623, that one hundred and ten Walloon colonists came out in the vessel *New Netherland* to (Terra) *Nova Belgica*. *New Netherland* was only the geographical description of the new province. When in 1624, under Governor Peter Minuit, it received a charter, a real *Sigillum Novii Belgii*, and civil government, its name was officially (Terra) *Nova Belgica*, or *Novum Belgium*.

Cushman made but one journey to New Plymouth, preaching that famous sermon on "Self Love." He died soon after his return to England.

Articles of Agreement were now signed with the Lon-



DUTCH MENNONITE SERVICE AT ZAANDAM. SEE JOHN XIII.

don promoters. This restricted charter forced conformity and church government, but carried for the Pilgrims an unsealed verbal promise from the king to be "let alone." This amply sufficed, "as the king did not keep even sealed promises." Such was the outspoken opinion of more than one Separatist and possibly Churchman.

Independence, even in those days of strain and stress, was a Separatist characteristic. The Pilgrims thus dispensed with free passage, free cattle, convoy and protection. They put their necks into a yoke of debt for seven years. Buying a few munitions of war they decided to locate outside the pale of civilization. In those early days of the seventeenth century no nation dared attempt to defy their High Mightinesses, the States-General of the Republic of the United Netherlands. The Netherlands formed the greatest maritime nation in the world, and sailed the seas without a



peer. This was long before the days of the proud Briton's couplet

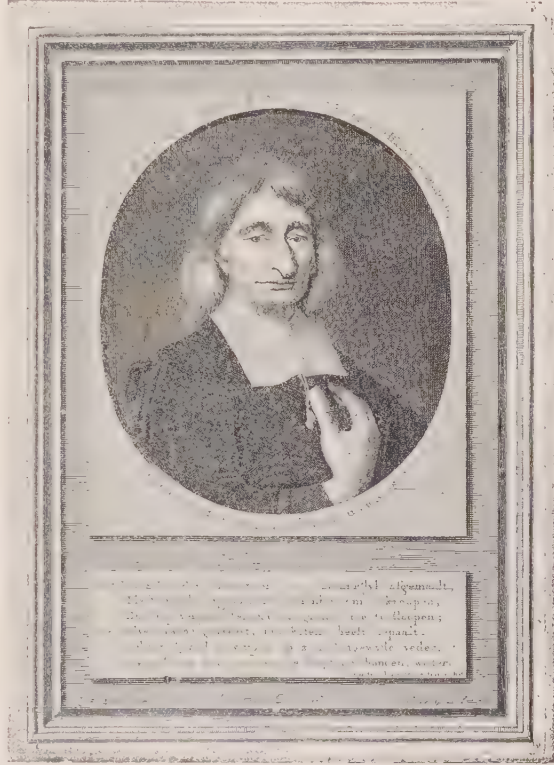
"Others may use the ocean as their road,  
Only the English make it their abode."

After the four nations in the British Isles, none did better work in the settlement and development of America than the Dutch, from whom the Pilgrim and Puritan borrowed many ideas and customs. The Americans in 1776 and 1787 adopted substantially the principle and procedure of the Dutch federal government.

To meet possible opposition from the King, High Churchmen, Parliament, the Virginia Company, and rival organizations or any other uprising antagonistic element, the Separatists flung to the breeze on the eve of their departure from Holland the Seven Leyden Pacifist Articles which, abridged, read as follows:

"1. To the Confession of Faith published in the name of the Church of England, and to every article thereof we do, *with the Reformed churches where we live and elsewhere,\** assent wholly.

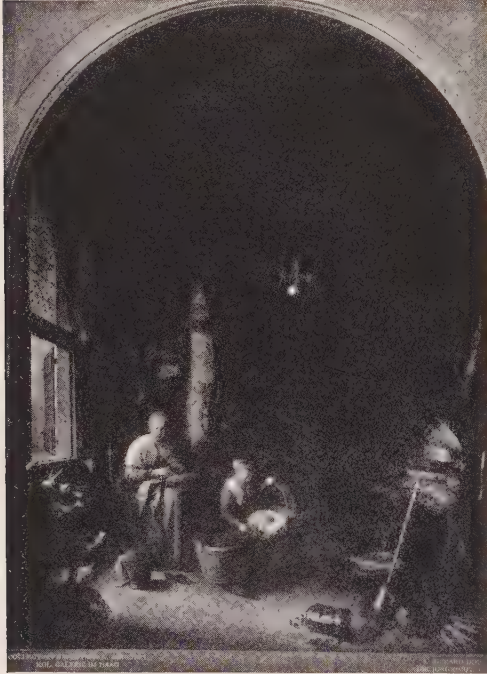
• The *italics* are ours.



BALTHASAR BEKKER BY HIS WRITINGS THROTTLED  
WITCHCRAFT.

2. We do desire to keep spiritual communion in peace, and will practice on our part all lawful things.

3. King's majesty we acknowledge if the thing commanded be not against God's word, or passive if it be, except pardon can be obtained.



A DUTCH HOME OF THE FAIRLY WELL TO DO IN LEYDEN IN 1600.

4. We judge it lawful for His Majesty to appoint bishop's offices of authority in several provinces; dioceses in all things to give account.

5. The authority of bishops in the land we do acknowledge so far as the same is indeed derived from His Majesty unto them.

6. We believe that no synod, clan, convocation, or assembly has any power save through that given by the magistrates.

7. We desire to give to all superiors due honor to preserve the unity of the spirit with all that fear God, to have peace with all men what in us lieth and wherein we are to be instructed."

The Pilgrim Fathers were confronted by most intricate conditions when, after painstaking thought and deep searching of spirit, they framed their Seven Leyden Articles. Secret enemies were at work to prevent their departure; Brewster was under espionage. At any moment English companies holding communications or with whom they were negotiating might abrogate all promises. War was



OLD CITY GATE AT AMSTERDAM LONG USED AS A HOUSE OF ARCHIVES.

soon to break out between Spain and the Republic. Loss of language, inheritance, and individuality, through inter-marriage with the Dutch or other strangers in Holland, confronted them, as well as possible deterioration through the gilded youth of the town.

The seven Leyden Articles diplomatically scheduled, truthfully contained the groundwork of their religious belief. The plank on which they escaped from the machinations of their enemies was a gratuitous sop to the king, but they were cheered by the prospect of a change from restricted to unrestricted religious freedom, even amid savages in the New World.

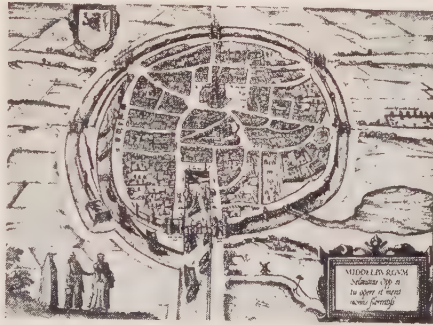


DIAGRAM OF MIDDELBURG

The magistrates of Leyden thus gave indorsement to the reputation and character of the Separatists as follows:



"These English have lived among us for twelve years, and yet we have never had a suit or accusation against any of them."\*



IN 1670 THE LAST REMNANT OF BROWNISTS WORSHIPPED HERE AFTER PILGRIMS HAD LEFT OR DIED.

Noteworthy were those final days in Holland, with a good-bye feast for the leaders at the pastor's house. Then, as one of the Pilgrims wrote so picturesquely that he makes the reader one of the group of earnest souls, little realizing that three centuries hence his words would be sacredly treasured both by direct descendants and posterity in general:

"We refreshed ourselves after tears with singing of psalms, making a joyful melody in our hearts

as well as with the voice, there being many of the congregation very expert in music; mine ears ever heard."

Bradford also delightfully describes their communion with each other: "in a comfortable condition, enjoying much 'sweet and delightful society and spiritual comfort,' and that they lived together in love and peace all their days without any difference or disturbance but such as was easily healed in love." Verily, the Pilgrims had fully learned and joyfully practiced the "fine art of living together." These were the days of true spiritual democracy in the era of genuine "congregationality" before the less



AMSTERDAM CHURCH SEAL

\* A one hundred per cent magisterial certificate of good character in so large a group for over a half score of years shames present day community records. It must be remembered, however, that the Walloons, Flemings, and other strangers numbered thousands, where the English Separatists in Leyden probably never exceeded three hundred. Of all those in Holland during this period, but six hundred names have been gathered from the records.



PILGRIM WATER ROUTE FROM LEYDEN TO DELFSHAVEN



DOCK FROM WHICH PILGRIMS SAILED FROM DELFSHAVEN



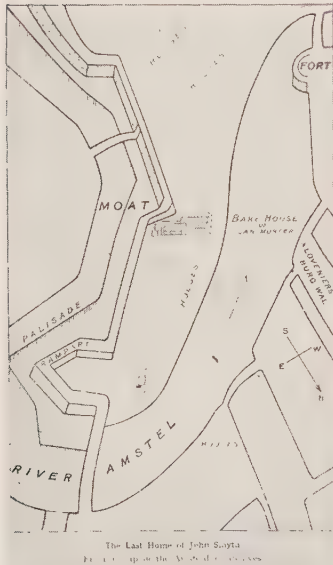
EMBARKATION OF THE PILGRIMS.

THE LAST SERVICE BEFORE SAILING.

fruitful and spiritual "ministeriality" that substituted a form of church life less like the New Testament model of primitive Christianity. Later Bradford thus wrote of the next important move:

"They had good hope and inward zeall of laying some good foundation, or at least to make some way thereto, for ye propagating and advancing ye gospel of ye kingdom of Christ in those remote parts of the world; yea, though they should be but stepping-stones unto others for ye performing so great a work."

They in truth became "stepping-stones" to their fellows and to the great host of Welsh, Scotch, and North Irish that helped later to people the six Eastern States of the Union. The missionary spirit that they kindled has never been extinguished, but has become a world illumination.

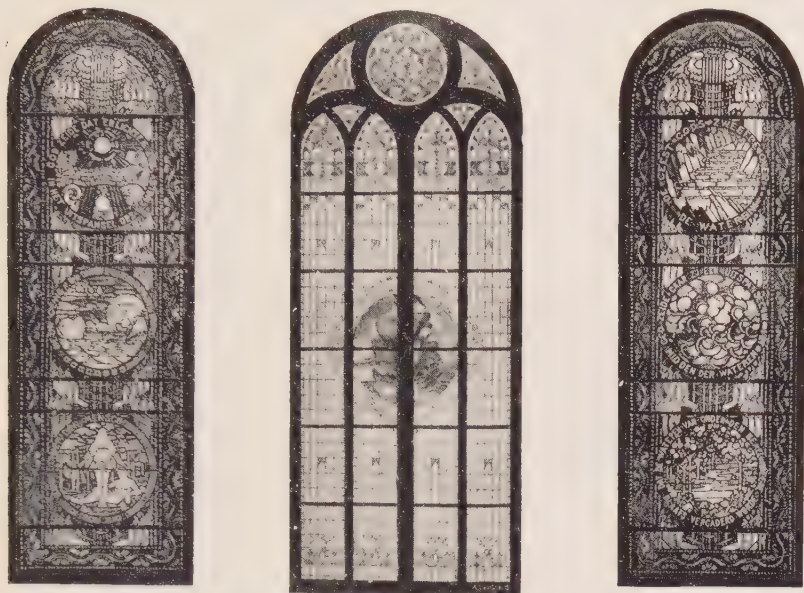


SITE OF JOHN SMYTH'S HOME  
IN AMSTERDAM.

When the day to which the Pilgrims looked forward with ceaseless fervor arrived, they began their journey through the Dutch canals, starting their voyage from the outer wall and gate of Leyden—the local restrictions and rules on canal traffic inside the city being very rigid in those days of impending hostilities. Over this same route the Pilgrim celebrators of 1921 went in a steamer, without the labor on land of man or horse.

At the quay in Delfshaven they grouped themselves on Friday, July 21, 1620 (O. S.), before stepping on the deck of the *Speedwell*. Of this historic event, the stained glass windows set in 1915, in the Reformed Church at Delfshaven, in which, on September 2, 1920, Americans, English, and





DELFSHAVEN MEMORIAL WINDOWS.



DEPARTURE FROM  
ENGLAND 1608.

DEPARTURE FROM  
DELFSHAVEN 1620.

ARRIVAL IN AMERICA  
1620.

MEMORIAL WINDOWS IN THE ENGLISH REFORMED DUTCH CHURCH AT  
AMSTERDAM.

Continental folk held services, memorialize in artistry and color the Pilgrim Fathers. This edifice was built in the fourteenth century.

Few nations but the Dutch could have kept records so carefully that the exact spot on which the Pilgrims knelt in prayer could be pointed out three centuries after Robinson's petitions had ascended to heaven. It was the privilege of the editor to be one of those who knelt on this very spot on September 2, 1920. In the Reformed Church of Delfshaven gathered several hundred people, delegates of at least twelve communities or nations, including those from the land of Huss, Zwingli, de Bray, Coligny, Luther and Calvin, and from Great Britain and daughter countries for commemorative services.

Bradford could not foresee that in these very spots, in the university city, and in the seaport, hundreds from America and Great Britain, and the representatives of seven other Protestant communities would gather to celebrate with prayer, song, sermon, and festal joys, the faith, courage, and virtues of these humble people of 1620.

One can hardly read the records given by Winslow and Bradford without being impressed with the fact that the Pilgrim company was a more compact unity, a more social organization, than the average modern church. The congregation was more. The minister was simply the teaching member. Today, the usual attitude of the audience that gathers on Sunday is that of passive receptivity. It is "ministeriality" now. It was "congregationality" then. There were no hired singers and the ministers were not "the clergy" isolated from the people. Strange as it may seem to the ignorant person or hostile critic, the music was more varied, the tunes in more metres than in later centuries, and the singing more general. The pulpit was not so far off, either in space or concept. In a word, they realized even more fully than in our day the word of the

245

9. Jan Zebbenfons predcant  
 Margitta Zebbenfons sijnse gheswornen  
 Jannet  
 Margitta  
 Flach  
 Ottaen  
 feren  
 Jacobus  
 Ottaen gader dienstmeest



Lord, "One is your Master, even Christ, and all ye are brethren."

The church at Delfshaven has a bronze tablet on its walls, commemorative of the Pilgrims, which was reared by the Congregational Club of Boston, in 1906. In this edifice, several meetings by English-speaking people in remembrance of the Pilgrims have been held. A record book for visitors is kept in the consistory room. The church is a true shrine for all who love Pilgrim principles. The ancient village is now an integral part of the mighty city of Rotterdam.



EAST INDIA HOUSE WHERE  
THE PILGRIMS SPENT THEIR  
LAST NIGHT. HEADQUARTERS  
FOR EAST AND WEST INDIA  
PASSENGERS.

At the quay, exactly as reproduced on the church seal, those who were to embark and those who were to remain behind, though some only for a season, gathered. Not a few of the friends who witnessed the Speedwell's departure had come from Amsterdam and other centres in which there were Separatists. After farewells and prayers at Delfshaven they returned to remain at Leyden with the majority. Prayer, praise, and blessing the night before in the East India Company's warehouse, near the quay and on the vessel's deck that summer day, brightened and saddened the last hours they were to spend together.

A like holy joy was repeated on September 2, 1920, to which we have referred, on the identical spot, by descendants of the Pilgrims, both in blood and in spirit. One of the amusing features of this date and occasion was that the little Dutch boys and girls, gathered numerously around, supposed that this company of foreigners (English, Americans, and others) was a new band of Pilgrims about to take ship for some strange land. These youngsters all joined in repeating the words of the Lord's Prayer, as Baron McKay



ENGINEERING MAP BY FLORIA BALTHASAR, MADE IN 1610-1615, SHOWING JUST WHERE THE SPEEDWELL WAS MOORED.



DIAGRAM OF DELFHAVEN WATER FRONT IN 1887, SHOWING THE FORMATION OF THE ISLAND CALLED THE RUIGE PLAAT.

translated it into Dutch, sentence by sentence, from the lips of Dr. F. B. Meyer of London.

The religious element that in marked degree came to the surface during the Tercentennial Commemoration services



DEPARTURE OF THE SPEEDWELL FROM DELFHAVEN.

of the Pilgrim Fathers in Holland during the early September days of 1920 took on a deeper significance in the plan now perfected of building a church shrine that shall stand in forthcoming centuries as symbolizing the Pilgrim and Puritan spirit that lay at the foundation of American

liberty. Delfshaven waits for its building.

It was a people imbued with a definite purpose who left Delfshaven and crossed the sea to do or die. They carried with them the fondest and deepest yearnings of love and sympathy, from fellow Pilgrims, that the human heart is capable of inspiring.

"Truly doleful was



INTERIOR OF THE GREAT CHURCH AT DELFT. HERE WILLIAM THE SILENT AND GROTIUS ARE BURIED.





WATERWAYS 'MID THE LOWLANDS OF HOLLAND.



DELFSHAVEN HARBOR ON THE MAAS RIVER.



HOUSE BUILT ON THE PELEGRIM KADE (PILGRIM QUAY).





TWO VIEWS OF DELFHAVEN HARBOR IN THE EIGHTEENTH AND NINETEENTH CENTURIES.



occasions. It is, however, through Edward Winslow that one reads the prophetic words "More light" spoken by Pastor Robinson to his little flock and delivered most probably in the church at Leyden on that bright morning of July, 1620.



THE LAST WORDS OF PARTING.

Time and tide waiting for no man, they cast off mooring and sailed from Delfshaven under a pilot sent from London to guide the *Speedwell* to Southampton.

An extract from John Robinson's famous parting sermon reads as follows. The text was singularly appropriate to the hour.

"I proclaimed a fast at the river Ahava, that we might afflict ourselves before God, to seek of him a right way for us, and for our little ones, and for all our substance."

"Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of His, be as ready

to receive it as you were to receive any truth by my ministry, for I am fully persuaded, *I am very confident, that the Lord has more truth yet to break forth out of His holy word.* For my part, I cannot sufficiently bewail the condition of the Reformed churches who are come to a period in religion and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of His will our good God has revealed to Calvin, they will rather die than embrace it; and the Calvinists you see stick fast where they were left by that great man of God, who yet saw not all things.”—John Robinson.

That is—and unmistakably so—Robinson and the Pilgrims had reached a point to which neither Luther nor Calvin ever attained. Theirs was a faith as strong as that of Abraham. They were pioneers in religion, as well as in nation building. They looked for a city which had foundations. All their idealistic dreams and hopes were founded on the rock of holy scripture, and on the promises of Christ their Master. They believed that what God had promised to do He was able to perform.

The Pilgrim believed in a progressive, revealed religion, and John Robinson taught that God had not divulged His wishes in entirety to either Luther or Calvin. A clearer guiding star than that shining from Wittenberg or Geneva was yet to shed light. They had even “a more sure word



MODERN ROTTERDAM FROM DELFHAVEN.

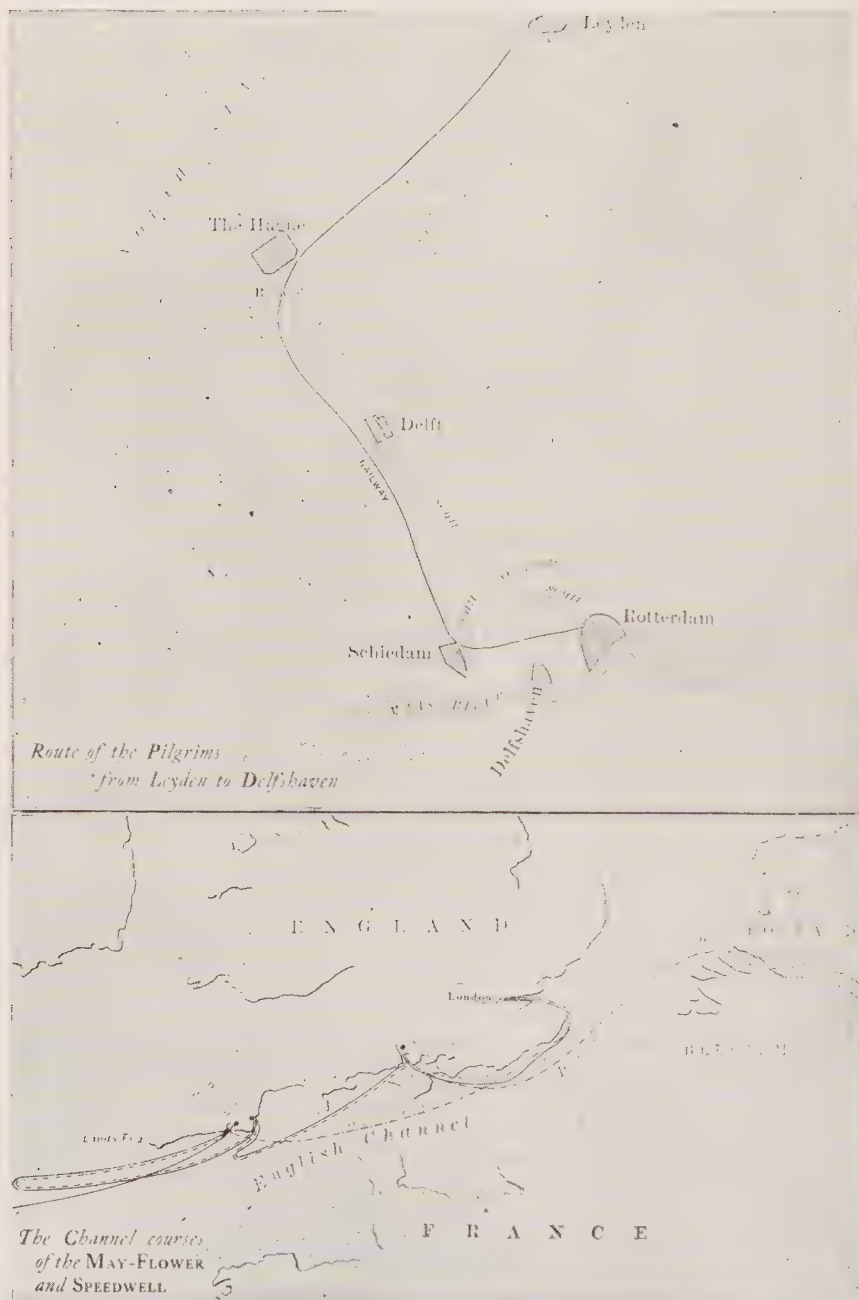


DIAGRAM SHOWING THE COURSE TAKEN BY THE PILGRIMS FROM HOLLAND TO ENGLAND.



of prophecy," and to it they held as unto a "light shining in a dark place." They knew that during seventeen centuries the religion of Jesus had made vast progress, which was not to cease while the Holy Spirit led. Robinson said "Honor your rulers' authority in law, not beholding in them the ordinariness of their persons, but God's ordinance for your good." Robinson believed and preached that both Luther and Calvin, whose teachings reached the entire civilized world, had but half opened a doorway leading to the Light Eternal. Robinson prophesied far greater things, wider knowledge, and a deeper comprehension of God's Word and Way. Following that gleam—the Divine Word—the Pilgrim moved on, never swerving nor flinching for an instant. Robinson struck the keynote of modern, joyous achievements in social life, in missions, and in the great ventures of faith that were and are yet to come. The steps of progress from now onward were swift.



SOON TO PART FOREVER, THE "MAYFLOWER" AND "SPEEDWELL" AS COMPANY  
ANCHORED IN DARTMOUTH HARBOR.

## CHAPTER IV

### THE PILGRIM JOURNEY TO VIRGINIA VIA ENGLAND

THE historic voyage to "Virginia" fairly began when the little sixty-ton Speedwell started from Delfshaven, then a village port two miles from Rotterdam on the River Maas. The pinnace was uncomfortably crowded with "planters." Only the young and the strongest in the company left for the American wilderness. Even their pastor Robinson, who had urged their going, remained at Leyden with the majority, not foreseeing that the London backers of the enterprise through duplicity would prevent his ever leaving Holland.

At Southampton the Speedwell joined the chartered Mayflower, a vessel of one hundred and eighty tons.

A letter from their pastor John Robinson, surcharged with good advice and tender solicitude, in the interim, sent across channel by packet, was received and read just before sailing from England.



"THESE PURITANS THINK THEY ARE BETTER THAN WE," SAID THE BELLE OF THE TOWN TO THE MIMICKING ROUNDER IN THE REAR OF THE PROCESSION OF THE "ELECT,"



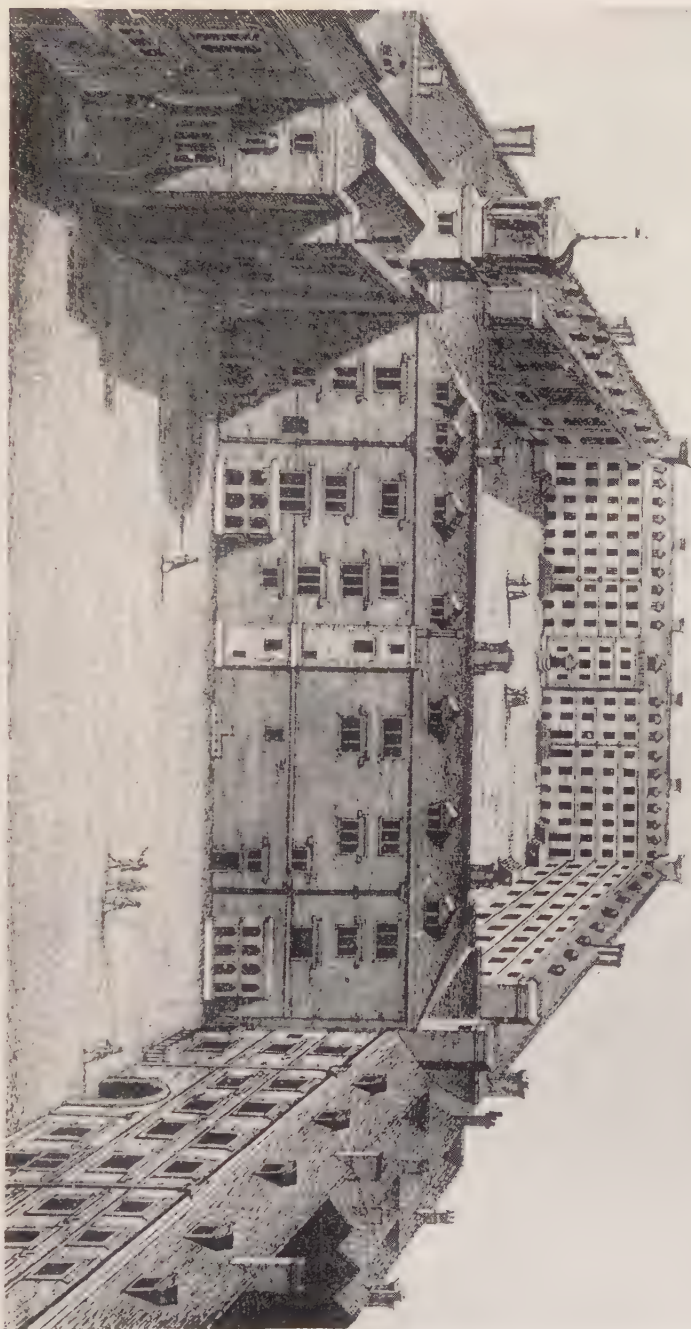
At Southampton Robert Cushman and Thomas Weston argued in favor of making a radical change in The Compact, namely, wiping out the weekly two days' self-labor clause. The Pilgrims balked at signing without conferring with the Leyden church what stood for a collar of servile servitude thus put around their necks, even though the burden and the responsibility of the change would be on their own shoulders.

Then Weston left in a rage, having refused, as treasurer of the fund, to give them the hundred pounds of the stockholders' subscription still necessary to complete suitable preparations for the journey. His parting shot was "I'll let you stand on your own legs,"—a somewhat inappropriate comment, as independence had marked every move of the Pilgrims. Honorable men were these religious pioneers, resourceful and well stocked with self-denial and indomitable perseverance! Butter, oil, shoe-leather, sword, and matchlock—in the main sterling, life-saving essentials—were cheerfully and somewhat recklessly thrown into the breach and sold to replace that necessary hundred pounds.

One pictures thrifty Southamptonites swarming on the pier, and friskily bidding at the impromptu rummage sale, with the result that the Sheriff's grip loosed, and the two vessels cast off their moorings from West Quay, heading for the open sea and the New World, the subject of fearsome commiseration of curious-minded quay loungers.

In the year 1846 again the modern Pilgrim Fathers of Michigan and Iowa sailed from this same harbor of Delfshaven. Some sixty days\* after their start the stroller in Battery Park might have seen a Dutch craft beating into New York harbor and anchoring off shore; its cargo was pithily termed by the captain "base coin no longer transferable in Holland." In plain English, these Dutch Pilgrims were driven by no longer free Holland to free

\* The same length of time it took those first Pilgrims to reach Cape Cod.



BRIDEWELL, DATING FROM WILLIAM THE CONQUEROR TO ITS DESTRUCTION BY FIRE IN 1666, MANY A SEPARATIST LANGUISHED BEHIND THESE WALLS GIVEN TO THE CITY IN 1553 BY THE BOY KING.



America. Persecuted by a King and his fellow state churchmen, who wished to follow Anglican methods in Dutch church government, they took the only course open to escape imprisonment, which was to flee the home land. Equal in grit and grace to their predecessors in earlier times, they have proved themselves to be among the best of state builders in the Northwest. Their journey up the Hudson, along the Erie Canal, and overland to found not only the City of Holland and Hope College, on Lake Michigan, but scores of other thriving towns, forms a romantic episode worthy of both record and literary decoration. They await a Longfellow. Of the seven hundred and twenty-one churches and seventy-five thousand one hundred and ninety-eight families in the Reformed Church in America, they form nearly a third, rich also in the missionary and educational spirit. Another large body of the modern Dutch Pilgrim Fathers went up the Mississippi River from New







SOUTHAMPTON GATE.

Orleans to Iowa, where they founded the town, with the significant name of Pella (first given to their place of refuge by the Christians fleeing from Jerusalem, when captured by the Romans under Titus.)

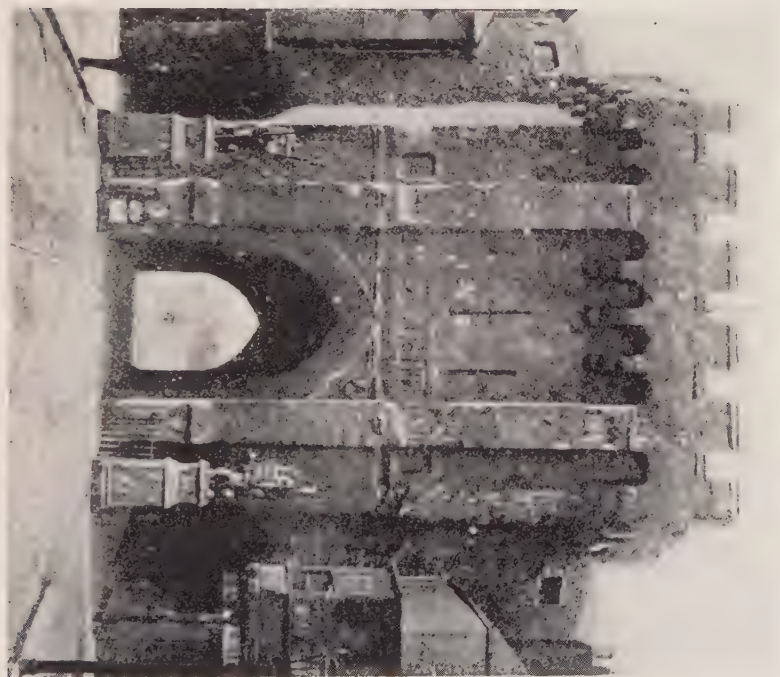
Aside from rat-infested cellars, stuffy hay lofts, prison cells, and pretentious Guildhall, one follows the Pilgrim trail across England to Southampton, views the Memorial Shaft erected in 1912—a trifle ahead of the tercentenary celebration—edging the old Norman foundation, but emphasizing the note that Southampton struck in the departure of the Pilgrims from England. On its apex is a model of the Mayflower. In 1920 the tercentenary memorial celebrations and pageants were on a generous scale. One comic



THE PILGRIM MEMORIAL SHAFT AT SOUTHAMPTON.



THE BAR GATE AT SOUTHAMPTON.





element on which spectacular stress was laid was the episode of the stowaway Huguenot, who came in a fashion resembling the Jonah incident—that is, he arrived hidden in a cask.

In fact, all over the England of 1920 were not only dances, pageants, and memorial plays, but numerous representations, with not a few elements hardly appropriate from the Separatists' view; notably, in theatrical pieces on the stage of the Pilgrim story and the Mayflower venture. Today

one follows the Pilgrims' route through the West Gate of the ancient town to the West Quay, from which the pioneers sailed from Southampton, August 16, 1620.

At Southampton John Carver spent some seven thousand pounds in purchasing supplies for the journey, while Cushman was handling the funds of the organization in London. The only one known to have embarked at Southampton to throw in his lot with the Pilgrims was John Alden. His trade being that of a cooper, and the statutes

of the realm requiring that as many staves of timber as were taken out must be brought back, the presence of such a craftsman was a necessity. Romance adds its charm to record. It is not unfair to assume that as Alden strode down the quay the fair Priscilla may have proved as strong a factor in adding another passenger as the opportunity itself.



ALDEN IN THE STOCKS AT SOUTH-AMPTON.



THE HUGUENOT WHO ESCAPED FROM FRANCE IN A CASK.

John Alden's sentence to sit in the Southampton stocks—evidently not unpardonable in the eyes of the fair Priscilla, who is pictured as viewing the victim—expired in time for



ANCIENT WALLS IN SOUTHAMPTON.

Alden to make the gangplank, possibly with a running jump—so at least romance loves to picture.

The only Huguenot who, as we have stated, embarked with the Pilgrims—though probably a score of the Leyden church company were of this or Walloon stock—had escaped in a cask from France. He emerged in the nick of time to catch the first ship of the new line opened for Atlantic ferriage. In 1920 this episode was shown spectacularly with shouts of merriment.

In fact, the Pilgrim story is rich in comic or amusing episodes. One wonders how the Pilgrims would have fared, or come down to us in tradition, if Washington Irving had got hold of them first to make material for his immortal

jest, which is too commonly accepted in some quarters as sober history.

The Mayflower reached Southampton August 5, and both vessels sailed westward on August 15. The full passenger list footed ninety on the Mayflower and thirty-three on the Speedwell. The assertion by the Captain of a leak



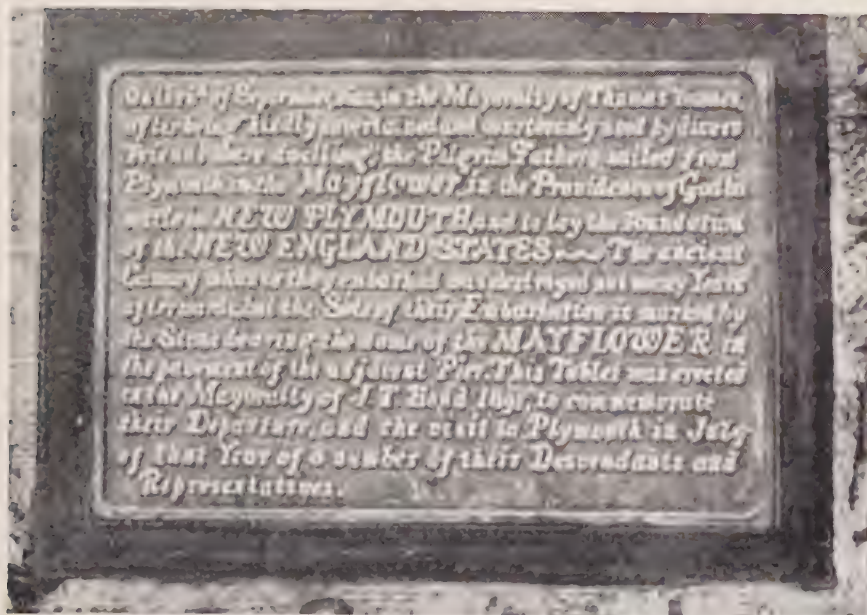
THE WEST GATE, SOUTHAMPTON.

on the latter necessitated seeking shelter in Dartmouth harbor for eight or ten days. Starting again, fully three hundred miles of their journey from Land's End into the Atlantic Ocean were accomplished. Then that enigmatical, and, as Dame Rumor strongly suggests, possibly that subsidized, Captain Reynolds, of the Speedwell, asserted very strongly that the vessel—the personal property of the Pil-





ON THIS SITE THE PILGRIMS STOOD BEFORE SAILING FOR AMERICA.



THIS TABLET GIVES A LEAF FROM PILGRIM HISTORY.

grims—was unfit for the voyage.\* He insisted on return number two, which, duly made, landed them at Plymouth's harbor of refuge in Devonshire. There Mayor Thomas Downes and other warm friends entertained, and at departure, wished them "God Speed"—vastly different treatment from that given them by Bostonians governed by Mayor Mayson. Real Bostonians may have been innocent of the scandalous treatment so lavishly accorded the Separatists thirteen years before. Presumably some Englishmen had "turned a leaf." Yet the hospitality accorded to the brave venturers of 1620 was not one whit less than the splendid welcome and entertainment given in 1920 during eleven days of pageantry, feasting, and renewal of ancient friendships.

In the pavement of the jetty fronting the shore shown in the picture, the traveler stands on this inset stone slab in size some eighteen by thirty-six inches. The four figures "1620" on this stone, and the metal tablet on the low wall near by preach a sermon more eloquent and speak more loudly than pulpit, platform, or press. They duplicate and recall in inspiring thought the 1620 today carved on Plymouth Rock on which the little company landed. Like the pulse of the wireless, invisible but potent, they bear their message of mutual regard. Here on Sunday morning, September 5, 1920, gathered a large throng of Pilgrim friends, descendants, and Plymouth folk for divine worship.

Abandonment of the Speedwell—the Mayflower having not only the chief store of provisions on board, but the right of way, according to the London Company's monopoly—resulted in the essential curtailment of the passenger list, which included a goodly number of London Separatists.

\* It is asserted that some of the sailors mutinied, having signed for a full year. A few were terrorized by the Sea of Darkness, supposedly inhabited by terrific monsters, and ending in the Falling-Off-Place. Having heard of Jamestown's starvation, cannibalistic days, they feared most of all famine in the unknown land. Evidently Captain Reynolds' decision or plot, or cowardice or scoundrelism—was based on the fact that the Mayflower only, of the two ships, was well provisioned.



*From a photograph in the collection of Dr. Griffith.*

GATHERING OF THE AMERICAN DELEGATES TO THE TERCENTENARY AT PLYMOUTH, ENGLAND, 1891.





CITADEL GATE, PLYMOUTH.



ENVIRONS OF ENGLAND'S MODERN PLYMOUTH.



DRAKE ISLAND AT PLYMOUTH.



THE DOCK FROM WHICH THE PILGRIMS SAILED.

tists. This left on the Mayflower a comparatively small number of the Leyden church members, or real Pilgrims, in addition to the mariners, yet happily among those sure to go over ocean were some of the Pilgrim leaders. Except Robinson, their pastor, it is probable that nearly all the men and women of initiative among the Leyden people were on the Mayflower. Indeed, one gathers as much from Bradford's record.

The historic one hundred and two, the true Pilgrims, being greatly in the minority, were packed in the *Mayflower* and stowed wherever a sleeping nook could be found on a vessel planned to carry a far less number. In our day a dozen or two cabin passengers would close the list of reservations.

Nevertheless, after all that is said about the *Mayflower*, she was one of the largest ships—possibly the largest—that, down to the year 1620, had ever crossed the Atlantic. Most of the previous vessels of explorers and colonists, from the deckless caravel of Columbus, were very much smaller. Some of them of less than twenty tons burden could have been hardly larger than strongly built, extra-sized dories or row boats. It is not smallness of size, but the crowded condition of the *Mayflower* that excites our attention. Every available space was utilized, and even the pinnacle, on which they depended for coasting use and “trucking” or trade with the Indians, was utilized for sleeping purposes—so much so indeed, that after nine weeks of this novel use, its seams opened and it had to be almost rebuilt before it could be made to float.

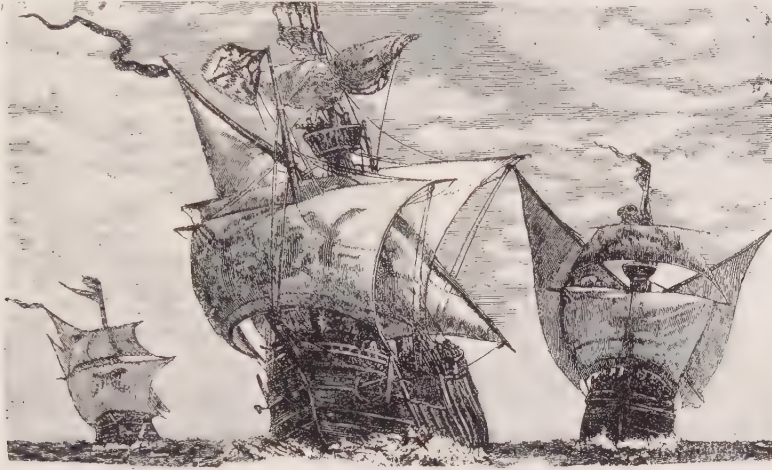
A brand new leaf of history had been turned blank-face-up. On its unsullied new page was to be written, by this little Pilgrim band, one of the most marvelous truth-*tales* the world of record ever knew.

With all sails set and sheets tightly clewed, the *Mayflower* breasted the white-capped Atlantic. She was heading for a Wilderness, a land of woe, carnage, massacre and disease; a land of which these pioneers knew but little that was good save the glorious fact that to reach safely the New World meant freedom to worship God as they willed.

Possibly the very mixed company that came down from London—consisting of Separatists, their hired servants and others—“shuffled in” as Bradford tells us, a rather miscellaneous band, lacking the stamina of the Leyden pioneers. Eighteen or twenty of the doubled-up party, among them



brother Cushman—at heart a very tower of strength—gave up the journey and returned to London on the *Speedwell*. This ship after alterations, more or less truly needful, during years of later service earned for its owners a fair competence.



THE "WINGED CANOES" OF COLUMBUS, THAT INTREPID SOUL THAT DARED MONSTERS, FALLING-OFF PLACES AND UNKNOWN DANGERS.

HUMANS, 120—102—6. TONNAGE, 80—180—14.

Ordinarily, the non-lying figure-world stands for dollars and cents; pounds, shillings and pence. The above figures, when deciphered, grow weirdly cabalistic. They are then fraught with deeper meaning than mathematics ever knew. First comes the eighty-ton *Santa Maria* with its one hundred and twenty motley crew, the one hundred and eighty-ton *Mayflower* with its one hundred and two Pilgrims, and the fourteen-ton NC-4 aeroplane or sky-ship with its crew of six, equaling in daring spirit the world's bravest discoverers, flying o'er the stormy Atlantic and fluttering to the surface of the waters of Plymouth harbor.

In strong contrast was the fifteenth century venture of Columbus and Pinzon with their caravels, including the little flag ship *Santa Maria*, as they sailed over the Sea of Darkness headed toward the Falling-off-Place. Strange feelings throb in the breasts of these daring voyagers as they



Courtesy of the Christian Herald.

From painting of William C. McNulty.

#### HEADING OUT OF PLYMOUTH HARBOR.

set sail August 3, 1492, and slid over the round earth's brim, the heart of Columbus beating "Westward Ho." They reached the goal October 12, 1492. In our time we see "the heavens above, the earth beneath, and the waters under the earth" make the routes for discovery, science, trade, and war.

Close to three hundred years prior to the air-crossing of the Atlantic, "God keep you and us," echoed from whale boat to deck and from deck to whale boat, as the Mayflower, with bellying sails, sped on her way out of Plymouth harbor, headed for unknown waters and dangers.

"Hail to thee, poor little ship Mayflower of Delft-

Haven,\* poor common looking ship, hired by common charter party for coined dollars; caulked with mere oakum and tar; provisioned with vulgarest biscuit and bacon, yet what ship Argo or miraculous epic ship built by sea gods was other than a foolish bumbarge in comparison?"—Thomas Carlyle.

On September 16, 1620, over one hundred and twenty years after Columbus made that trial trip, the Pilgrims sailed in the Mayflower from Plymouth Harbor, England, even as with Columbus, headed for Western shores. As the Mayflower wore ship and the foam glistened in her wake, the waters of Plymouth Harbor were darkened by lowering skies dropping from Cloudland, as the craft of destiny made for the open sea.

Those who in the second decade of the seventeenth century deemed themselves learned men would not have boarded the little craft upheaving anchor in Old Plymouth harbor on that crisp, mid-September morn, heading toward known and unknown dangers across a rarely traversed, turbulent ocean. No English hall of learning had echoed to the tread of more than one of the little group which with set faces, in tense silence, saw the hills of their nativity fade in eye mist and sea-mist forever. Elder Brewster had taken a partial course at Peterhouse, Cambridge—that seed plot of Puritanism—but later with his fellows entered one of the greatest educational universities in the world. It was the School of Persecution and Experience, where the main endowments are much the same in all ages and climes when men are called of God to lead and not to follow their fellows. Graduates of note were these religious crusaders! They needed neither the reflected glory from an Alma Mater nor a record of slaughtering their fellow beings on the battlefield to secure their place in the imperishable Hall of Fame built for the race. To one group of persecuting Con-

\* Accuracy compels the substitution of London, the ship's home port, where her owner, Thomas Goffe, lived, for Delfshaven.

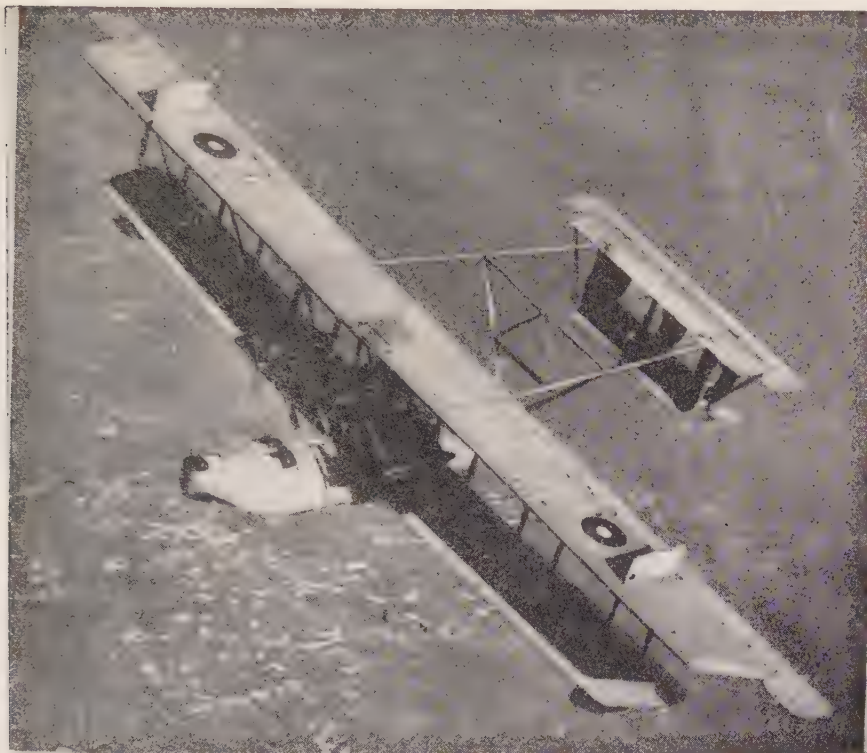


formists, these semi-outcast homeseekers were detested "Brownists," to another "the pinched fanatics of the Mayflower." If "pinched" means spurred, and "fanatic" be a synonym of overwhelming religious fervor, this shipload of English folk, at variance with the Established Church, were not "called out of their name."

What keen observer of human nature, who, like the Towering Figure in the history of the race, "knew what was in man" and seeking companionship of his betters, powerful in mind and broad enough in spirit to see beyond the shadows, recognizing that golden opportunity which centered in the group on the Mayflower's quarterdeck, but would have leaped with joy to be counted as one in this glory band? Such a discernor of things eternal would have defied the entire world to secure a religious freedom, which was destined to found the Empire of the West.

On May 31, 1919, the ancient Mayflower dock and every available foot of vantage ground was packed with eagerly expectant spectators. Again the same cloudland canopying Plymouth harbor separated, and with the speed of a meteor, the giant American Eaglet, NC-4, for the fraction of a moment darkened the water, and then fluttered to the surface of the harbor. It had been a grand success when Blériot crossed the channel from France, but the feat of May 31, 1919, now duly given record at Plymouth in a bronze tablet, was far greater.

The brains of the Americans, Langley, Curtis and Wright combined to create a flying machine which rested on the water as lightly as the historic "fowl of the air" which is said to have fronted Columbus' caravel or Milton's "birds of calm" that "sat brooding on the charmed wave." The hills of Plymouth echoed again and again to the plaudits of a multitude, in welcome to the men who were the first to make the air voyage over sea and to the air ship which brought them—that sextette of Conquerors. These daring navigators of the atmosphere were children returning to the mother



*By permission of and arrangement with the Naval Department at Washington.*

THE NC-4 ENTERING PLYMOUTH HARBOR.



*By permission of and arrangement with the Naval Department at Washington.*

PROFILE VIEW OF NC-4.

land, under conditions that the wildest imagination could not in 1620 have prophesied. In an air ship, a craft of fourteen tons, these six men had started from what was once reputed to be the end of the earth and called the "Falling-off-Place." They had spanned the Sea of Darkness, finding it a highway of light, and relanded at the Pilgrim port of departure.

In these days, one notes that well-meaning artists and riggers portray the Mayflower with a jib on her foremast and a square sail on the mizzen, when in reality the guiding lateen or Latin sail was always used on this mast. The jib was not known prior to 1700.

The Mayflower had three masts; the mizzen or aft, rigged with as lateen a sail as ever graced a Malay pirate, though "lateen" is only another way of spelling Latin, hav-

THE SIX FOLLOWING ILLUSTRATIONS SHOW THE POINTS OF DEPARTURE OF PILGRIMS FROM ENGLAND TO AMERICA VIA HOLLAND; BOSTON (ENGLAND); MOLLIE BROWN'S COVE; DELFHAVEN; SOUTHAMPTON, DARTMOUTH, AND PLYMOUTH.



THE DOCK AT BOSTON, ENGLAND, WHERE THE PILGRIMS TOOK SHIP, BUT WERE DRAGGED FROM THE VESSEL, AND THROWN INTO PRISON.





ATTEMPTED DEPARTURE FROM MOLLIE BROWN'S COVE NEAR  
HALTONSKILTERHAVEN.



*Presented to Dr. W. E. Griffis by the Dutch Water Staat.*

THE DOCK AT DELFHAVEN AS IT LOOKED THE DAY PILGRIMS KNELT IN PRAYER AND PRAISE BEFORE BOARDING THE SPEEDWELL. DUTCH RECORDS WERE CAREFULLY KEPT, AND THE AMERICAN TERCENTENARY COMMITTEE OF 1920 WAS ENABLED TO KNEEL AND PRAY ON THE EXACT SPOT THUS CONSECRATED BY THE PILGRIM FATHERS.



*From painting by Edward Moran.*

SAILING FROM SOUTHAMPTON.



PILGRIM DEPARTURE FROM DARTMOUTH.



*Drawn by the late W. H. Pike.*

DEPARTURE OF THE PILGRIM FATHERS FROM THE OLD BARBICAN, PLYMOUTH.



ing been first used by the southern European peoples. Both main and foremast were square rigged, but the sheets were *never* carried aft, being held in place by riveting ropes with tri-rove braces fastened to the sail as shown in this illustration. Sheets were either belayed direct to the hal-yards or carried forward a trifle, but never as in present custom, belayed astern. (See page 295).

There moved across the ocean in the Mayflower one of the bravest little companies that ever traversed the Atlantic, battling with wind and wave for their own safety and that of their descendants. Perhaps the cloud of witnesses often pictured by the artist in old prints proved more than witnesses.

America's meteoric years 1619-1620 saw two fate-freighted vessels struggling with the storm-driven Atlantic. One was Carlyle's "Ship of the Gods," carrying souls that dared, even to the limit of human thought and action, her prow pointed towards that vast territory known as Virginia. The other was a Dutch man-of-war, representative of the greatest maritime nation of the time, headed for the same goal. It was on a business that for several hundred years and until Wilberforce's time, the government of Great Britain gloried in, making it the vital element in statecraft to win and hold the African slave trade. In the heterogeneous cargo of this Dutch ship as on hundreds of others that crossed the Atlantic, were African slaves. Nevertheless the real cargo of that man-of-war was not the handful of "sooty strangers," but the responsibility accompanying an act that gave and will continue to give Americans one of the chief problems of their national life. From that shipment of twenty negro slaves, as from a tiny seed, sprang a harvest of heart burnings, clashes of spirit and reddening of swords that did not end with the Brothers' War, and that has saddled our fair land with race problems unsolvable for many a decade to come.

On the Mayflower, as a digest of authorities shows,



"COSTS TOO MUCH TO FEED 'EM; DROWN THE BLACKS LIKE PUPPIES," ORDERED THE CAPTAIN.

EVEN THE KINDLY HEARTED PILGRIM WAS TAINTED WITH THE PITCH AND SLIME OF SLAVERY, THOUGH IN LESSER DEGREE THAN SOME OTHER COLONISTS. HUMILIATING TO RELATE, AS THE HUMAN FLESH TRAFFIC GREW MANY A YANKEE SHIP OWNER, WHO SAT IN A FRONT PEW WORSHIPING THE GOD OF HIS FATHERS AND PASSING THE COMMUNION CUP AND CONTRIBUTION BOX ON SUNDAY, PROSTRATED BEFORE THE SLAVE-GOD MAMMON THE BALANCE OF THE WEEK.



The first negro slaves in Virginia

there were sixty-seven passengers from England and some thirty-five from Holland. The names of these, though traditionally English, show a notable proportion of distinctive French or Netherlandish origin—a true type of the nation that was to compass the continent even to the Pacific Ocean. That one French Huguenot who reached Southampton in a cask may have landed at Plymouth in

America. Except the few derelicts who had slipped in—servants of uncertain character and valiant Captain Standish—all were Separatists. Indeed, it is rumored, and some people believed, that the Captain himself, who so frequently saved their lives from savages, was in some mysterious way, in spite of his Roman Catholic leanings, safely housed within “the pale.” Until late in life, it is more than probable that he still held to the mediæval form of the faith. He was never known to have joined the Pilgrim Church.

Various estimates have been made of the expenses of that journey across sea. The budget is generally figured at \$12,000—today equal to some \$50,000—a small sum compared with the millions or so it took to equip and transport the Winthrop colony of Puritans in 1630. Should we add the cost of the Separatists’ long delays in English ports, after they left Delfshaven, we might safely add several thousand to the figure given.

The shipping merchant, Thomas Goffe of London, has been the reputed owner of the *Mayflower*, both on this trip and ten years later, when as is supposed the same ship came in Winthrop’s fleet to Salem and Boston, as well as in the interim, when she brought over another contingent of Leyden Pilgrims, whose names show that many of these were of non-English birth or descent.

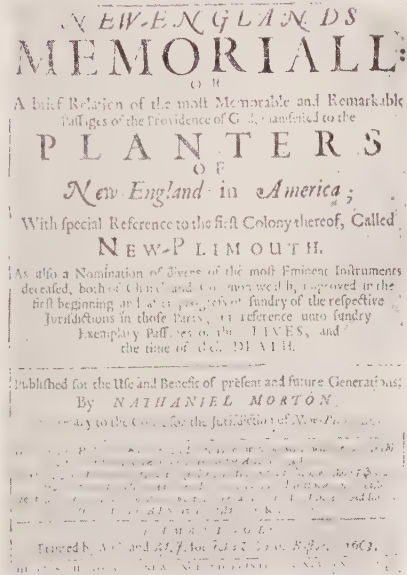
Some in their twentieth century environment and ideas think it strange that no records were found in Pilgrim archives of the names of the two vessels, the *Mayflower* and the *Speedwell*, until years afterward. They are referred to as the “big” and “little” ships.

Yet we must ever remember that most of the romantic atmosphere and delightful traditions, such for example as Longfellow has glorified in charming verse, are purely the creation of quite modern times. Even the phrase “Pilgrim Fathers” occurs first in 1799, and the popular use of the word “Pilgrim,” except in the spiritual sense, in which





BOOK CONTAINING THE NAME  
"MAYFLOWER."



NATHANIEL MORTON'S BOOK.

Bradford employs it—quoting from the Epistle to the Hebrews—is also a recent affair. These facts in no way affect real history. Heroism was a habit with these people; they never posed for their pictures.

In one record of a division of land at Plymouth, the name Mayflower is first used, nor does it in this early document refer to the trailing arbutus (*epigaea repens*), our Mayflower, which is a plant unknown in England. The English term refers to the hawthorn, the English Mayflower, and to the ship in connection with which that name is first mentioned in Pilgrim records March 1, 1623. It is one of the commonest of nautical names, as is also that of the Speedwell—another well-known English flower. Nathaniel Morton, in his book published in 1669, first mentions the name Speedwell, nearly fifty years after that famous landing on Plymouth Rock.

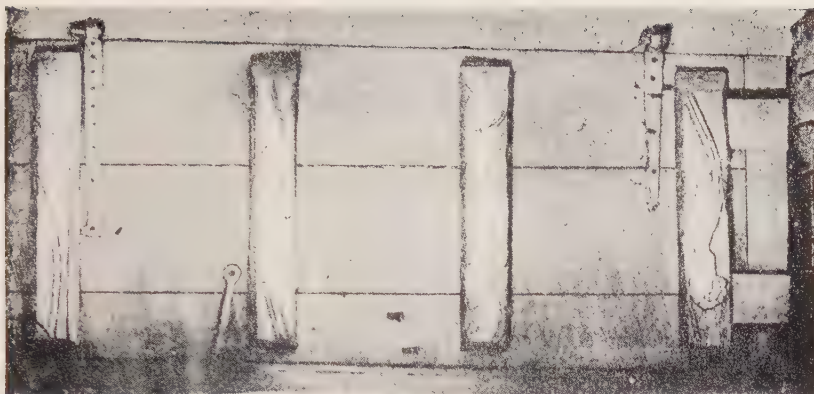
The after history of the Craft of Destiny shows that in the year 1654, a ship named Mayflower was a whaler.

It has been left for Professor Rendel Harris, of Cambridge University, England, to figure out that the torn-asunder ribs of the sacred vessel, with portions of the iron keel riveting, can be viewed in the barn of Old Jordans hostelry at St. Giles in Buckinghamshire, where they support the roof. The evidence is not conclusive, though the cumulative details are interesting. One of the British ships, of the hundred odd captured as a prize by Paul Jones, the Scotchman, was named the Mayflower.

Let not the modern Pilgrim object to the testimony of the latest discussed documents, whether they concern the personnel of Pilgrims or their ship. It appears the original Mayflower was broken up in May, 1625, that her owner at that time was not Thomas Goffe, but Robert Childs, Thomas Moore, and Johanna Jones, widow of Captain Christopher (possibly *not* Thomas) Jones, who commanded the famous vessel in 1620, that a Richard Gardner was a fourth owner, and that on his property in the settlement of Friends at Old Jordans was built the Mayflower barn. One of the sacred spots in England, to the Quaker, is this place, for near by it lies the cemetery wherein are the remains of William Penn. Folk-lore, backed by traced argument, says it was the custom to break up old vessels out of service and that two canny tillers of the soil, owning a half-interest in the Mayflower, salvaged what they could of oaken ribs and planks and built them into that barn at Old Jordans.

One well-documented modern instance of the frequent transformation from warship or cargo holder on the water to static guardianship of grain on land, is seen in that of the United States frigate, Chesapeake, captured by Captain Broke of H. M. S. Shannon—the American timbers having long ago been built into a flour mill, which is still standing and in use on the south coast of England.

Going a step farther along this line, one finds that the brick foundations of the Old Jordans structure prove it was



DOOR ORNAMENTED WITH CARVINGS POSSIBLY FROM THE MAYFLOWER.



INVERTED ROOF OF OLD JORDANS BARN.



*Courtesy of The Independent.*

STABLE AT OLD JORDANS.



erected in the seventeenth century. A bracing beam has clearly cut the letters "Har," which might readily stand for Harwich, at one time the home port of the Mayflower. The appearance of the timbers prove they were once in a

ship, and the carved cross braces on the barn door echo "Mayflower" to the enthusiastic delver in old records.

At the meeting of the American Delegation in this barn in September, 1920, one enthusiastic newspaper reporter from London climbed the loft and putting his tongue to parts of the beams less rough or worn, declared that the taste was that of sea salt and strong.



*Courtesy of Chase & Sanborn. H. A. Ogden.*

THE MAYFLOWER FORGING AHEAD  
IN A MID-ATLANTIC STORM.

The illustration of Old Jordans\* barn, when turned upside down, resembles the current style of shipwright carpentering, with half-round log shaped bottoms, which was in vogue during the sixteenth and seventeenth centuries. Who knows but yonder split beam is the very one drawn together by Francis Eaton with that iron jack screw (probably made at Delft, the chief hardware center in Holland), aided by willing workers doubled to their chins in the incoming icy seas. A difficult task in the slushing water of that low-studded hold, but the act prevented the drowning in mid-ocean of the progenitors of millions of present-day Pilgrim descendants!

Records show the Mayflower was about canal-boat size. Built low in the waist, the craft must have shipped waves galore when any sort of a sea was running, and forced every

\* A scant twenty miles from London is Old Jordans where Gardiner's ancient barn today, sprung into notoriety, holds forth a beckoning hand as a new shrine for present day Pilgrims to visit.



Courtesy of Rand, McNally & Co.

THE NEW WORLD DISCOVERERS WHO BLAZED PATHS LEADING TO THE CONQUEST OF THE WESTERN HEMISPHERE, AND SHOWED THE WAY FOR PILGRIM AND PURITAN FEET TO TREAD.

passenger below decks. Howland evidently disobeyed orders, as Bradford tells us he was washed overboard and miraculously thrown back by a friendly wave, aided by a trailing rope to which he clung with the grip of a drowning man. Later investigations give the *Mayflower's* length as ninety feet and her beam twenty—at all events, the craft was a very large ship for those cockle-shell days—in fact, in proportion, the *Mayflower* in 1620 may have been as great a novelty in deep water transportation as were the motives of the passengers attempting a colony.

The discovery of the compass needle in 1606 (taking the place of the crossbar of wood with metal point floating on water in a bowl, and in this form brought from China to Italy), and the charts of the two bold navigating Johns, Cabot and Smith, enabled Captain Jones to locate the latter's "sickle shaped cape." The swing head jib was not yet discovered. The cumbersome square yard-mounted sail swung fore and aft. The lateen on the mizzen mast aided in working the craft during a head-on wind, but the square sail rig perceptibly lengthened voyages.

The death of a ship in England did not mean the death of a name any more than in the United States Navy, and it is fair to assume, if the *Mayflower* was broken up in 1624, that the whaler *Mayflower*, of some two hundred tons, in service in 1654, carried in tree top and hull the right of succession. English shipping lists from the year 1620 onward, show at least forty different *Mayflowers*, including the coaster captured by Paul Jones in 1779. Some in the list of English ships both in peace and war by the length of their pedigree remind us of a Welshman's epitaph, or even of Melchizedek.

In the tercentenary year, Jealous Umbrage, on both sides of the ocean, as represented by Southampton and Provincetown, clasped hands across the sea for self-preservation, each seeking to grasp the laurels extended by grateful nations to Plymouth of England and Plymouth of Massa-





*By Permission of and Arrangement with Federal Engineering and Publishing Company, Wash., D. C.*

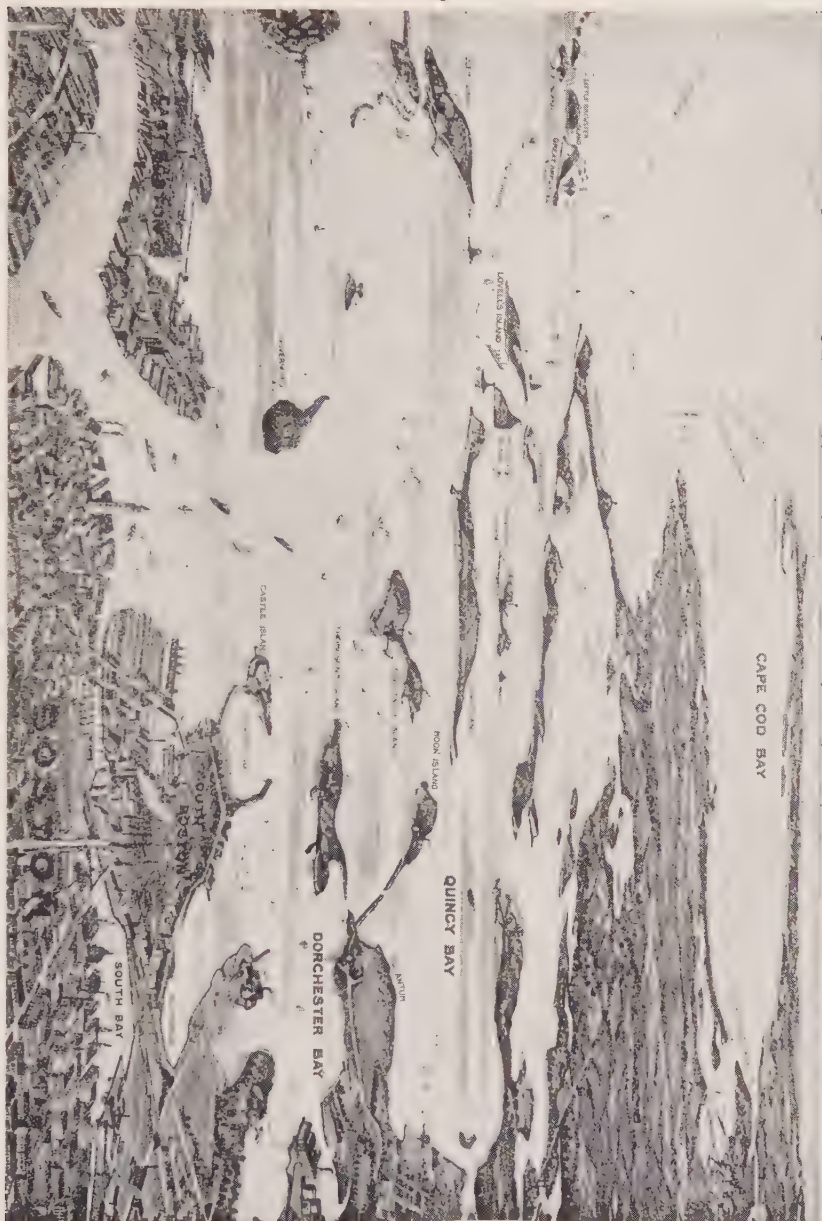
THE GOD-DISH-HOOKED-CAPE AT THE SOUTH END OF THE OLD BAY STATE, KNOWN AS THE CAPE-OF-ENDLESS-NAMING, ILLUSTRATED BY THE UP-TO-DATE CAPE COD CANAL, AN IMPROVEMENT ON THE CRUDE PRIMITIVE METHOD OF CARRY AND ROW, ROW AND CARRY TO REACH BUZZARDS BAY AND LONG ISLAND SOUND.

chusetts. Technically, it must be admitted that at Southampton the Mayflower was fitted out for the voyage, John Carver spending some £7,000 for supplies, in addition to Cushman's London expenditures.

The little Pilgrim company, aflame with religious zeal, filed beneath Southampton's ancient archway to take ship for what was to them the unknown "Land of Farnesses," told of by the prophet Isaiah, over whose pages they spent many hours of rapture. They could not then foresee that their hearts, already sick with delays and hope deferred, were once more to sink, when three hundred miles at sea they were to meet not only a storm-lashed Atlantic, but more probably even a faint-hearted captain, that drove them back to shelter at Plymouth. This landing, though only a temporary stop-off, was costly. They had to trim ship and start again, leaving behind them some twenty souls. The *Speedwell*, alleged by its captain to be unseaworthy, was left behind. This last was the severest blow of all. How could they trade, or in deep-sea fishing win their food and pay their debts, without this smaller craft of lighter draught?

Neither could the Pilgrims, when grounding anchor at Provincetown and a month later anchoring in Plymouth harbor, foresee what we behold, that, in the Tercentenary celebrations both Southampton and Provincetown were in a measure forced to pose as "lost towns."

These were trying days to the Pilgrim, in that long drawn out, tempest-flecked voyage. The cat grew snarly and thin. A lilac bush, slyly slipped aboard in a shawl, shriveled in the gale. A certain Mother-in-Israel, who insisted on providing for a coop-full of downy chicks found that within two months' time her pets had developed into scrawny awkward chickens. On pleasant days, each little family group took turns in building fires on boxes of sand that stood about the deck, on which to prepare food, and to warm over "cold victuals," for this was the usual method



Published by courtesy of the Union News Company of Boston, Mass.

FROM THE "COW YARD" IN PLYMOUTH HARBOR TO THOMSON ISLAND IN BOSTON HARBOR.



employed in cooking aboard ship in those days, though some vessels were provided with low, brick-paved and lined fire-places, as the replica, in 1909, of Henry Hudson's ship of 1609 proved.

The equinoctial had given them lusty greeting in mid-Atlantic, the vessel scudding under bare poles and a beam finally buckling amidships. Again it seemed to these devout people that the Lord's power thus vividly put forth had been especially manifested to hold them firmly in their designated path, for "They committed themselves to ye will of God and resolved to proceede," proving that the question of turning back was at least discussed and may have been advised by the fainter hearted.

In mid-ocean, came that sea-born Oceanus, son of Stephen and Elizabeth Hopkins. Oceanus never proved a helpful Pilgrim, dying in infancy. The first death on the ocean was that of William Button, a servant of Samuel Fuller. Hence the number of passengers (one hundred and two) was practically unchanged, when the Mayflower cast anchor in Provincetown Harbor on this, her first voyage to the New World. A second sea burial was of a sailor rumored to be "a man of blasphemy meeting his just deserts," but why "just deserts," as all die to live? The Pilgrim and Puritan faith so stalwart, so strenuous, so full of life and energy, was naturally shot through with thoughts of death as an avenger, not a releaser and glorifier. The same spirit flashed forth when Cecil Lord Burleigh,\* Queen Elizabeth's great minister, read out of the Bible to the queen, "Bloody and deceitful men shall not live half their days."

\* Cecil Lord Burleigh, while favored with one of the highest positions in the kingdom, was physically an intense sufferer, and of ordinary appearance.



*Copyrighted and reproduced by permission of the Literary Digest, N. Y. Painted by James G. Tyler.*

THE MAYFLOWER OFF CAPE COD, PLOUGHING A PATH FOR LIBERTY.

CHAPTER V  
LANDING OF THE PILGRIMS  
AND  
FACTS CONCERNING THE LAND THEY  
PREËMPTED

THE sixty days, or thereabout, required to reach the Cape-of-Many-Names, euphoniously called by the Indians "Pamet," were in the main tempestuous. There were then no scores of lighthouses, duly numbered and stretching from Florida to Eastport, Maine, kept every night hour up to the highest standard of science and efficiency by vigilant men; no army of watchers in their lonely vigils; nor a host of life savers with manly courage and finest equipment, such as those who every year and often for days in succession, show how Nature in her fiercest moods rarely conquers man. Nevertheless, having no one to help them, the Pilgrims looked to the First Cause and discerned, fully believing, the hand of the Lord, which fanned for them a saving breeze, enabling them at the last moment to "wear" ship and veer from the treacherous Cape Cod breakers which were pounding on the outer Western bar, when the Captain attempted to head for South Virginia. The Mayflower came near foundering amid these ship-wrecking shoals.

Turning back, they reached safe anchorage on Saturday, November 11, 1620, O.S., in that wonderful harbor of Provincetown, where it is claimed twenty-five hundred vessels could easily outride the most violent gale. The ship anchored three quarters of a mile off Long Point, just around the bend of the Cape's outer hook. At times, five



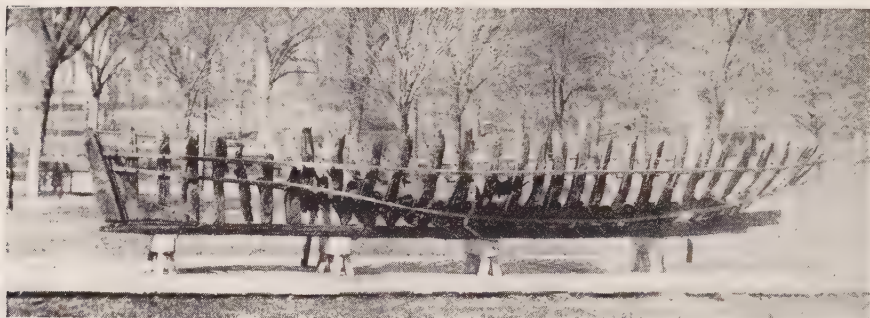
hundred sail, today, can be seen, huddling like chickens under a mother's wing, to escape the coming storm near where the *Mayflower* first hove to. Like the Delaware breakwater, it has proved a saviour of life and property. None more than descendants of the Pilgrims honor and appreciate the men of the United States Coast Survey. From more than one strain in the American composite, has been created the public opinion that thus built up and sustained this life-saving arm of the government, unexcelled in its efficiency in any part of the world.

About one hundred and sixty years later, on this same Provincetown shore, was wrecked with large loss of life the *Somerset*, one of Britain's sea watch-dogs that rode the river Charles and shelled the redoubt on Farmer Breed's Hill. Chased by a French man-of-war, the vessel ran plumb on Peaked-Hill Bar, the Graveyard of Cape Cod, proving easy prey to the death-clutching breakers.

Captain Bellamy, of the *Somerset*, had already looted Provincetown stores. For payment he loaned his chaplain to preach Conformity to the mulcted and exasperated Congregationalist natives, who, while deploring the large loss of life, through shipwreck, were positive in their conviction the Lord was punishing what Cape Coddites called the "lowest of low-down treatment."

Today, Long Point shows a steadily burning white light, which streams far out to sea. In close sequence comes "Wood-End's" fifteen-seconds-a'gap red flash; in its turn, overtopping in height is the Highland's fixed light. Fantastic rumor has it that this hillock was discovered and christened by Norsemen as a true Land's Fall. All three of these beacons give accurate safety-bearings to present-day mariners.

The Pilgrim journey from shore to shore practically ended, when the little vessel began to wallow in the sea-trough, close to the danger line of dashing billows. These forever and a day incessantly tumble, making a continuous



THE SPARROWHAWK OF MAYFLOWER TYPE WRECKED IN 1626.

sheen of white foam for a full half mile off shore. The booming cadence 'gainst Cape Cod's Death Shoals never ceases. Brusque and possibly blasphemous was Captain Jones' order "wear ship." It was given in the last second of time and prevented the sand tentacles that stretch seaward from clutching the Mayflower in a death grip.

What sand bars of Cape Cod failed to do to the Mayflower, they have succeeded in doing disastrously to over two thousand staunch and goodly vessels from that hour to the present. A stroll along shore will frequently bring into view and touch prey of the sea semi-engulfed in sand.

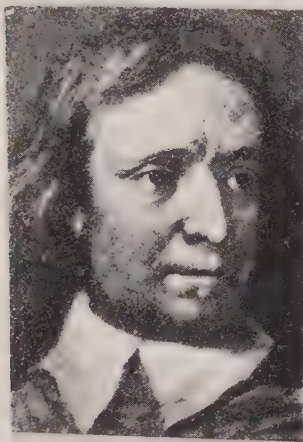
In the front rank of the very first of those two thousand or more vessels that have gone down before billows of the Cape, is this gaunt ribbed sea-speeder, the Sparrowhawk, which Governor Bradford tells us was wrecked, in 1626, at Orleans. It is the privilege of the visitor to Pilgrim Hall, Plymouth, to put his hand on the keel, stern-post and rudder of the time-worn, sand-thrashed, worm-eaten lower works of the craft built along Mayflower lines, though much smaller, three centuries and more ago. Again we call attention to the relatively large size of the Mayflower, yet, if there was contrast in 1620, let us think of 1909, when the exact model of Henry Hudson's ship "The Half Moon" was carried over the Atlantic as freight on a



*James I*



*Charles I*



*Oliver I*



*Charles II*

THE ELEVEN DIVINE RIGHTERS, BARRING CROMWELL, WHO FANCIED THEY RULED NEW ENGLAND.



part of the fore deck of a steamer of the Holland-American line without disturbing passengers and scarcely limiting the space for promenading.

Though but two on the Mayflower are known to have come from Scrooby, most of the passengers were more or less of "pure English blood," that is, born in England, though the names both in Leyden and in New Plymouth show Flemish, Walloon, French, and Dutch ancestry among males and females. No Hebrew, Irishman or Scotchman, so far as known, were passengers in that first Mayflower, though people of Scottish, Welsh, Irish, and Netherlandish descent came in the later Pilgrim ships.

That Leyden Separatist community, with its eight nationalities represented, was a true type of the American Republic, and its spirit of harmony a true symbol of genuine Americanism. In fact, Separatists were Americans before their time.

Of the male passengers on the Mayflower including servants, thirty-two came from Norfolk, seventeen from Kent, eleven from Essex, and the remainder from the North. Their long stay in Holland had given the wanderers their public school lesson and most of their political experiences, besides mellowing their spirits, it is therefore no flattery to say that the Pilgrims were liberal and broadminded; in a sense cosmopolitan.

The Town Meeting, first in the New World worked out by the Pilgrim, came in quick succession from Saxon, English and Jute tribes, to the day when tailors were hide-merchants. The common inheritances of England and Germany cannot be ignored. It is to the glory of the English race that these inheritances have been so nobly developed, to the blessing of all humanity. These men of faith and prayer on the Speedwell and Mayflower had more to do with the government of this world, and certainly with its improvement, than certain able sinners of fame who wore crowns and claimed divine right to rule their fellows.



*James R.*  
The Duke of York afterwards James II.



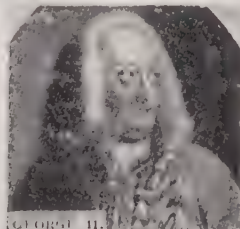
*ANNE R.*



QUEEN MARY



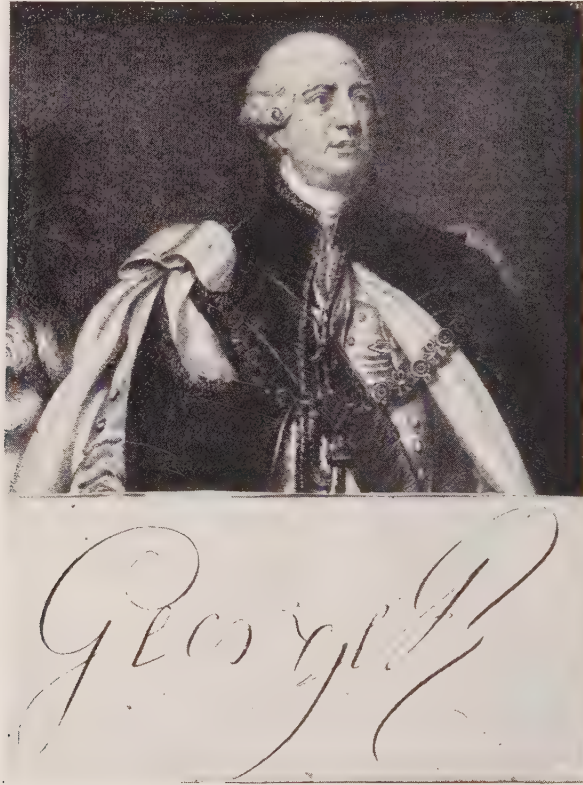
*William R.*



GEORGE II.

*George R.* *George R.*

The line of the eleven Divine Righters (barring the Great Commoner), who imagined they ruled New England, began with James I and ended with George III. These



GEORGE III.

monarchs held the tiller of England's ship of state during the settlement and development of the thirteen colonies to the hour of the signing of the Declaration of Independence. At various times, with the exception of Oliver Cromwell (who, in fealty to principle, gave that inconsequential slap at queenly Virginia) they hectored and antagonized the entire sisterhood of thirteen states until the smouldering embers burst into flame during the reign of our Revolutionary War King, George III.





*Copyrighted by the Walker Lithograph & Publishing Co.*

*Used by permission of the Walker Lithograph & Publishing Co.*

A SECTION OF THE LAND WE LOVE.

The two New England Charters of Charles I, 1628, and William III, of 1691, proved to be thorns in the side of the Divine Righters. To live abreast of them and hold peace in the family across the sea kept both King and subject in continual turmoil, finding final outlet in the Revolution.

New England, the land of our fathers, built up out of a wilderness from snow-crowned Mt. Washington to that sheet of water, Long Island Sound, in some ways the most wonderful in the world, is dear to the descendants of both the Pilgrims and Puritans. Rich in forest-fringed lakes, dotted with isles of beauty, indented on its ocean and Sound front with ideal harbors, and edged by a picturesque reach of rock, beach, bluff, and lowland, walled in by the Appalachian chain striking westward from Rhode Island, it is inwardly adorned with a chain of city, town, and country homes to its farthest borders! What wealth of nature, art, tradition, and history! The United States and her millions of sons and daughters re-echo the praises of the Pilgrims, fathers and mothers all. From across the sea, like an Alpine stream of sweet harmonies, multiplied in the distant mountains are the plaudits and celebrations, not only in the motherlands of Europe, but even on continents afar.

It was no "right little, tight little island" which in 1620 the forefathers had reached, but a huge continent, in the main shrouded in obscurity. Nevertheless, because of the adventures of scores of daring discoverers and explorers, it was steeped in romance and mystery. It was at once an Eldorado of promise, and an abysm of Stygian darkness. Flashlights from Spain, Portugal, England, France, and Holland through Columbus, Cabot, Vespuccius, Cartier, Verrazano, Champlain, Hudson, and Smith brought into relief the faces of our English ancestors, and kindled in their souls an insatiable curiosity to see and prove for themselves.

The experiences of these pioneers, many of them set down with authority, others in garbled record, and passed from mouth to mouth, portended also horrible calamities.





POWERS OF SEA, AIR, AND DARKNESS WERE BELIEVED BY MANY TO  
LIE IN WAIT TO DESTROY THE MARINER.



They were to face a land overrun with wild beasts and wilder men. Contact with these would mean death, either by tooth, claw or flame, and the cutting of collops\* of flesh from the bodies of those seekers after religious freedom.

Like their Master and Great Captain, who, for the Christian in the Golden Rule, laid down the law of initiative for good, they led where others followed. While the Forefathers relied somewhat on the descriptive pamphlets of Captain John Smith, which had been scattered through the British Isles, and upon the continent, and what information Hudson, Block, and others after them brought, for their opinion of the New World, it is fair to assume that Robinson, Brewster, Bradford, Winslow, Carver, Standish, and other Pilgrims were well versed in both the reputed and the proved happenings on the continent in which they planned to cast their lot. Among the Puritans were many University men, such as Endecott, Higginson, and Winthrop, who had read widely on these themes. Nevertheless, the painstaking research by the cartographer and the historian of intervening years makes our view, in a twentieth century summary, much clearer than that of the befogged seventeenth.

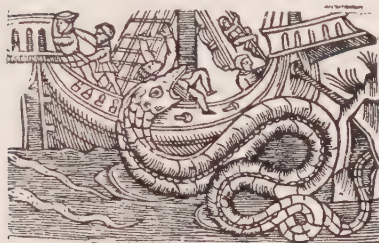
The Free Churchmen in Leyden, had no doubt heard, in more or less distorted form, those same narratives of pre-Columbian times written in the mediæval spirit, which had fired the Great Admiral to seek that new route to the Indies. The Pilgrims closely studied the past and present doings of many a Spanish galleon that cleft the waters of the New World. As household words were the acts of Spanish grandees, explorers, and especially of those sea-banditti, who ever threatened and often accomplished the death of both Englishman and Frenchman. This was not only exemplified by the Spanish massacre of the Huguenots in Florida in 1565, but also as late as 1648 by the brutalities of the Dun-

---

\* Bradford used this quaint, expressive word, possibly taking it from Shakespeare, whom he may have seen if not known.



SHIPS, SEA MONSTERS AND INDIANS.



DANGERS OF THE "SEA OF DARKNESS."



THE BELIEFS OF THREE CENTURIES AGO.

kirk pirates, who nailed the hands and feet of the captured fishermen to the decks of the ships they sunk, and held for ransom all passengers likely to be profitable. The contracts of ministers and schoolmasters bound for New Netherland contained clauses providing for their ransom in case of imprisonment, or for indemnity in case of death at the hands of these enemies of the Republic.

One wharf at Rotterdam was kept for the special purpose of hanging after short shrift these Dunkirkers, when captured.

Today we know in more accurate detail the story of the attempts at settlement of these first oncomers to our land. In the minds of the Pilgrims who were nearer the acts of cruelty, it required the courage of crusaders to meet these fearsome, unknown issues. Nevertheless, the urge of a restless, adventurous race, the stir of religion within, and the lure of the unknown to these pioneers who had already dared, facing exile and loneliness, combined to give the precedents of success in the face of difficulties which, if wholly foreseen, would have been deemed impossible to surmount.

Yet there is such an entity as race-mind, and there still lingered in the thought of Europe as to the Atlantic, black, overshadowing premonitions of disaster, which added gruesomeness to the horrors of that Sea of Darkness. The very name embodying the thoroughly believed legend of a lost continent (Atlantis)\* which, in turn, gave the new names as of a recovered domain to the Antilles (*ante-insulae*), or islands fronting (the continent) America, tells its own story. The belief in that Falling-off-Place, which in spite of plummet line, compass, the discoverers' published records, and reports from far-off settlements, enhanced by the expected terrific storms with which the little vessel would

---

\*How far we of today can combat the opinion of Plato and other authorities, who believed that Atlantis existed and was submerged, some 15,000 years ago with its four million inhabitants is an interesting query.



probably battle in mid-Atlantic, still lingered in the minds of some otherwise well-balanced Pilgrims. Perhaps some at least of those who returned to London, in the alleged unseaworthy *Speedwell*, were only too glad to shirk the ocean test.

The big fish, outlined on the map, after being struck and used as a landing-stage, smiles benignly, under the command of Christ, who is steering the smaller boat, with its cowl-robed cargo, to a safer haven than proximity to a breathing-thing big enough, with one swish of its ponderous tail, to sink a ship with its human freight.

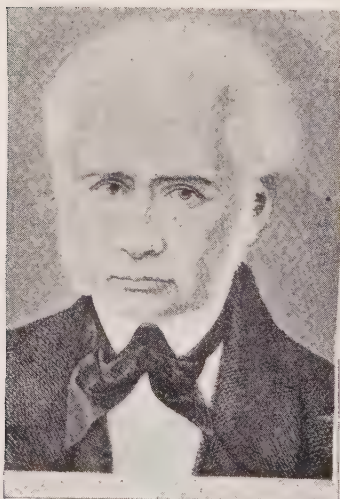
Intrepid ocean-seasoned mariners intuitively joined the ranks of the learned in the belief that irresistible and terrific powers of evil lurked in horrible physical forms which overbrooded and dwelt in that unexplored realm of disaster, the *Sea-of-Darkness*—that watery waste lying beyond Gibraltar straits and the Pillars of Hercules, ending in the *Falling-off-Place*.

Thus did the people of that age religiously and fear-somely swear by conceptions that have been proved to be grossest misconceptions. Yet who knows but the model of the giant squid, hanging in the Smithsonian Institute and representing marine carnivora, whose existence is thoroughly proved, is a descendant of bigger fish inhabiting ocean depths in the dark ages of the world? The feats pictured by the artist of the sixteenth century as performed by now nearly extinct creatures may have belonged in the domain of reality. In fact, present-day savants state that the breeding ground of the octopus, known as the *Flemish Cap*, some three hundred miles off Newfoundland, may be inhabited in the depths by enormous cuttle-fish that rarely if ever come to the surface. Quite able as they are to capsize a vessel, their proportions are as proved by fish found, which, including tentacles, were one hundred and thirty-five feet in length.

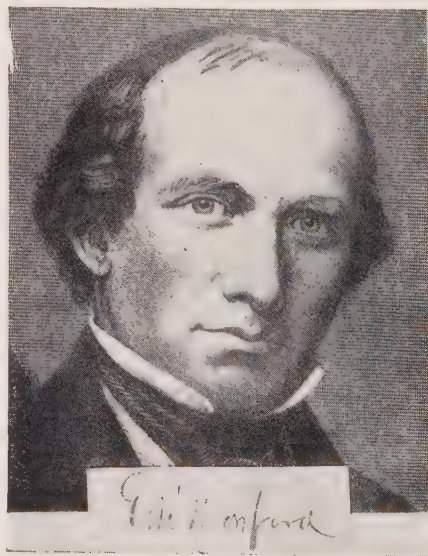
Among sea tales of England and France, one finds a weird description by the French writer, *Denys de Montfort*,

who graphically pictures this tragic ending of a naval battle. Admiral Rodney had on April 12, 1782, captured six Dutch men-of-war from the French off the West Indies after his investment of the Island of St. Eustatius, where the American flag received its first foreign salute, on November 16, 1776; whence also probably half of our supplies, in the form of munitions of war, were obtained from 1776 to 1781. According to de Montfort, these French frigates with four convoying English ships were seized in the grip of the octopus or Gargantuan squid, and dropped into Davy Jones' locker in short order. This yarn has shuttle-cocked for over a hundred years between disclaimed truth and believed falsehood.

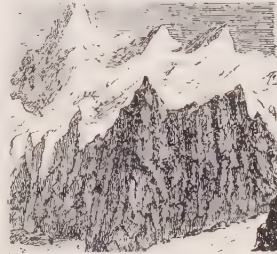
The world's debt to Charles Christian Rafn is of more than passing moment. His square jaw indicates the man's grip on any subject with which he might grapple—in this case musty Norse records, from which he traced the journeys of the Viking kings and located their settlements in Vineland.



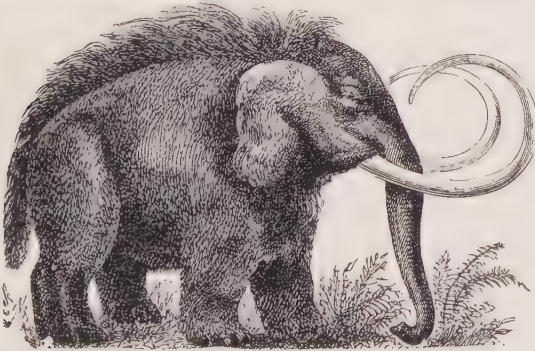
CHARLES CHRISTIAN RAFN.



SAGA TALES OF NORSE DISCOVERERS OF AMERICA WERE NOT LEGENDARY TO THESE TWO DEEP STUDENTS OF HISTORY.



THE PRIMITIVE AMERICAN  
DWELT IN A CAVE—AND  
WELL EARNED HIS NAME  
OF CAVEMAN.



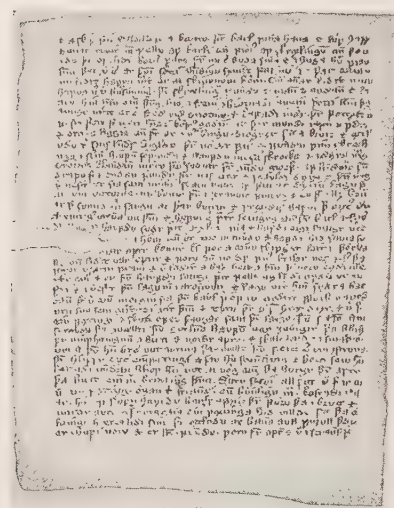
PUNY AND PRIMITIVE ANCESTORS OF THE RACE HUNTING MAMMOTHS.



The doings of these Norsemen, who feared neither God, nor man, nor devil, portrayed first in voluminous mouth-to-mouth statements and then recorded by the Skalds or Sagas, were published to the world in 1837. The well-known tale,

whether fact or fancy, of how those first European footstepers trod the sands of Cape Cod fills a historic gap in a manner both graphic and reasonable.

When in the early nineteenth century Charles Christian Rafn recognized this page of American history, and later recovered scores of other Saga records that had been securely hidden from the sight of man since 1435, he undoubtedly felt much like the Viking Sea King who sailed the harbors of Norumbega in the tenth



A PAGE OF SAGA MANUSCRIPTS.

and eleventh centuries, for the Norseman thrill of discovery was joyfully his.

In this Chart of Antiquity, resurrected, retraced and added to by Charles Christian Rafn, the Norsemen outlined, with painstaking exactness, the Atlantic shore from Iceland, Greenland, and Maine, to Florida and the Bahamas, as these oncomers mapped the coast line from their crude sailing craft one thousand years ago.

The late Professor Eben N. Horsford,\* who died in

\*Horsford was a discoverer, not only in the antiquarian, historical, and geographic fields, but he puts a new face on Christian missionary achievement, by revealing to the world the once unknown Christian continent of faith and thought. In Wellesley College, Horsford devoted a room to the gathering of literature from the peoples that had no literature, i.e., until Christianity came. In other words, Horsford made a collection of languages reduced to writing, of alphabets made, of grammars and dictionaries printed, and, from the translated Bible, the nucleus of literature—all created by the missionaries who explored the dark world's mind.



WHEN MONSTROUS-TOED BIRDS WADED IN THE CHARLES, CLOSE TO  
HARVARD'S STADIUM,

LEIF ERIKSON'S HOME. LANDING OF THE NORSEMEN.

1893, for years Rumford Professor at Harvard College, one of the founders of the Lawrence Scientific School and builder of the memorial Norumbega tower in Weston, some thirteen miles from Boston, followed closely Charles Christian Rafn's



*Courtesy of Chase & Sanborn.*

HOME BUILDING ON THE SANDY CAPE

lead. He threw down the gauntlet into the tourney-field of scholarship, challenging many old local traditions. He stated, for example, that neither Breton French nor the English discoverers in the fifteenth, sixteenth, and seventeenth centuries are responsible for these evidences of occupancy — sufficiently abundant to the critical eye on

our shores—but rather the Norsemen. In view of existing and verifiable traces, critical investigators admit that Horsford's contentions are in the main fairly well proved. The Sagas tell us that mainly in Vineland, were conducted the mercantile interests of Norse explorers. Their trade was in furs, fish, masur wood and agricultural products. Depleting the land of masur wood forced their return.

This traffic and barter extended over a period of fully three and one-half centuries, from the year 1000, until the last Norse ship put back to Iceland, which was rumored

lead. He threw down the gauntlet into the tourney-field of scholarship, challenging many old local traditions. He stated, for example, that neither Breton French nor the English discoverers in the fifteenth, sixteenth, and seventeenth centuries are responsible for these evidences of occupancy — sufficiently abundant to the critical eye on

## HISTORIA VINLANDIÆ ANTIQVÆ.

feu

Partis Americæ Septentrionalis,  
ubi

Nominis ratio recensetur,  
fitus terræ ex dierumbrum-  
malium spatio expenditur, soli ferti-  
litas & incolarum barbaries, per-  
egrinorum temporarius incolatus &  
gesta, vicinarum terrarum no-  
mina & facies

ex  
Antiquitibus Islandicis in lucem  
producta exponuntur  
per

NORSE RECORDS.



*By arrangement with the Jones Bros. Publishing Co.*

THE MOOT QUESTION, DID THE NORSEMEN COME, AND IF SO, WHEN?



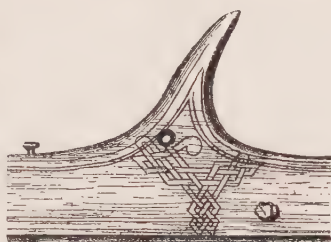
to be about the year 1347. It was in the millennial Christian year that Leif Erikson discovered Cape Cod and founded Norumbega on the banks of the Charles.

It detracts somewhat from Pilgrim and Puritan prestige, considered as purely New England pioneers, to realize that these red-haired, white-skinned, athletic Norsemen may have trod the sand dunes of Cape Cod, lived on the shores of the Charles, and applauded man and beast, in feats of strength and skill, in the first Roman-like amphitheatre built in America; and this six hundred years before the Mayflower dropped anchor in Provincetown harbor! Yet there have been very few discoveries, inventions, and eureka's, in any domain of thought, that were not found by later research to be rediscoveries, or merely the expression under more favorable environment of resources of what had been thought out before. The truth in the oft told first chapter of Ecclesiastes has been over and over again demonstrated.

These sea barons of whom one heard no more for centuries were forgotten, but their case is no more remarkable than that of the loss of the story of the Pilgrim Fathers, from 1690 to 1850, out of the consciousness of English speaking people, or that of the Walloons, the first home-makers in the Middle States. "History is a resurrection."

To all intents, America was as lost a continent as Plato's Atlantis, until the fifteenth century, save as Madoc, the Welshman, son of Owen Gwynneth, quarreled at home, and is believed to have duplicated history by making discoveries abroad, in this case in 1170 A. D. finding Florida—that is, if one is to credit what is told in the book of the Reverend Richard Hakluyt, entitled "Divers Voyages." This work published in 1589, during the reign of Queen Elizabeth, doubtless aided in luring the Separatists to America. Richard Hakluyt's tomb is rightly placed in that Mecca of ambitious Englishmen, Westminster Abbey.

This new land, according to Saga tales and discernible vestiges of occupation and of habitations found therein, be-



ROWLOCK OF THE VIKING SHIP.



NORSEMEN ON THE COAST OF GREENLAND.

THE NORSEMEN WHO FEARED NEITHER GOD, NOR MAN, NOR DEVIL.



came the abiding-place of the Vikings. Historians aptly called these first hardy oncomers Norsemen, or men from the north, or Norway, as they breasted tempestuous ice-laden seas in small open boats, and like Father Noah, took live ravens as pilots to discover unseen shores.

Of formidable appearance, they made dreaded opponents, garbed as they were in chain armor, crowned with winged helmets, and equipped with long heavy swords. These progressive sea rovers of the Old World reached New England fully four hundred years and more after some admirers of the Chinese claim the palm of a virgin discovery of the Western World under the name of Fusang—which severely critical scholars locate at the terminal of the trans-Asiatic railway, that is at Korea's chief seaport of Fu-san, of historic fame in war and peace.

After that excursion-visit of Madoc and his followers to Iceland in 861, over one hundred years appear to have elapsed before venturesome Norsemen forced their way through the ice floes to Greenland, first reaching Iceland under Eric the Red, who named his settlement Ericsfiord. It was Biron, an Icelander, who in or about the year 1000, trying to repeat that Greenland trip, was blown by contrary winds to the North American coast. It was his tales that stirred the progressive Eric and his son Leif the Lucky, to make other journeys. These were to Helluland, Flat-Stone-Land, or Newfoundland, and Markland (Woodland) Nova Scotia. They then sailed southerly to the country then named Vineland, founding the settlement known as Leifs-budir (Leif's shacks or booths).

With three ships, one hundred and forty hardy followers, domestic animals, and supplies, Thorfin, the Norseman, finally reached Buzzard's Bay and Martha's Vineyard. Sailing farther southward, he founded the colony where Snorre,\* that first American citizen and first native American author, the predecessor of a Cooper and a Hawthorne in or about

\* Some authorities claim Snorre was born north of Vineland.



PROW OF  
ANCIENT  
WAR-SHIP.



THE KEEL, SAID TO HAVE BEEN INVENTED BY THE NORSEMEN,  
MADE SAFER NAVIGATION.

the year 1000 first glimpsed Earth Light somewhere near Vineland on the New England coast. It is due to him that much of the Saga lore is believed to be true.

In the meantime, Thorhall, one of Thorfin's first lieutenants, had the unique distinction of sailing on a straight-line across the Atlantic, but from West to East, being blown by gales to the coast of Ireland. There he met the usual fate of the times for interlopers adrift when landing on strange shores; for he was enslaved. This coming of the Norsemen was full five hundred years before Columbus, with his riff-raff crew of criminals and quay-loungers, tumbled ashore on the little Bahama Isle, in fear and thanksgiving, to say mass, as they, when in danger of foundering at sea, had promised on their knees to do.

With the fever of discovery mounting to high tide, kinsmen quickly followed Thorwald, who, in 1004 A.D. was forced to cease effort by an Indian arrow that pierced the heart of that brave Norseman. The first cemetery at Cape Cod was started when he was buried. It was definitely called Krossanen (Promontory of the Cross) at the dying man's behest, for in the death-hour his mind reverted to the solace of the religion of his Fathers. By the searchers among the dead his grave has been located as on Roman-nosed-Gurnet, rather than on Point Allerton, in Boston Harbor.

Thus died Thorwald, who, rumor says, sleeps his last sleep amid the sand dunes.

Family fealty caused Thorfin and his wife Gudrida to brave stormy seas to reclaim Thorwald's body for burial in the land of his nativity, yet as on many such sacred errands before and since, the would-be rescuers were themselves cut off by the Destroyer. Dust and ashes reverted to dust and ashes, mingling with those of the Norse brother afar from his birthland.

The Newport windmill tower of Benedict Arnold's grandsire, in modern times, appears to have been looked upon





NORUMBEGA TOWER.



THE ANCIENT AMPHITHEATRE.



ON THIS SPOT  
IN THE YEAR 1000  
LEIF ERIKSON  
BUILT HIS HOUSE IN VINELAND.



Chesterton Mill.



Skeleton and Arrow-heads found at Fall River

LEIF ERIKSON'S HOME AND AMPHITHEATRE ON THE BORDERS OF THE CHARLES RIVER, AND NEWPORT WITH ITS FAMOUS TOWER WOULD LOSE MUCH WITHOUT THEIR FOLK-LORE HALO. THE SKEPTIC QUERIES AS BENEDICT ARNOLD'S GRANDSIRE CAME FROM CHESTERTON DID HE COPY THIS HOME WINDMILL.

NORUMBEGA AND NEWPORT TOWERS AND THE FOLK LORE WHICH STILL CLINGS TO THEM.

DID THE INDIAN OR HIS UNKNOWN  
ANCESTOR CHISEL THESE UNDECI-  
PHERED RECORDS?

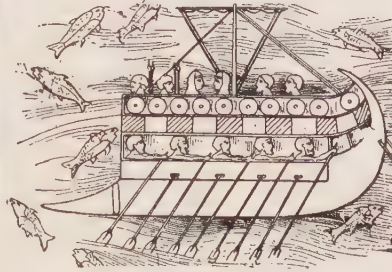
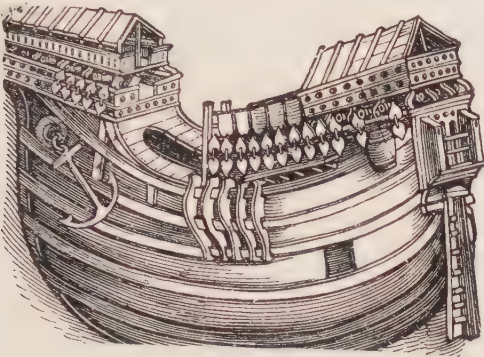
STEUBENVILLE ROCK.



DIGHTON ROCK, A STUDY FOR THE ANTHROPOLOGIST.

as a Norse ruin. The architectural details of Newport's stone tower, however, seem to prove that the building existed prior to the twelfth century, even though Governor Arnold did thriftily utilize the efforts of these ancients as a wind-mill. About 1836 an armor-encased skeleton was disinterred at Fall River; exposed after a shower that washed away an embankment. Unfortunately this relic was later destroyed by fire. In spite of Longfellow's poetic interpretation, "The Skeleton in Armor," when judged by the metal and its treatment through forge, anvil and sledge, proved not to be a Norseman's skeleton. Dighton Rock, of alleged Norse fame, on the Taunton River, tide awash, and the rock at Steubenville, Ohio, are to the majority simply crude examples of Indian pictorial art. Setting aside these facts, the doings of Leif Erikson and his Norse kinsmen in Vineland, stand in the minds of many on firmer foundations. On the banks of the Charles River (Quinchequin) near Mt. Auburn's classic shades, Professor Horsford located the home of Leif Erikson, who is worthily commemorated in a statue on Boston's Commonwealth Avenue. On Wellesley's college campus Norumbega cottage was named in honor of its staunch friend Professor Horsford.

Though records of pre-Columbian discoverers appear



WHETHER VENETIAN, SPANISH, OR SARACENIC, KEENLY INTERESTING ARE THE SEA CRAFT OF THE EARLY CENTURIES.

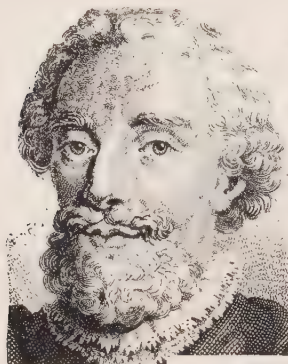
THE COCKLESHELL CRAFTS OF THE ANCIENTS.

somewhat misty, scientists, who have found that Welsh words and phrases were freely interspersed in the language of several Indian tribes—notably in the Red River section amid the White Indians—believe that they can fully corroborate the claim that Madoc, the Welshman, or some of those ten lost Welsh ships, were factors in unveiling America to the world's gaze.

Good browsing fields for Columbus, were Norse and Welsh records! The Great Admiral's bent for sailing into unknown seas was vastly augmented by frequent trips to Iceland, that Isle of Thule, teeming with Finland lore of the mysterious land beyond. We must not forget that Columbus' first wife was the daughter of Palestrello, the navigator. Her dowry included musty maps and voyaging records. Perusal of these, together with the annotations of Marco Polo and John de Mandeville—that Munchausenly inclined writer



of the fourteenth century—and the voluminous letters of Toscanelli, continued for eighteen years to fire Columbus' ambition before his opportunity came. These documents suggested—yes, even plainly stated—how easily one could



1467 ICELAND.  
1492 BAHAMAS.  
1498 TRINIDAD.



FLEET OF COLUMBUS SAILING FROM PALOS.

—CHRIS  
TOPHER.  
**XPO FERENS.**  
THUS WROTE COLUMBUS.



LANDING OF COLUMBUS

reach Japan and China by a western route. Columbus was no carpet knight, but rather was armed cap-a-pie through continuous, painstaking preparation, and long before His Hour was eager for the challenge and the test of the waiting centuries.

The steps leading to our nation's Temple of Fame, of which the Pilgrim and Puritan laid the foundations were based on that corner-stone laid October 12, 1492, in San Salvador, by Christoval Colon. It was by one step at a time that the Pilgrim and Puritan with their descendants in the twentieth century became the Americans of the Hour, who stand on heights which place the world at their feet.

As the Star of the East guided the shepherds to the birthplace of the infant Saviour, so the commercial Star of the East visualized to the Discoverers a possible northwest passage. In the trail of these explorers came disease and death to the unhappy countries they traversed. It was due to such hardy mariners as Columbus and Cabot that the individuality of the Pilgrim was not lost in Holland.



A CONCEPTION OF FAIR CATHAY, THE LAND OF SILK, SPICES, AND GEMS.

Fair Cathay, that Kohinoor of the Orient, flashed its rays for centuries tantalizingly before the hopeful eyes of discoverers. Meanwhile many of the stories in the *Arabian Nights Entertainments*, such as those of Sinbad, the Sailor, based on voyages to China, furnished popular material for romance which in time drifted into Europe. The Turk, capturing Constantinople in 1453, passed the time of day, as he cleft asunder with his scimiter the richly laden

caravans and their guards that in an unbroken line had for centuries traveled westward to robe the person and gladden the heart of Europe's fifteenth century élite.

How to circumvent the avaricious, plundering Turk and reach Cathay by a direct and protected water route was, after 1453, the mirage that seemed to beckon Columbus, Vespucci, Magellan, Vasco da Gama, Balboa, Henry Hudson, and Nordenskjöld to brave disaster and death. Nordenskjöld in 1878 proved the existence of such a route by sailing over the northeast passage from the Atlantic to the Pacific—which, however, because of ice can never compete with the ocean path in sunny climes. None the less the Norse navigator demonstrated a northwest or east passage by water to India, and the Japanese, today awakened to new life through

American enterprise, gave the nineteenth century Norsemen a warm welcome.

As an understudy to cousin Columbo, the young Columbus first sniffed gunpowder and quivered with the thrill of battle off Cape St. Vincent, proving the kind of man who led the Discoverers across the Atlantic and marked one path over the trackless waters for the American colonists. This strenuous apprenticeship under Mars fitted Columbus for deeds of daring as well as prodigal bloodshedding. Neither hatred of men nor the pitiless driving





power of the simoon altered muscle or action of the inflexible Admiral for whom death had no terrors.

Though the christian name "Christopher" means Christ-Bearer, yet the life story of Columbus (which means a dove), except for the glory of his great discovery of a small fraction of the American continent, was one of disaster. His

main cargoes seem to have been rum for the Indians, women for his men, and the enslavement of natives of the fair isles which he discovered.

Yet he carried the *first* Red Cross ever seen upon the Atlantic Ocean. It was painted luridly on the front sail of the Santa Maria. On the stern of the vessel a portrait of the Virgin and the haloed child Jesus revealed to the New World the professed holiness of Columbus' mission. This was the fashion of the southern European nations. That great Spanish Armada sunk by the English and Dutch cannoneers or wrecked at the Orkneys carried an immense, varied and resplendent picture gallery on its sails and on the stern of the galleons. To cross the Sargossa Sea, under stress of tempest-driven billows and a blackening sky, appeared to the superstitious minds of the sailors as if forcing the very gates of Hell.



*Courtesy of Paul W. Bartlett.*

COLUMBUS, THE MAN WHO  
MADE THE FIRST PRO-  
NOUNCED MOVE WEST-  
WARD.

Columbus saw the smoking peaks of Canary's Teneriffe fade in mist, before he entered fully into the fabled Sea of Darkness. Each day's sail westward, to the minds of many of the crew, brought them nearer the Falling-off-Place, which would make, they feared, an abrupt finish to life's journey.

Through the tragedy of Fate, indefatigable Columbus (Christoval Colon) whose indomitable courage and supreme efforts skirted the Promised Land almost within sight of Florida, lost to a lesser light, Vespucci, the prestige, glory and wealth that discovery of the Main Continent should



DEFYING THE TEMPEST.

have brought to this man - of - destiny. A swing of the rudder northward, and North America might possibly have been a Spanish nation of Roman Catholics. Pinzon after his prospecting trip in a small boat, ahead of the caravels when he saw land birds heading south - south-

west, persuaded the admiral, against his better judgment, to steer southwest, landing the expedition among the Bahama Islands, on Cat Island Point.

The enormous wealth, of Kublai Khan, as shown in golden ceilings and jewelled ornaments, incited the cupidity and ambition of every discoverer in Europe, then relatively a very much poorer continent than Asia.



COLUMBUS ON THE SARGOSSA SEA.

Toscanelli's map of 1474 was spread on the cabin table of the Santa Maria and closely studied by Columbus, day and night. It shared honors with the astrolabe, invented by Hipparchus, which amazingly lightened the Great Admiral's task.



*From Ellis' "History of Our Country" by courtesy of The Jones Brothers Publishing Co.*

COLUMBUS' FIRST SUPREME MOMENT.



The popular fallacy that the world had been largely surveyed is flatly contradicted by the published chart of the earth's surface.



COLUMBUS AND HIS CREW REDEEMING THEIR PROMISE.

In the four and a quarter centuries that have elapsed since Columbus knelt in prayer on Cat Island Point, on that fair October morning, in 1492, when continental America was still unknown, accurate topographical data show that even now but one-seventh of the sixty million square miles of the earth's surface has been plotted. The other six-sevenths has either been mapped from rough sketches or guessed at, and doubtless within bounds is the usual estimate that it will take another two centuries with the best known methods of science and art to complete accurate topographical knowledge of Mother Earth. Hence the need for geographical societies. Man has not yet fulfilled the Creator's command, for not more than a fraction of the



COLUMBUS' DISCOVERIES.

earth has been replenished and subdued. Humanity still needs to hearken to the voice of God, given by Isaiah: "I formed the earth to be inhabited."

Vault the taffrail of the Santa Maria, and with Joaquin



PAINTING THAT DECORATED THE STERN  
OF THE SANTA MARIA.

Miller (Cincinnatus Herne) stand by the side of Columbus and listen to the colloquy between the great man and his second in command:

"Why now not even God would know  
Should I and all my men fall dead;  
These very winds forget their way,  
For God from these dread seas is gone;  
Now speak, brave Admiral, speak, and say  
He said 'Sail on, sail on and on.'

"My men grow mutinous day by day;  
My men grow ghastly wan and weak."  
The stout mate thought of home; a spray  
Of salt wave washed his swarthy cheek.

"What shall I say, brave Admiral, say,  
If we sight naught but seas at dawn?"  
"Why, you shall say at break of day,  
Sail on! sail on! sail on! and on!"



The Santa Maria, the Little Flagship of Columbus, with whose memorable voyage American history begins.  
Courtesy of The Jones Bros. Publishing Co.

#### THE ONCOMING SEA CONQUEROR.

An entrancing panoramic view, this of the last hours of the staunch oncoming Santa Maria, with sails filled, going straight into the arms of death! The little group whose pent-up emotions precluded spoken words, wonderingly gazed o'er the silent waste of waters of an unknown sea. A kaleidoscopic change; a boisterous surf; the jagged



reef, and the death of this first pioneer ship of record to cross the ocean!

The unclothed savage met Columbus after his shipwreck, with the same sympathetic spirit shown to Henry



WITHIN THE HOUR THE SEA CONQUEROR BECAME A PLAYTHING OF  
BILLOW AND REEF.

Hudson by the Algonquins, or even more notably by Rhode Island natives to Roger Williams, as he leaped on What-Cheer-Rock in Providence harbor. No thought of loot entered the hearts of these Indians; there was only the desire to aid the shipwrecked white man.

On October 12, 1492, Columbus reached Cat Island Point, San Salvador, in the Bahamas, off the Keys which unlocked Florida to the Old World. Like the majority of present-day mariners, one finds Columbus, that pioneer-ploughman of the seas open-hearted and free-handed. True



Copyright F. E. Wright.

THE CROSS AGAINST THE CRESCENT.

it is that he was a bit of a pirate in his earlier days, but piracy, like enslavement, rapine and pillage, in the eyes of the blue-bloods of the times was the hall-mark of a gentleman as well as of a religious zealot. Columbus taught Ponce de Leon, who accompanied him on his second voyage, many mysteries of the deep. That other intrepid sailor who somewhat craftily and unjustly to Columbus gave his name to our continent, gained much of his information of the Western World in frequent and friendly conversations with the great admiral, who had with so much difficulty acquired his vast fund of knowledge through research and perilous voyage.

Varied was the life history of Columbus. To stand on the quarter deck with him as he plays the part of a pirate in fighting the Venetians, or backs the Cross against the Crescent, or kneels in prayer on the Isle of San Salvador as he takes possession of the New World, or skirts treacherous reef-strewn Cuban shores, or to join the group



Copyright F. E. Wright.

COLUMBUS FIGHTING THE VENETIANS.

at his bedside in that other supreme moment, when the great admiral unconditionally surrendered to a greater, is made possible by the hand of the artist.\*

A long list this, of discoverers whose descriptions of our continent as a wonder land fired Pilgrim and Puritan to settle in America!

Men who went down to the sea in ships on voyages of discovery were many and of many lands. Among them were St. Brandon, that Irish priest of the Sixth Century, the Norseman, Flokko; and other pre-Columbian adventurers, named and unnamed, vouched and unvouched for.

\* Columbus died at Valladolid in 1506. He was buried there, but later his body was removed to Seville. In 1536 it was transported to the island of San Domingo. After the cession of that island to France by the Spanish, the body of Columbus was taken up (as was then supposed) carried to Havana, Cuba, and there deposited in the cathedral. These reputed remains were sent back to Spain in December, 1898, and were deposited in the cathedral of Seville. But it may be that the true remains of Columbus still rest in San Domingo.

Three years before his death, he wrote to the King and Queen, saying "I was twenty-eight years old (these figures are believed to be a mistake) . . . When I came into your Highnesses' service, and now I have not a hair upon my head that is not gray; my body is infirm, and all that was left to me has been taken away and sold. . . . Hitherto I have wept over others; may Heaven now have mercy upon me, and may the earth weep for me!"—*Letter of Columbus, 1503.*



Among those who followed Columbus and dared the perils of sea and land, one finds Amerigo Vespucci in 1493, Cabot in 1497-8, Vasco da Gama, 1497—discovering the passage to India around the Cape of Good Hope—



LANDING OF COLUMBUS.

Ojeda in 1499; Miguel and Gasparro Cortoreal, in 1500; Martin Alonzo Pinzon, and Vincent Yanzi Pinzon, his brother, in 1500; Guy de Frontenac, 1506, and Ponce de Leon, who discovered Florida in 1512.

In 1517, Balboa was the first white man to sight the Pacific. Cortez conquered Mexico in 1519-21; Magellan, circumnavigating the globe in 1520, was killed in the Philippines, but the vessel finished the two-year journey without him. Others, including Estavan Gomez who mutinied when with Magellan, Captain Hore in 1536, Don Pedro Triste de Lunez; Cabrillo, and Pedro Alvarez, came pronouncedly to the fore.

In 1524-25 Lucas Vasquez d'Ayllon settled near the Chesapeake on the site later named Jamestown, with five hundred men, but, after three hundred and fifty were lost through sickness, the meagre remnant deserted the plague-



COLUMBUS ON HIS RETURN TO SPAIN.

stricken, malarial spot. Verrazano sailed into the Hudson River in 1524, eighty years before Hudson gave it undying fame, and but a few years after Estavan Gomez had first seen its beauties, Pizarro conquered Peru in 1526, John Rutz came to the coast in 1527 and Narvaez in 1528 explored Florida. Clavos and Esclavos arrived in 1528; Jacques Cartier founded Montreal in 1534; De Soto a quarter of a century after the coming of the ancient pioneer, Ponce de Leon, traversed the Southland in 1539-41, and discovered the Mississippi; Coronado in 1540 began traversing the desert. Davesac in 1542 under the patronage of Francis I saw Cape Cod and Robertval in 1541 failed in

his efforts to establish a colony on the St. Lawrence; in 1562 Hawkins sailed over the Western Sea. Ribault, that Huguenot who under Coligny's wing tried so royally and loyally to settle and protect Port Royal, Florida, in 1562,



Copyright F. E. Wright.

COLUMBUS FEARLESSLY FIGHTING THE MOORS AGAINST GREAT ODDS.

met death with all his host. Laudonnière, in 1564, on the nearby St. John's River, had his colony destroyed by Spaniards. Menendez at St. Augustine, Florida, in 1565 founded (sealing his enterprise with the martyr blood of the Huguenot) the first permanent settlement in the United States. Mercator was active in 1569 and Stephanus in 1570; Frobisher entered the sea, later named by William



Baffin, in 1616, and was at Labrador in 1576-77 attempting to settle a colony. Like many a predecessor he failed. Drake in 1578-80 sailed along the California coast to Oregon, and passed that winter in California, where he



FERDINAND DE SOTO.

was crowned a king by the Indians, ending his journey by circumnavigating the globe. On this journey Drake's chaplain opened the English hymn-book for the first time in America.

In 1582, Espejo founded Santa Fé, the oldest town in the United States save St. Augustine, settled seventeen years earlier. Lock appeared about 1582; Gilbert, after landing at Nova Scotia, lost his life at sea, when attempting in 1582 to return to England. Raleigh between 1583 and 1587



Copyright by F. E. Wright.

#### COLUMBUS' SECOND SUPREME MOMENT.

THE ONLY ORNAMENTS HANGING ON THE WALLS OF THE DYING ADMIRAL'S ROOM WERE THE IRONS OF THE SLAVE WITH WHICH JEALOUS VALEJO FETTERED THE GREAT MAN WHEN HE RETURNED HIM A PRISONER TO SPAIN. BITTER-TREATMENT STANDING BY HIS BEDSIDE WRANGLLED WITH DYING-BREATH, IMPERIOUSLY COMMANDING THE AWE-STRUCK MOURNING GROUP; "BURY THE SHACKLES WITH ME IN MY COFFIN."



GEORGE WEYMOUTH SKIRTING THE COAST OF MAINE.



made those strenuous but disastrous attempts to settle Virginia at Roanoke. Davis sailed into his strait in 1585-87. Barentz the Dutch navigator in 1596 thoroughly explored Western waters. Then came Wytliet in 1597, and the Marquis de la Roche in 1598. Turning the century, in



WEYMOUTH'S SIGNATURE.

1602 one finds Gosnold and Brereton on May 14 discovering and camping out on both Cape Ann and Cape Cod while Sebastian Viscane on the Pacific was coasting along the California shore and mapping its outlines.

Weymouth captured those Indians on the Maine coast in 1605, including Squanto who was afterward of such assistance to the Pilgrims. In the same year, de Montes planted a colony at Port Royal, Nova Scotia, thus founding the first permanent French settlement in America. Popham sent his brother George to Maine in the winter of 1607, to make that first break into the present summer resort state, but the pioneer died in the attempt. Stragglers from his little company, in 1607, started Pemaquid. In the same year, May 23, 1607, the first permanent English colony in America was established at Jamestown by Captain John Smith and others. In time this was paralleled closely by Champlain in 1608, who at Quebec began the first permanent French settlement in America.

In 1609 Hudson and Champlain were in time within a few weeks and in space but a few leagues of each other, in discovering the Hudson River and Lake Champlain. Poutrincourt now came to the front. The Dutch in 1613 camped in Manhattan (New York) and built a fort at the head waters of the North River as a trading post. Ferdi-

nando Gorges in 1614 began to think about New World possessions and the Puritans—one indirect result of which was the Pilgrim landing on Plymouth Rock at Cape Cod, the first true homing in the Bay State, December 21-22,



GLOUCESTER HARBOR, MAPPED BY  
CHAMPLAIN. QUEBEC AS CHAM-  
PLAIN DREW IT.

1620. Puritans came in 1623, 1625, 26-27, and 1630. Maryland was settled in 1632; Connecticut lands and New Haven in 1635 and 1638; Providence, Rhode Island, in 1636, and the Carolinas in 1663. New York, first settled permanently by Walloon home-makers and tillers of the soil in 1624, was captured by King Charles in a time of profound peace. In 1664 and thereafter New York became officially

an English province, though Dutch was the chief language spoken until 1800. New Jersey in 1664 and Pennsylvania in 1682 added two more proprietary colonies.

Behring discovered his strait in 1728, Captain James Cook, "Britain's Columbus," did some extensive exploring in 1776; La Salle upstayed his French forerunners of 1785, still searching like hundreds of his predecessors of many European nations for that Northwest passage.

Parry in 1790, Vancouver in 1791, Gray in 1792, Lewis and Clark 1804, Zebulon Pike in 1805, Frazer in 1806 and Nordenskjold in 1879, all stood to enhance the glory of their native countries through exploration, some hoping to tap the stream of the commerce of the Orient—gold, silk, spices, and wealth of all sorts, in which rich Asia excelled poor Europe.

The first oncomers to the New World were Spanish grandees and buccaneers, who went out as adventurers as well as conquerors. In a sense they were militant mission-

aries, for they carried their beliefs far enough to forcibly convert the natives. Too often they followed Mahometan



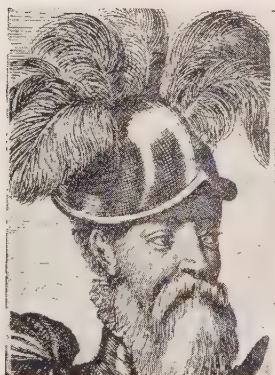
*Fernando magalhães*

MAGELLAN.



*Hernando Cortez*

HERNANDO CORTEZ.



PIZARRO.



*Vasco da Gama*

VASCO DE GAMA.



ROBERTVAL AND CARTIER.



BALBOA.



methods in Europe, Asia, and America. They interpreted in their own way the Master's words "I came not to send peace on earth but a sword."



OCCIDENTAL CROSS.

Clink of gold, as well as love of discovery, was the music that lured across ocean to the western continent booty-seeking Spaniards by the thousand, who desecrated land and people under intrepid leader-murderers. Hernando Cortez forced Mexico to bend the knee, Magellan (Ferdinand Magalhaen of Portugal) was killed by Filipinos; Francisco Pizarro in 1531 conquered Peru and ten years later died a bloody death.

A good epitaph for some of these Spaniards would be "Their deepest ambition was to plunder and to taste blood." These same Spaniards gave the American Indian his horse and gun, and he, as an apt scholar, with these weapons for centuries wreaked dire vengeance on the white race that had betrayed, enslaved, and oppressed him. The passivity of the black race was unknown among the red men. "They who would be free must themselves strike the blow"—and they struck hard and often.

The Occidental cross, used in worship by the natives of this faraway land, delighted the zeal-crazed Spaniard, who bore aloft in peace or war the cross of Calvary. He piled loot by the ton at its base, and too often saturated the ground with human blood before he raised the crucifix in worship. Yet we gladly award praise to the self-sacrificing Jesuit missionaries of the cross who ministered to and won untold thousands.

Pamphilo de Narvaez landed in Florida, April, 1528, to meet defeat at the hands of the natives, following that first repulse of Cortez when sent by the Governor to arrest the Mexican explorer. Charles V made Narvaez governor of "Florida," which then meant a continent, extending from the Atlantic coast to the Panuco, the River of Palms, within

thirty miles of Tampico. With three hundred men and eighty horses, he began that weird march across the country. His was one that might well be called a road paved with human skulls by all who traversed its tortuous length.



Copyright F. E. Wright.

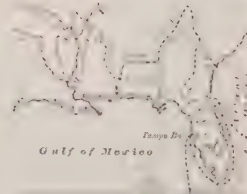
BALBOA, WHO CLAIMED LARGE TERRITORY  
FOR SPAIN.

The conquest of Florida proves an incident meagre and poverty-stricken, compared with the glorious discovery of the mighty waterway which flowed as a life-giving thoroughfare through fertile valleys. It was de Soto's princely gift to Spain, but gained as conquest so often records, through a battle-gage of sickness and death.

As carefully as the Pilgrims hid beneath the earth their death roll, so did de Soto's followers conceal his demise from the Indians, using the water for oblivion. De Soto's

burial in the moonlight was a prototype by centuries, though overmatching in dramatic environment, the midnight burial of Sir John Moore in 1809.

In 1514 the aged Cuban governor, Ponce de Leon, began amid Florida everglades his search for perpetual youth. The feverish thirst for gold had ebbed; health and



DE SOTO DISCOVERING THE MISSISSIPPI RIVER.  
BY THE PALE RAYS OF THE MOON, A SCENE OF GRANDEUR, BEAUTY,  
AND PATHOS WAS THE BURIAL OF THE FINER CLAY OF FERDINAND  
DE SOTO, WHICH TOOK PLACE ON THE FATHER OF WATERS.



life was the boon sought\* as the mail-garbed knights of Spain fruitlessly peered through dense foliage and penetrated forest and lagoon to find the hidden spring from which oozed the water of eternal life.



SPANIARDS SETTING THEIR DOGS ON THE INDIAN.

Progress halted to hear the outcome. Splash as mightily as the Governor and his retainers could in pool after pool, his limbs grew more unsteady, his eyes still faded. With an Indian arrow head in his vitals, another dream was shattered, and Ponce de Leon took quick ship back to Cuba to die in his palace.

The spectacular consecrating of the mighty Pacific

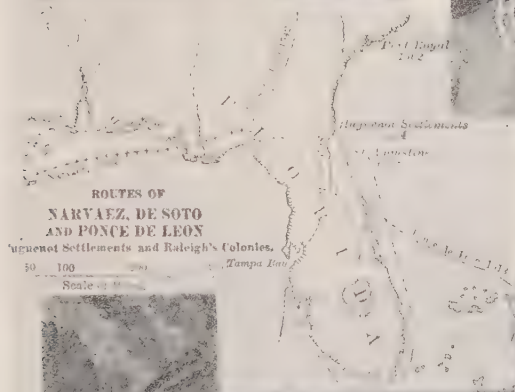
\* The multi-millionaire of the hour who is blind, halt, deaf, heart-weakened, and artery-hardened well imitates Ponce de Leon in his search for health and youth. The golden calf was speedily dethroned in his search for renewed vigor.



FATAL WOUNDING OF DE LEÓN



PONCE DE LEÓN.



ROUTES OF  
NARVAEZ, DE SOTO  
AND PONCE DE LEÓN

Augmented Settlements and Raleigh's Colonies.

Scale of Miles



DE LEÓN DISCOVERS THE PACIFIC



OLD AGE FUTILELY SEEKING THE FOUNTAIN OF YOUTH.

and all the lands it washed, as Spanish possessions did not prevent Balboa's execution through the jealous anger of Bishop Fonseca, who caused his satellite, Pedrarias, to carry out the sentence in the year 1517. Had it not been for



PONCE DE LEON AT CAMP IN FLORIDA.

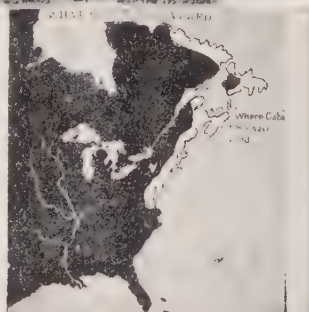
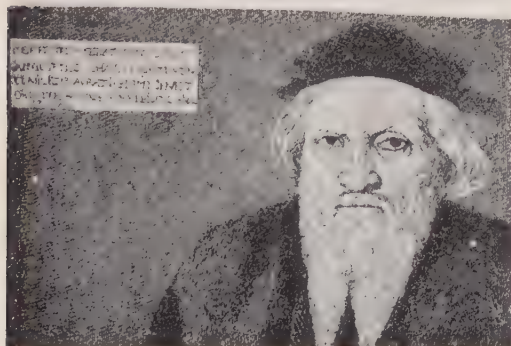
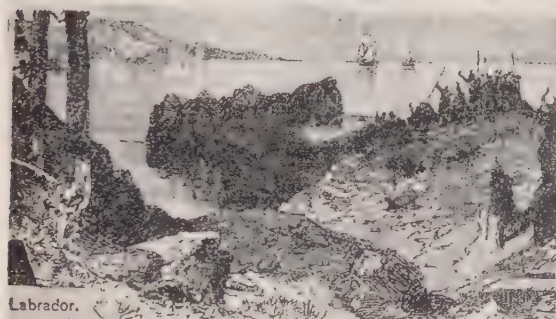
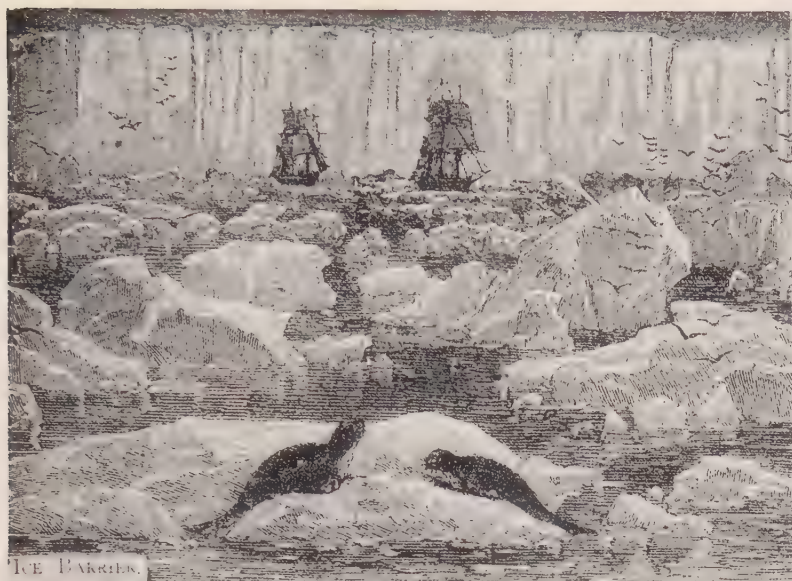
powerful friends at court, this despicable prelate would have executed Columbus, who, dying in 1507, escaped farther ignominy.

While de Soto was seeking gold and making discoveries, in 1540, the restless Coronado — that undaunted Spanish knight "in the kingdom of Quivera" — was fruitlessly marching for years through trackless deserts and across plains populous with herds of buffaloes. Lured back and forth over untold leagues by the mirage of an imaginary land of gold, he

kept on to find the seven cities of Cibola, which he fancied were as rich as Madrid and Rome. He reached a point as far north as Kansas, and left his footprints along the Pacific coast to Oregon, over a tract which included New Mexico and Nebraska. His was a heart-breaking journey, ending in a grave, yet today in many a name, given to place, hotel, or romantic spot, his fame lives.

The record of the Cabots' investment of the American Continent proves that John, the father, born in Genoa, where he possibly met Columbus, settled in Venice and came to Bristol, England, probably in 1477, bringing with him the lad Sebastian, the future explorer.





THE COMING OF THE CABOTS THAT GAVE AMERICA TO ENGLAND.

Very evidently the men of Bristol put confidence in the record concerning him and his son, for they have erected the famous Memorial Tower in their city on the site of the fort taken by Cromwell. Near its top two electric lights (extinguished during the world war) keep alive the dual fame of the Cabots.

It was on the twenty-fourth day of the month of roses, in the year 1497, five years after Columbus met both success and defeat in Cuban waters, that the Cabots, father and son, reached Labrador's sea-girt shores, in the staunch ship *Matthew*, of Bristol, their point of departure.

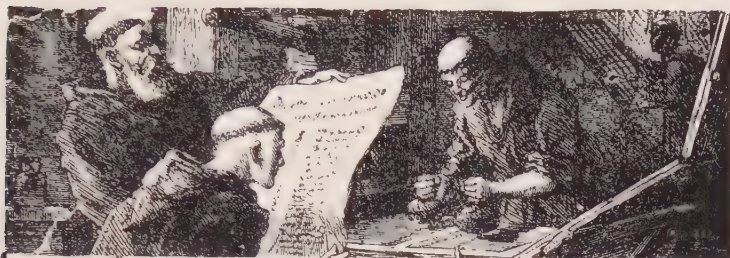
The Cabots sailed among off-shore islands along the forbidding, reef-strewn, rock-fringed coast in their indefatigable search for a short route to fair Cathay—that land teeming with riches. The route thither was the dream of all discoverers from the late fifteenth to the end of the eighteenth century. The wealth and the countries were there, though the way thither was found not near, but far from the poles.

On this journey the Cabots named what is today Cape Breton—*Prima Vista*. The elder Cabot had visited Mecca in Arabia, seen its enormous wealth, and grasped the advantages likely to accrue from its vast trading actualities and future possibilities, resulting in a short-cut route between buyer and seller. Henry VII gave John Cabot a present of ten pounds for his discovery of "the isle," and magnanimously allowed him to pay his own expenses, but Cabot the elder died in 1548, and no account of his discovery is found in a book until fifty years afterward.

We next hear of his son, Sebastian, receiving a new patent from the king and setting sail in February, 1498, with three hundred men. Among his trophies—the beginning of that British slave trade that was made almost a

---

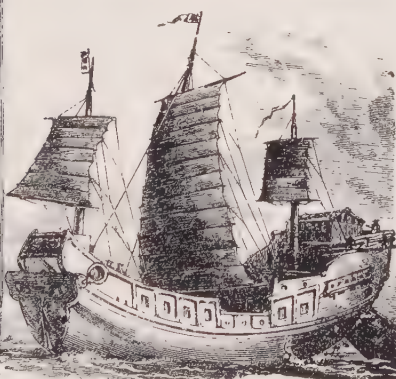
\* Many a night long the editor slept in a room of his generous English host directly under the Cabot tower lights.



*Vincentius de Europa hunc tunc de  
 Hispania de paup'is  
 pilote mor*



ANCIENT EGYPTIAN SHIP.



THE NAME "AMERICA" IN 1507.

PRINTING THE BOOK THAT FILCHED FAME FROM COLUMBUS.



government monopoly until the days of Wilberforce—were three captured Indians.

Though pensioned by Edward VI, the boy king, Sebastian Cabot finally drifted to England's bitterest enemy, and served Spain. Cabot, true to one ruling passion of the day, was ever on the lookout for plunder. Unmarked graves hold the bones of the Cabots, who "fastened a continent in England's crown," giving England a grip which she never relaxed. John, the father, and Sebastian, the eldest son, appear to have overshadowed the younger sons of the house of Cabot, Lewis and Saucius, of whom there is slight record.

The signature of Henry VII sent Cabot on his voyage of discovery and ordered the building of the Great Harry in 1509, the first double decker of the English navy, named for his Royal Highness, the king.

The new land proved a sad white contrast to the green pastures and embowered woodlands of the homeland, in which are Bristol and Devon, England's fairest counties.

In adding ice-capped Labrador (Labor-land) to the fair domain of England, the Cabot brain must have been very active in fancy to have conjured any possible advantage to "Merrie England" except that of the fishing industry and fur trade. Father and son carefully charted their wanderings amid berg and floe, instead of portraying indistinct coast outlines as, up to that very hour, had been done by previous explorers. Hence the vagueness of all topographical descriptions prior to the Cabot records!

The weight of evidence shows that Holbein painted a portrait of Sebastian Cabot just prior to the navigator's death near the middle of the sixteenth century. This is frequently shown as that of John Cabot. Resemblances in hair, cut of beard, and headpiece are so close that the portrait of the son is often wrongly accredited as of the father.

Actual settlement was the lodestone that fastened new countries to a throne, and that this was necessary for honest



Nūc vō & hę partes sunt latius lustratę & alia quarta pars per Americū Vesputiū (vt in seqū. nt bus audietur) inuenta est / quā non video cur quis iure veter ab Americo inuentore sagacis ingeni vi Ameri ro Amerigen quasi Americi terrā / siue American dicendā: cū & Europa & Asia a mulieribus sua sortita sint nomina. Eius sitū & gentis mores ex his binis Americi nauigationibus quę sequuntur liquide intelligi datur.

*Americo Vesputio*



VESPUCIUS IN BATTLE.

Hon. Pater. Et ad nos nō scripserim proximis diebus, nolite mirari. Exultamus quod patris eius memoret, propter  
fidelitatem. quod absente nō dūc, unde latinas ad nos hās dare. vernacula nō lingua, nō nihil embelesco. pro  
preterea in excubendis regulis ac latinis ut via loquar occupatus ut in reditu ostendere nalcas libellum  
in quo illa ex vna sententia colliguntur octo, qd iam ex quomo me geas nō puto ex puto agnouisse cuius  
ias reditus cupio vehementer ut vna nobiscum & deus facilius possim & sanctis & preceptis vris inuenire  
Deopius Antonius nudius tertius aut quartus gnerotte sacerdoti hand impium singi ut mider studio, complures  
ad nos hās dedit qbus respondere nō cupit. postea nūq est nom: nisi qd omnes mutare cupiunt locū &  
nūq appropinquare. ches en nō dūc dūc est, quos hūc multo post fore putant, nisi pēdentiā plus terroris  
incubat: qd deus auctat vnu tibi cōcedat hoc qd incipit. illis pauperes miscop, omnesq opesq omnes mī  
hoc est. vni sua & nra domo sicut sunt. de quo tecum habuit longiores sermones. Te igitur rogat ut eius omnes cās  
suscipias: agasq, accurate ac diligenter ut te pēdenti ipius absens desiderio q minime moueat. Ego vni  
eius eo aut post eius ad nos cōmū propale saluē. dū felicitet omnes ac vris uerbis immensas simihom.  
salutate. nōq cōcedat cui nūc nra rehas nra maiora. In munio mmoelli die XVIII. octobris 1476,

VESPUCIUS' LETTER TO HIS FATHER.

ownership was the doctrine laid down by Queen Elizabeth—so flagrantly violated by Charles II in 1664 in the capture of New Amsterdam during profound peace and after lies to the Dutch ambassador, persuading him to go home on a visit to

Holland. Hence, when Gosnold supplemented Cabot's endeavor and settled at Cuttyhunk, Pop- ham's colony spent a winter on the Penobscot, Hudson sailed into the river and bay of a new land, and Captain John Smith settled Jamestown, England's never-let-go grip was still more deeply fastened on the land which



DR. MARCUS WHITMAN IN THE MIDST OF HIS PERILOUS JOURNEY IN 1843.

Cabot was declared to have discovered.

This rule of nations still works, even in present centuries. That famous ride of the intrepid missionary, Dr. Marcus Whitman through the storm, and next year his taking out a colony of pioneers aided materially in settling the Northwest and Americanizing Idaho, Washington, and Oregon. The chief motive for Whitman's ride across country was to get the American Board of Commissioners for Foreign Missions to continue his work and the mission, but the result was the speedy peopling of the Northern Pacific coast with hardy American pioneers, whose



DR. MARCUS WHITMAN.



grip on the land secured this wonderful country for the United States.

Just as the acutely historic fifteenth century was dawning, came Americus Vespucius, who skirted the Florida coast.

Wielding the pen as skilfully as the tiller, Vespucius so emphasized his discoveries, that Martin Waldseemuller, in an unguarded moment in an age when books were few, overlooked the greater light, Columbus, and christened the new country America. Spain, indignant, and loyal to her adopted son, refused for scores of years to acknowledge or use the name "America." In the succeeding decades, however, to the Spaniards' carnal mind, the loss of name was offset by the looting of vast wealth from the Western World, which had been discovered by her Italian Admiral. This stolen wealth brought only sorrow, disappointment, loss of territory and decline to the culprit nation.

Francisco Vasquez Coronado died in 1549, fourteen years after first setting foot on American soil. To him and his wondrously successful Saxon successors Ware gives imperishable tribute in the following lines:



CORONADO SEEKING THE "KINGDOM OF QUIVERA."

In that half-forgotten era,  
With the avarice of old,  
Seeking cities he was told  
Had been paved with yellow gold  
In the kingdom of Quivera—

Came the restless Coronado  
To the open Kansas plain,  
With his knights from sunny Spain;  
In an effort that, though vain,  
Thrilled with boldness and bravado.

Back to scenes more trite, yet tragic,  
Marched the knights with armor'd steeds;  
Not for them the quiet deeds;  
Not for them to sow the seeds  
From which empires grow like magic.

Never land so hunger-stricken  
Could a Latin race re-mold;  
They could conquer heat or cold—  
Die for glory or for gold—  
But not make a desert quicken.

League by league, in aimless marching,  
Knowing scarcely where or why,  
Crossed they uplands drear and dry,  
That an unprotected sky  
Had for centuries been parching.

But their expectations, eager,  
Found, instead of fruitful lands,  
Shallow streams and shifting sands,  
Where the buffalo in bands  
Roamed o'er deserts dry and meager.

Thus Quivera was forsaken;  
And the world forgot the place  
Through the lapse of time and space.  
Then the blue-eyed Saxon race  
Came and bade the desert waken.

## MAP MAKING

The charts of New England's coast line spell labyrinth, especially those whose rough contours antedate the first *real* map, which was made by Captain John Smith, whose booklet describing his memorable journey in 1614, in connection with previous voyages, aided the Pilgrim and Puritan in their decision to emigrate to Virginia.

To the true American, an intensely interesting section is that bordering the Gulf of Maine and extending from Cape Sable to Cape Cod, or Keel-Cape, the first specific English name given in the new land of North Virginia. Maine—by some thought to be so-called because of the mainland backing off shore islands—is but the name given by the French after their western province, Maine. The great voyager, Captain John Smith, who handled with equal dexterity helm, sword, and pen, christened New England in memory of his fatherland. The European nations, Italy, Spain, England, France, Portugal and Holland, facing the Atlantic or looking towards it, all had hopes. Yet despite voyages of discovery undertaken by a score or more of virile contestants, in spite of Elizabeth's tenet of statesmanship, so often set aside, English pertinacity finally won. Neither those possibly mythical Norse, nor Welsh, nor Chinese discoverers of America left any accurate maps. The Venetian Zeno brothers\* outlined in 1400 that semblance of a coast line, which was mapped later more accurately on the draught-board of voyagers of the time. From 1400 to 1497—the latter that memorable year of the Cabots when John and Sebastian "arrived" and came into their own—map-making seems to have been at a low ebb. It was through the Cabots' attractive reports that Norman and Breton fishing industries obtained foothold on the New England coast.

Juan de la Corsa, co-sailor with and another absorber of

\* The late fourteenth century saw the Zeno brothers of Venice, with the courage of their race, daring the perils of the rock-bound coast and skirting the shores of the New World, leaving more or less mist-shrouded records. Nicolo Zeno first saw Druego, or New England, and probably knew our Old Bay State under the name of Estoland.



Columbus' thought and effort, scrawled a coast line map in 1500, filched in part also from Cabot's chart. From the year 1500, map makers swarmed by the score, and cartographical history grew apace.



CHAMPLAIN AT CAMP UNDER THE CLIFF OF QUEBEC.

As late as 1706, Torfacus resurrected, improved upon, and published old Icelandic tracings of the North Atlantic coast and bordering countries.

The "Tichborne claimant" was a puerile novice beside



those old worthies, who made maps and labeled points of land with utter abandon, the main issue with them evidently being in each case fealty to the fatherland. They submerged parts of New England deeper than James T. Fields sank Nantucket and "Old Marm Hackett's garden." Map makers repeatedly drew Cape Cod as an island, set the river Charles on end, and confused the entire eastern coast line, with Cape Cod the only and often but faintly recognizable feature. This anarchy of draughtsmanship continued until Captain John Smith, in 1614, came to the rescue of the sea and land searcher, and drew the first fairly accurate map of New England and our Cape.

Preceding Captain John Smith's map-making, and following Corsa's journeyings, Miguel and Gasparo Cortoreal, Portuguese discoverers, also saw New England about the year 1500. Like many other sea rovers of many nations, these men coupled slave hunting and kindred pastimes with exploration and professed piety. They joined forces with their predecessors to muddle on paper the face of the eastern edge of the continent.

Ruysch's Map was published in 1508.

Mowing a wide swath, Giovanni Verrazano, initial pioneer for France, manned the Dauphin on June 17, 1524, and sailed due west, into and through the fabled sea, reaching the coast of New England. He rounded the sandy cape, sailed along the Long Island coast and beyond, and was the first white man to set foot on the Carolinas. In 1524 he issued a map based on his along shore discoveries. Verrazano, with fevered zeal, joined in the search for that westward short sea route to the Indies in order to offset the scheme of the Turk, carried out in 1453, after his capture of Constantinople, to fatten on the caravan trade from the Orient.

Verrazano is credited with having seen and indirectly named Manhattan and the Italians of New York City have reared his statue in bronze on Bowling Green.

The natives, ever apt in christening mountain, lake, river,



and episode, after being made drunk by Verrazano's liquid gifts, immediately called the scene of their debauch "Man-a-hattan," the place of drunkenness, and, as is usual with the names first given—notably in America—as for example, the absurd name, Iroquois, this one holds with the uncritical. Later investigation shows the derivation untenable, and the use of "Island" after Manhattan a pleonasm.

Not to be outdone in the map contest, Ribero, about the same year, by order of Charles V of Spain, basing his information on discoveries of Estavan Gomez, named and outlined Cape Cod "Cabo de Arenas (Sandy Cape) and Boston Harbor "Baie de S. Antonio." In 1527, John Rut's expedition skirted the coast of Arembic, or Norumbega, a word now believed to be only the mispronunciation of *l'enorme berge* (Great Rocks)—the Palisades of the Hudson. Rut sailed the *Mary of Guilford* into harbor during the reign of Henry VIII, and his voyage furnished material of value to map tracers and map users. The year 1527 seems to have been a favorite one for the closet draughtsmen to get out their blank paper and their draughting boards. Hernando Columbus, son of the admiral, caught the map-making distemper and did what he could in the mixing of land contours. Honors were easy again when Davezac, by order of Francis I of France, in his search for new lands, in 1542, made his map to read Cabo des Sablons. Later, Portugal christened Cape Cod Cape de Croix, stamping the act on parchment. Ruscelli, in 1561, having evidently also a religious bent, claimed Spanish ownership through right of nomenclature and not of discovery, by recharting this point of contention and naming it Cabo de Santa Maria.

Thus did each nation, by a pen scratch, file a caveat, and schedule of personal ownership of the sand hills of Cape Cod—the Pilgrims' future home. It was, however, christened by the aboriginal inhabitants "Pamet," ages before the white man, with parchment, dividers and quill, gave the cape a

name, index—first of their pride of conquest and finally of the living treasures of the sea.

In 1569 Mercator, a Netherlands map-maker, revolutionized the study of geography by unshackling men's minds

—cramped since the days of Ptolemy. Honest as he was, he robbed even his enemies, the Spaniards, of no glory, by inscribing on his new styled map on "Mercator's Projection" that Spanish name, Cabo de Arenas (Sandy Cape), appropriately given by Ribero in 1527. Few men have done more for the science of navigation and geography than Mercator.

In 1570, Sigurd Stephanus, an Iclander, made a chart and called



AN ANCIENT MAP OF VINLAND CORRECTED  
BY CHARLES CHRISTIAN RAFF.

Cape Cod "Vinland," including territory east and west, following in the wake of Trycher, who discovered that primal grape-arbor in the New World, basing the name on old Norse retracings which date back to the fourteenth century.

Lok's map was drawn in 1582, Hood's ten years later, in 1592, and Wytliet's in 1597. Each outlined for his own country this Land-of-Promise, as seen through spectacles of biased patriotic enthusiasm.

As the term of years lengthens, so the list of map-givers' information strengthens. When Samuel Champlain was made lieutenant-governor of New France by Henry IV in March, 1603, with jurisdiction over Canada, the governor



EFFECT OF THE HORRIBLE, HYPNOTIC SCALP DANCE ON THE SAVAGE MIND.



FRENCH WOOD-RUNNERS JOINED THE INDIANS IN THESE WILD DANCES.



added a generous bit to the world's knowledge in soundings and shore lines of the New England coast.

In Champlain's map of Gloucester's ideal land-locked harbor, quaintly outlined in 1603 and published in 1606, he named it very appropriately *Le Beau Port*, for no fairer or safer inlet protects fisherman or yachtsman than this sheet of calm water, lying west of Eastern Point and Five Pound and Ten Pound Islands in Gloucester Harbor—the ocean eating into land that was destined to belong to the Pilgrim Fathers.

In his first journey, Samuel Champlain sailed up the St. Lawrence, landing at Tadusac. He then proceeded cautiously, in a smaller boat, to the great Red Rock Stadacone, preëmpted by Cartier in 1534, on which now stands Quebec. Thus he seized for La Belle France that vantage point which, in its frequent loss and regain, has seen the shedding of the best blood of America, France and England. On his second journey, Champlain was accompanied by Marc Lescarbot, who drew a very complete map and wrote fully not only of Acadia, but of Cartier's voyage to Canada in 1534, and of Laudonnière's trip to Florida.

Champlain fought in 1609 the battle of the centuries amid the forests and lakes of northern New York. His interference in this conflict between the Hurons and Iroquois cost the French once and for all time the friendship and aid of those "Romans of the Western World," the Six Nations, who, as English allies, ultimately forced the Frenchman to yield his grip on land that might have held to the name given it by Henry IV, and been in truth for centuries a new France. This skirmish on the shores of Lake Champlain, in which the Iroquois first saw the effect of firearms, was one of the decisive battles of the world. The Iroquois quickly made friends with the Dutch in the never-broken covenant of Corlaer, and within one generation became expert gunmen and terrorized a continent. Not until July, 1921, in a

solemn council held in Canada, was this century-old feud healed and the hatchet ceremoniously buried.

In later years, French wood-runners (*coureurs du bois*) often copied the savage in feathered head and body painting, and joined in hypnotic scalp dances with all the fierce gusto of the wild, loping Indians, who in that manner prepared themselves in our view for crazed blood-letting and loot-fondling. Nevertheless, we must not forget that these dances were religious, meaning in their best interpretation consecration, chastity, discipline, and preparation for the soldier virtues—in a word, repeating in history the white man's ancestral customs.

Champlain was the first writer in America to illustrate his own text. With his powder-driven bullets crashing through fragile palisaded enclosures he carried dire dismay to Indians then armed only with bows and arrows. Yet the death of every Iroquois\* increased the savage's enmity against the French and that harvest of hate was enlarged a thousandfold in years to come. Indian revenge, linked with English valor, made a vibrant fighting-machine that drove the French settler in America back to the land of his nativity. Capturing the Iroquois and sending them as galley slaves across the sea did but feed the flame of Indian hatred toward the Frenchman still higher. The far-seeing Iroquois community consisted originally of five tribes or nations, including the Mohawks. Later, the Tuscaroras of the South were added to this league of Indians. With a fighting force of barely twenty-five hundred braves, the Iroquois for a century menaced the French settlements in America. They proved to be the dyke of defense for the English colonies against which the waves of French

\* In the Finger Lake region near Ithaca, New York, close by the lofty Taughanock Falls, dwelt the Cayuga Tribe of the Iroquois, who, years before the coming of the white man, farmed the land, lived in long houses of timber instead of tepees, and gave his brother savages an example of civilization. This method of life no doubt unified the tribes and made them unconquerable. This league lasted until 1874, when at Letchworth Park, New York, in the presence of ex-President Millard Filmore and the civilized English and American descendants of great chiefs, it was with solemn ceremonies dissolved.

diplomacy, bribery, missionary effort and military invasion broke again and again in vain. The "Covenant of Corlaer," the statecraft of Arendt van Curler\* of Nijkerk, Netherlands, still holds. To the Iroquois, the governor of Canada, as of New York, is "Corlaer,"\* and the king of Great Britain Kora Kowa, or "the Great Corlaer."

In 1913 a bronze tablet at Nijkerk—the home of the Van Renssalaers and of the Van Curlers—was erected by the Schenectady County Historical Society in honor of Arendt van Curler, founder of the Dutch peace policy with the Iroquois.

In 1609 Henry Hudson, the Englishman, sailed from Amsterdam under the seven-striped Dutch Republican flag and the patronage of the Dutch East India Company, hoping to find the way to China and win the prize of twenty-five thousand guilders offered by the States-General. After remasting his ship with a Mount Desert Island pine, he also sailed into Gloucester's beautiful harbor so carefully charted by Champlain. Following the coast line southward, with the greediness characteristic of the explorer, he seized (in name-giving only) as legitimate prey the much-named Cape Cod. Hudson, assuming this was insular, christened it New Holland, in honor of the chief state of the Republic. He named the island which he proved to be one, Staten, or the States—a prophetic name! Hudson's journeyings compelled ultimately the names "Hudson River" and "Hudson Bay" to remain on maps of the world for all time.

Henry Hudson, on his last and disastrous journey to a watery grave, hoping still to find that northern passage to the Indies, was first financed and then killed by his fellow countrymen. His mutinous crew shackled him and set the intrepid sailor, with his son and seven faithful retainers,

---

\* The late Francis Parkman of Boston in a note to the editor declared this to be the only instance known to him of a personal name permanently in use among the Indians and left untranslated. This name was that of van Curler (Corlaer).





HENRY HUDSON WITH HIS LITTLE SON FLOATING TO HIS DEATH AMID ICE-  
BERGS ON THE BAY THAT BEARS HIS NAME.

adrift amid icebergs to perish on the bay that bears his name. It was a favorite method of insubordinate crews and steel-hearted ship captains to clear decks and start afresh their course of murder and pillage. This was less gruesome and mussy than the land custom of chopping off heads.

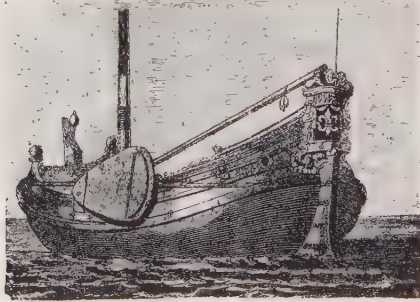
### HENRY HUDSON

Born about 1566. Died 1611.

There we moored our vessel safely from the swirling autumn tides  
And the red men in their shallops came and stroked her salty sides;  
As they marveled at her hugeness, of our friendship grew they fain  
And they brought us pipes of copper, mellow grapes, and yellow grain.  
When I questioned them for tidings of our much-desired goal,  
Though their savage tongue I knew not, yet they beckoned toward the Pole,  
So we heaved the Half-Moon's anchor, and we got her under way,  
And we shaped our voyage Northward for the harbors of Cathay.

—Guiterman's "*Hudson's Third Voyage*."

In the spring of 1614, Adrian Block entered New Netherland in his ship *Tiger*, while Captain Christiansen in 1613 went up to near the junction of the Mohawk in the *Glad Tidings*. The *Onrust* or *Restless* rumored, but not proved, to have been built on Manhattan, in spite of the bronze tablet fronting 39 and 41 Broadway, was the first vessel constructed on our shores, taking the place of the burned *Tiger*. It was the forerunner of Governor Winthrop's *Blessing of the Bay*, launched in 1631, on



THE ONRUST BUILT BY ADRIAN BLOCK.

what was to be the nation's birthday, July 4. Adrian Block made initial discoveries of *Woesten Hoek* (Housatonic) *Red or Rood* (later *Rhode*) Island, and other landmarks.

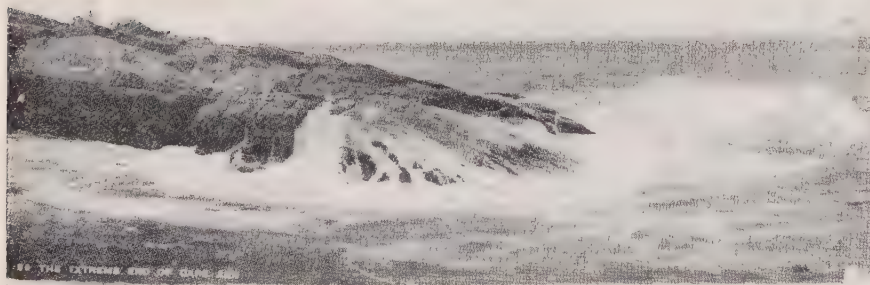
Cape Cod he called *Cape Bevechier*, *Crane Bay* stood for *Plymouth*,



THE TWIN LIGHTS ON THATCHER ISLAND.



RUNNING FOR SHELTER.



NOT FAR FROM NORMAN'S WOE.



and Vos Haven for Boston Harbor. Block thus futilely christened with original names a coast land later to be re-named in true English fashion, followed all over the world, in spite of the strenuous intervention of half of Europe.



MOTHER ANN'S PRONOUNCED PROFILE.

Both New Netherland and New England received their names about the same date, the latter crowned with permanence.

“At the turn of the gray and the green  
Where the new road runs to the right  
For the summer people's ease  
And on to the scarlet light—

Shapen of stone and of chance,  
Carven of wind and of time,  
Stands the woman of Eastern Point,  
Haunting my heart and my rhyme.

Wind-blown and grief-worn and brave,  
Gazing the sad sea o'er,  
Dumb in her life and her death,  
Spirit of Gloucester shore.”

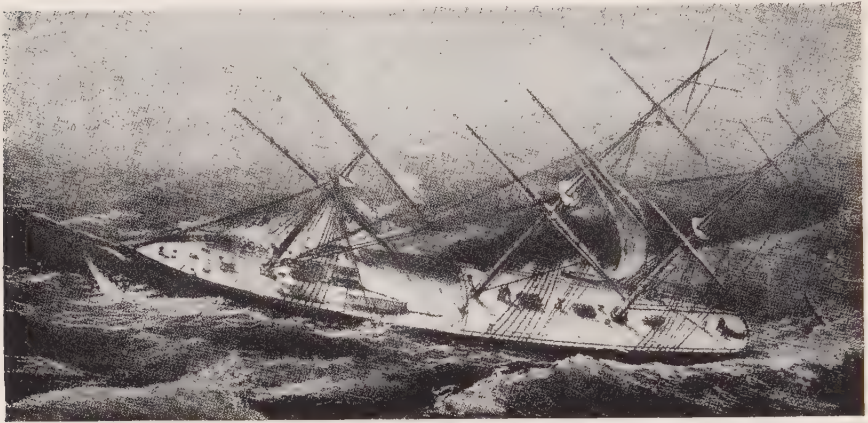
PHELPS-WARD.

According to the records, Gosnold and Brereton, the former of whom died of fever at Jamestown, Va., were the first Englishmen to reach the shore of Massachusetts in 1602, as nearly as historians can locate the act. They entered Gloucester's reef-protected harbor—first called Cape Tragabigzanda, in 1608, by Captain John Smith, for his Turkish flame. Gosnold and Brereton built at Cuttyhunk on Gosnold's Hope a fort on that curious little island situated in a fresh water lake within a few yards of the salt sea. Cuttyhunk is one of the Elizabeth Islands, fifteen miles at sea from New Bedford.

Smith, who always gave a name to everything in sight, christened the islands edging Gloucester fishing port, "The Three Turk Heads," in gleeful memory of the three Turkish joust champions in Mesopotamia, whom he challenged in rotation and decapitated in an hour—according to his own story. These three islands are known today as "Straitsmouth." "Thatcher"—where Parson Avery sang his swan song—and "Milk Island," lying close to the Rockport shore. In the offing, one notes a Cape Ann schooner sailing away to the Newfoundland fishing banks—overtopped in striking silhouette by Mother Ann's forceful, rocky chin. This type of vessel was first built and christened by a Cape Annite, who, at a launching shouted, "How she scoons!" This word, well-known to the Pilgrims in Holland, means "how fast." Thereupon the owner, Andrew Robinson, said, "A schooner she shall be." This name today echoes round the world, while its running mate, the famous clipper ship, which made continents talk for a century or more, is but a memory.\*

Clipper ships occasionally experienced startling voyages. It is of record that two of these racers of the sea left New York within an hour of each other and sailed around Cape Horn—over sixteen thousand miles of water—to San

\* Statistics state there are more sailing vessels on the ocean today than at any previous time in history, in spite of steam's inroads.



*Courtesy of the State Street Trust Company of Boston, Mass.*

THE CLIPPER SHIPS OF THE EARLY NINETEENTH CENTURY.

"Wild are the waves which lash the reefs along St. George's bank,  
Cold on the shores of Labrador the fog lies white and dank,  
Through storm and wave and blinding mist, stout are the hearts that man  
The fishing smacks of Marblehead, the sea boats of Cape Ann.  
The cold north light and wintry sun glare on their icy forms,  
Bent grimly o'er their straining lines and wrestling with the storms."\*

\* In the swirl of the tempest-tossed waters of Newfoundland Banks went down to death many a blood relative of the author.



Francisco, arriving at the Golden Gate an hour apart. A deep sea yacht race worth risking master and matter was this! In these clipper ships of the past the excitement of a 'cross ocean race was one of the sports of the people and this round-the-Horn-contest headed the list.\*

Northward from Cape Ann lies Pemaquid, a place of note, the ruins of which have been partially uncovered. These show paved streets and house foundations. Its economic life built on fish and beaver, Pemaquid generously came to the town's rescue when famine knocked at Plymouth's posterns.

After a long deluge of chart inaccuracies there came relief, in 1614, through the first John Smith—America's pioneer owner of the time-worn, widely scattered name—who proceeded to make his mark on both land and parchment in this newest world, by fighting and map-making, very much as he did in the old. His map-making included a fairly accurate drawing of the New England Coast, on which he outlined Cape Cod, which he named the Sickie Cape.

Born in Willoughby, Lincolnshire, in 1580, Captain Smith proved himself one who with his eyes steadily fixed on the prize, either immediate or otherwise, went ever forward and accomplished. He would read, write, travel, think, and above all, see things. An excellent example of his style of writing is, when he speaks of the Jamestownites as "unruly gallants packed thither by their friends to escape ill destinies." Traded and threatened with death, both by white man and redskin, in prison one day and the next released; accused of "treason, stratagem, and spoils," and

\*The broad, staunch yacht America that in the English Channel off Cowes' Island won the Silver Cup of the Nations full seventy years ago was a comfort-craft from stem to stern. The author more than once has had the privilege of clinging to her wheel in a twenty-five knot breeze and felt the thrill of conquest o'er wind and wave as the speedy craft rose and fell with a "bone in her teeth" worth the carrying. Within a month the United States has purchased this yacht America for one dollar—and will care for it.

of contemplated murder, Smith accomplished much else worthy of note, not the least being his frequent succor and ever-repeated salvation of the Jamestown colony from threatened Indian massacre. Captain Smith, father of both



*Courtesy of George Brocklehurst, Gainsborough.*

BUST OF CAPTAIN JOHN SMITH.

Virginia and New England, died when but fifty years of age. With all his limitations, he was one of the remarkable men in any age or nation. His traits were cosmopolitan. Though born on an island, he could discern what was good in a man, no matter whence he hailed or where he lived.

The godfathering by Prince Charles of so many New England town sites and land and river contours, under the influence of Captain John Smith, evidently had a softening





effect on his treatment of the colonists, when he came to adult and royal estate, and was of decided benefit to both Pilgrim and Puritan.

The Pilgrims were under weighty obligations to Captain John Smith, who from one end of Olde England to the other, sang the praises of Virginia. Smith's proffered personal aid in 1619 was rejected by the Pilgrims, militant Captain Myles Standish without doubt serving them in better stead. In an age, when there were three bars to election to a sanctuary-front-seat, both in this world and the next, some lover of jingles thus schedules Captain John's virtues:

"I never knew a warrior like thee,  
From wine, debts, and oaths so free."

The line of descent from this map of William Wood's, made in 1634, and in later years preëmpted by Cotton Mather, to designate with a cross the location of some New England churches, was as follows: In 1686, map of Boston Harbor; in 1689, map of Captain Cyprian Southack, copied by Fitzhughes; in 1697, map of Frenquelin; in 1700, map of Boston Harbor in detail; in 1711, map known as the British Museum map; in 1722, that quaint but fairly accurate map of Boston town, harbor and coast line, made by that other Captain John (Bonner)—whose efforts bore the same relation to those of the usual run of map-makers of his time as Captain John Smith's tracings of New England did to these of earlier cartographers.



July 27 '46

Nov 9 '52

WITHDRAWN  
PUBLIC LIBRARY OF  
BROOKLINE



PUBLIC LIBRARY OF BROOKLINE



3 1712 00264 2463

s973.22 S27 vol. 1

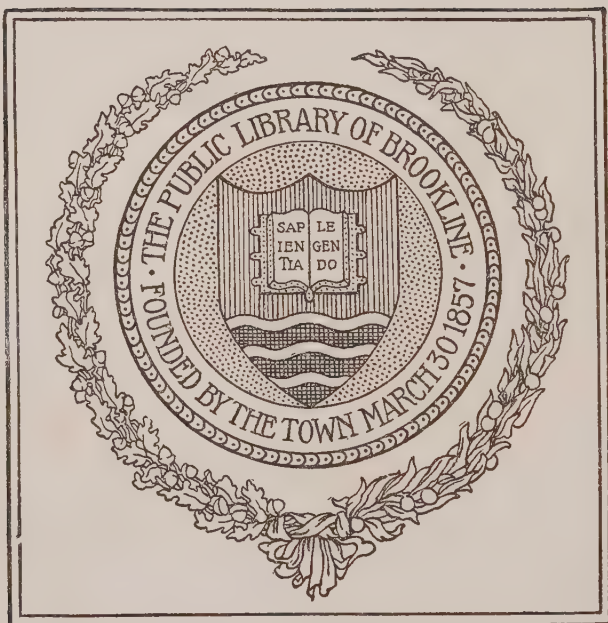
WITHIN  
PUBLIC LIBRARY OF  
BROOKLINE  
**4 WEEKS**











TOWN APPROPRIATION

DATE Dec 1947

















*Courtesy of F. D. Waterman*

THE ONLOOKER SEES FOR THE FIRST TIME PLYMOUTH HARBOR, AS PAINTED BY A PROMINENT ENGLISH ARTIST  
(GURDIE), AS IT LOOKED TO THE PILOTS, SEPTEMBER 8 (A.D.) 1620, WHEN THEY SAID FAREWELL TO THEIR  
NATIVE LAND.

# HISTORY OF THE PILGRIMS AND PURITANS

THEIR ANCESTRY AND DESCENDANTS

BASIS OF AMERICANIZATION

BY

JOSEPH DILLAWAY SAWYER

Author of "How to Make a Country Place"

WILLIAM ELLIOT GRIFFIS, A.M., D.D., L.H.D.

EDITOR

Author of "The Pilgrims in Their Homes," "Young People's History of the  
Pilgrims," and other works

THE CENTURY HISTORY COMPANY, INC.

PUBLISHERS

8 West 47th Street  
New York City

34) 11253 - 14241

272

22

227

vol. 2

Copyright, 1922,  
By THE CENTURY HISTORY COMPANY, Inc.

ALL RIGHTS RESERVED

YASSEL CLERK  
JOHN B. MOORE

Publication Office  
8 West 47th Street  
New York  
U. S. A.

PRINTED IN THE UNITED STATES OF AMERICA



Copyright in Great Britain, 1922.



# TABLE OF CONTENTS

## VOLUME II

### CHAPTER I

#### EARLY DAYS IN THE PILGRIM AND PURITAN COLONIES NORTH AND SOUTH—LEARNING THE WAYS OF THE RED MAN

	PAGE
The Mayflower Struggling in the Surf off Cape Cod . . . . .	1
John Wincob's Useless London Charter . . . . .	2
Rumblings of Dissension among Passengers . . . . .	2
Pilgrim Compact (41 Signers) . . . . .	2-3
The Pilgrim Magna Charta . . . . .	4
List of Compact Signers . . . . .	5
Digest of Compact . . . . .	6
Pathos, Tragedy, Unity . . . . .	8
Felicia Hemans' Poem (in part) . . . . .	9
Worn-out Feudalism barred . . . . .	9
"All for One and One for All" . . . . .	10
Pilgrim Belief in Diabolical Indians (see page 389) . . . . .	12
Landing of the "Pinched Fanatics" . . . . .	14
Census of Mayflowerites . . . . .	15
Woman Suffrage, Its First Rumblings . . . . .	15
Yucatan and Iroquois Civilization . . . . .	16
Fifty Centuries Unheeled by Civilization . . . . .	16
Free Quakers, Fourth Year of the Empire . . . . .	17
Landing Day, November 11, 1620 . . . . .	17
Virginia, Mother of Presidents, Unpromising Beginning . . . . .	17
Earl of Warwick's Questionable Motives . . . . .	18
The Snaphance Gun . . . . .	20
The Sea-fringed Forest . . . . .	20
That First Monday Wash Day and Muster Day . . . . .	20
Fresh Water Pool and Clay Soap . . . . .	21
The Death Shadow . . . . .	22
Womanhood Maligned by Islam . . . . .	22
The Provincetown Siena Campanile . . . . .	24
Wreck of the Somerset that Once Raked Breed's Hill . . . . .	26
Fishermen of Cape Cod . . . . .	28
The Town Crier . . . . .	28



	PAGE
First Excursion through the Stubby Corn Field . . . . .	29
The Pilgrims' Dumb Friends, the Mastiff and Spaniel . . . . .	30
Bradford Caught in a Deer Trap . . . . .	30
Finding of Brewster's Spring . . . . .	32
Pamet River Ferry Route . . . . .	32
The First Camp Fire . . . . .	32
The Cape Cod Canal . . . . .	33
Second Excursion . . . . .	34
Gathering Mondamin or "Vegetable Gold" . . . . .	34
"Saving and Blessing of the Corn"—(Longfellow's Poem) . . . . .	36
The Black Fish Whale . . . . .	38
Death of Bradford's Wife, Dorothy May . . . . .	38
Quartette of New World Firstlings . . . . .	38
Birth of Peregrine White . . . . .	39
Birth of Virginia Dare . . . . .	40
Edward Winslow's "Careswell" Home . . . . .	40
Baptism of Virginia Dare . . . . .	42
Birth of Jean de la Vigne . . . . .	42
Birth of Sarah Rapelje (or Rapelier) . . . . .	42
Message of the Lost Colony . . . . .	42
English Women Captured by Indians Refusing to Return to Civilization	43
Governor William White's Return to England . . . . .	44
Settlement at Roanoke by Admiral Grenville . . . . .	45
Sir Walter Raleigh, "the Shepherd of the Ocean" . . . . .	45
Marriage of Edward Winslow and Susannah White . . . . .	46
Three Autographs that Span to Plymouth Rock . . . . .	47
Peregrine White's Will and Death . . . . .	50
Webster, "the Man Who Had no Alleghenies in His Politics" . . . . .	51
Death of the Dead Lion of Eloquence . . . . .	51
Death on the Ship . . . . .	52
Appleton Morgan's Poem on Ipswich . . . . .	52
That First Encounter . . . . .	54
First Men's Prayer Meeting on Clark's Island . . . . .	55
Landing of the Twelve Men on Plymouth Rock . . . . .	57
The First Celebration of Landing Day . . . . .	57
Naming of Jones River . . . . .	57
December 22, Originally Called "Forefathers' Day" . . . . .	57
First Sabbath Day Ashore, January 31, 1621 . . . . .	57
Dutch Spoken and Written by Pilgrims . . . . .	57
Chronological Table of the Pilgrim Landing . . . . .	58-59-60
Mary Chilton's Grave . . . . .	60
Gravestones of Varied Form and Stability . . . . .	61

"Little Dickey More," the Only Mayflowerite Whose Grave and Original Tombstone Have Been Found . . . . .	62
Sand Blast Dunes of Provincetown . . . . .	62
Marron Grass Committee of Massachusetts . . . . .	62
Log of the Mayflower Never Found . . . . .	63
Bradford's Story of the Atlantic Voyage of Distress . . . . .	63
Luke's Nautical Gem of Paul's Voyage to Rome, Unmatched in Ancient Literature . . . . .	63
Building of Barricade and Huts at Patuxet . . . . .	64
Fire on the Roof of the Common House . . . . .	64
John Carver Made Governor by the First Suffrage Vote in New England . . . . .	65
An Indian's Theft of Tools . . . . .	66
Thieving Indians . . . . .	66
Surgeons' Saws and Anæsthetics . . . . .	66
Peace Treaty with Massasoit . . . . .	67
Indian Lore Freely Given to Pilgrims . . . . .	68
"Fool's Gold" Duped Jamestown . . . . .	69
Leyden Church Members Were the Marrow of the Plymouth Colony Duelling and Murder . . . . .	69
England's Two Hundred and Thirty-Three Death Penalties Condensed to Eleven . . . . .	69
Friday, Children's Hanging Day in England . . . . .	70
Trio of Indian Interpreters . . . . .	70
Tearing Eels from Their Winter Storage Home . . . . .	71

## CHAPTER II

### INDIAN TREATY—RETURN OF THE MAYFLOWER—POETIC TRUTHS—BROODING OVER PILGRIM HALL—ITINERARY

George Weymouth, Who Captured Squanto . . . . .	72
Storing the Plague . . . . .	72
Hobomok, the Pinesse or Mystic Indian Counselor . . . . .	73
Cultivating Land without a Wheelbarrow . . . . .	74
The Death Winter . . . . .	76
Verbatim Copy of Indian Treaty . . . . .	76
Massasoit's Ancestry . . . . .	78
Alcoholism and Insurance . . . . .	79
Purchase of Indian Lands . . . . .	79
Death of Governor Carver and Wife, Catherine . . . . .	82
Pilgrim Growth in Ten Years . . . . .	83

	PAGE
Election of William Bradford as Governor . . . . .	83
Isaac Allerton, Diplomat and Merchant . . . . .	84
Mary Allerton Cushman, Last Survivor of Mayflower Passengers . . . . .	84
Indian War Whoop—McMaster's Description . . . . .	85
William Brewster's Court Apparel . . . . .	88
Return of the Mayflower . . . . .	89
Mounting the Cannon on the Hill . . . . .	90
Mayflower Barn Near Old Jordans . . . . .	93
The "Open Door" at Blaine, Washington . . . . .	93
Two Movings of Plymouth Rock . . . . .	96
Plymouth Rock Returned to Its Birth-Nest . . . . .	96
Plymouth Rock's Final Moving Day in the Tercentenary Year . . . . .	98
Restoration of Plymouth's Water Front to Original Contour . . . . .	98
Elder Faunce's Identification of Plymouth Rock . . . . .	98
Charles Blaskowitch's Engineering Chart of Plymouth Harbor, Showing Location of Plymouth Rock . . . . .	98
Page from Bradford's Book . . . . .	99
Discoverers of Bradford's Book . . . . .	100
Fulham Palace Library . . . . .	101
John Pory's Lost Letters . . . . .	103
Indian Aids to Comfortable Living . . . . .	103
Cannibalism in Early England . . . . .	104
Relics in Pilgrim Hall . . . . .	105
Cardinal Wolsey . . . . .	106
Henry VIII "Dropping the Pilot" . . . . .	107
Spurious Mayflower Relics . . . . .	108
Odontology in Pilgrim Times . . . . .	109
Savage Worship . . . . .	112
Missionaries to the Indian . . . . .	112
Rotation of Names of the Firste Streete . . . . .	113
Hill-Top-Farm and Captain Standish's Monument . . . . .	118
Pulpit or Election Rock . . . . .	118
Death of Thorwald, the Norseman . . . . .	120
Echoes of America's Past . . . . .	121
Destroying the Pequot Fort . . . . .	122
Imagination Bodies Forth Succeeding Events as in a Pageant . . . . .	122
Grotesque Namings from the Bible . . . . .	127
Mercy Tufts . . . . .	130
Vaulting Time-Honored Barriers . . . . .	130
Pilgrim Itinerary from 1602 to 1690 . . . . .	130-134
Quaint Naming of Inns . . . . .	134
Holland's Cradle of Liberty Rocked in Utrecht in 1579 . . . . .	134



## CHAPTER III

TRADING — FISHING — WHALING — FRUITS — PREEMPTING  
SITE OF BOSTON

	PAGE
Non-Conformist Ministers . . . . .	135
Englishmen Who Backed the Settlement in America . . . . .	135
Covenant of the First Church of Plymouth . . . . .	136
First Fully Organized Church in America the Dutch Reformed on Manhattan . . . . .	137
Peter Minuit Purchases Manhattan Isle . . . . .	137
Plymouth Church, the Sixth in Rotation . . . . .	138
Pilgrim Freeman's Oath . . . . .	138
Beer versus Water . . . . .	139
William Hubbard's Map . . . . .	139
Watch Tower on Burial Hill . . . . .	140
The Pilgrim as an Iron Worker . . . . .	141
Hunting the Beaver . . . . .	142
Winslow's Diplomatic Mission to Massasoit . . . . .	143
Wamsutta and Metacomet . . . . .	144
Massasoit's Gruesome Experiment . . . . .	145
The Algerian Pirate . . . . .	146
Pilgrim Whalers . . . . .	147
The Early Death Diseases . . . . .	148
Elegy on Burial Hill . . . . .	149
The Forty-Six Graves . . . . .	149
Battery on Burial Hill . . . . .	150
New England's Natural Food Supply . . . . .	151
Nathaniel Morton, Secretary of Plymouth Colony . . . . .	152
Food from the Sea . . . . .	153
Emmanuel College, the Puritan Seed Plot . . . . .	153
Nathaniel Ward's "Body of Liberties" . . . . .	153
Governor Bradford's Poem . . . . .	153
Soliloquy of Samuel Sewall (New England's Samuel Pepys) . . . . .	154
Whittier's Version of Sewall's Soliloquy . . . . .	155
Judith Hull's Dowry . . . . .	156
Sewall's Three Marriages . . . . .	157
Famine-Banishing Ship, the Lion . . . . .	158
Coming of Roger Williams, the Baptist . . . . .	158
Arrival of First Fruit Trees . . . . .	158
List of New England Fruits . . . . .	159
Fruits of America Compared with Those of England . . . . .	160

	PAGE
The Pilgrims' Visit to Boston Harbor in 1621 . . . . .	162
Thomson and Castle Islands . . . . .	162
Squantum Head, Dorchester . . . . .	164
Standish's Diplomatic Deal with Abbatinewat . . . . .	166
William Wood, that First Local Historian . . . . .	166
Amazon Squaw-Sachem . . . . .	167
Pilgrim Trading Posts in Boston Harbor, 1623 . . . . .	167
Boston's Beauty Entranced the Pilgrim . . . . .	167
Pilgrim Building Specifications . . . . .	170
Captain Standish's Bill . . . . .	171
Questionable Signature and Portrait of Myles Standish . . . . .	171
Standish's Clash with English Bankers . . . . .	172

## CHAPTER IV

### THE ROMANCE OF JOHN ALDEN AND PRISCILLA MULLENS

Romance of John Alden and Priscilla Mullens . . . . .	176
Peleg Wadsworth . . . . .	179
Reunion of the Alden Family . . . . .	188
The Pabodies . . . . .	189
Judah Alden, Drawn by Kosciusko . . . . .	191
Obituary of John Alden . . . . .	192
First Thanksgiving Dinner . . . . .	192
Winslow's Descriptive Letter . . . . .	194
The Dutch versus the Pilgrim Thanksgiving Day . . . . .	196
The Coming of the Fortune . . . . .	197
The Men Who Signed the Plymouth Patent . . . . .	198
The Malice-Bred Patent of John Pierce . . . . .	199
Arrival of Robert Cushman . . . . .	200
Pilgrim Idea of Keeping Christmas . . . . .	202
Birth of Football in America . . . . .	204
A Threatened War with the Two Thousand Narragansetts . . . . .	206
Rattlesnake Episode . . . . .	207
The Pequot War and Roger Williams . . . . .	209
The Virginia Massacre . . . . .	210
Arrival of Thomas Weston . . . . .	210
Vandalism in the Corn Fields . . . . .	211
Dr. Fuller Treating Weymouthites . . . . .	211
The Pocasset Episode . . . . .	211
Saving Squanto's Life . . . . .	212
Crude Poetic Interpretation of that Unrighteous Hanging . . . . .	213

	PAGE
Winslow Saving Massasoit's Life . . . . .	214
Standish Blocking the Murder Plot of the Massachusetts Indians . .	216
Standish Killing Pecksuet . . . . .	216
Plymouth Settlement Saved by the Prompt Action of Myles Standish	217
John Robinson, Death of the Reverend . . . . .	221-222
Massasoit Demanding Squanto's Head . . . . .	224
Death of Squanto the Interpreter . . . . .	224
Sir Francis West, Arrival of . . . . .	225

## CHAPTER V

### PILGRIM REINFORCEMENTS—COMMUNISM ABOLISHED

New Settlers Arrive on the Fortune . . . . .	226
"Duty," the Pilgrim's Mentor . . . . .	
The Ship Anne Reaches Plymouth, Bringing Alice Carpenter South- worth . . . . .	227
Diet of Colonists . . . . .	228
The Anne Returns to England . . . . .	228
A Look-In at the Pilgrim Settlement . . . . .	228
The Fort Church . . . . .	231
Rain Following Nine Hours of Prayer . . . . .	232
Weston's Duplicity . . . . .	234
Try-Out of Communism . . . . .	234
Robert Gorges . . . . .	235
Attempt to Burn Plymouth Settlement . . . . .	239
Discord Fomented by the "Particulars" . . . . .	239
Pilgrim Servitude . . . . .	239
Settlement Tax . . . . .	240
Colony Statute Book . . . . .	240
Inauguration of Trial by Jury . . . . .	242
The "Big Four" . . . . .	242
Sabbath Day Keeping . . . . .	242
Length of the Working Day . . . . .	245
Corn, One Foundation of the Settlement . . . . .	245
Gregorian or Continental Calendar . . . . .	246
Julian Calendar . . . . .	246
First Executive Council . . . . .	246
Exchange Medium, Provision for an . . . . .	246
Puritans Control the London Board . . . . .	249



	PAGE
Arrival of Rev. John Lyford . . . . .	249
Governor Roger Conant . . . . .	253
Rev. John White Sponsors a New Charter . . . . .	253
Land Division at Greenwich . . . . .	254
Freedom in the Dutch Republic a Rebuke to Anglican Bigotry . . . . .	254
Pilgrim Settlement at Cape Ann . . . . .	255
First Cattle Imported to Plymouth in 1624 . . . . .	258
A Trio of "Olde Settlers" . . . . .	259
Maverick, Childs, and Vassal—Advocates for a Viceroy . . . . .	260
Walloons the First True Settlers of New Netherland . . . . .	260
New Netherland Charter, the . . . . .	261
Pilgrim Trading Rights Defended by Bradford . . . . .	262
Letter of de Rasières Describing Plymouth and the Pilgrims . . . . .	262
Governor Bradford's Rarely Beautiful Letter to the New Netherlanders . . . . .	262
Pilgrims Defend Their Trading Rights with Indians Against the Dutch . . . . .	262
Details of the Pilgrim and Dutch Treaty . . . . .	264
Isaac de Rasières, Ambassador for Gov. Minuit . . . . .	264
Jonas Michaelius, First New Netherland Minister . . . . .	265
Capture of New York by Charles II in 1664 . . . . .	266
The Dutch "Eating Oats from the Englishman's Hand" . . . . .	266
Stuyvesant's Anger . . . . .	266
James I, Last of the Stuart Dynasty . . . . .	266
That First Church in America, the Dutch Reformed . . . . .	267
Driving Out the Dutch Wedge at Manhattan and Uniting Virginia and New England . . . . .	272
Indian Ignorance . . . . .	272
Shell Currency; Wampum . . . . .	272
Thatched Roofs Banished . . . . .	273
Dutch Influence on the Pilgrims' Angular Life . . . . .	273
Slow Growth of the Pilgrims . . . . .	275
The Pilgrims and Puritans generally Eschewed Indians as Allies . . . . .	275
Indian Cruelties Adopted by the French . . . . .	275
Pilgrims Purchase an Interest in Monhegan Isle . . . . .	276
The Naumkeag Settlement . . . . .	276
The Coming of the Rev. Higginson and Confrères . . . . .	276
Allerton Obtaining an Extension of the Debt . . . . .	277
The Eight Undertakers Assume the Obligation . . . . .	277
The Land Division . . . . .	277
Trade Opening the Door to Freedom from Debt . . . . .	278
Threatened Clash Between Conant and Endecott . . . . .	278

	PAGE
Dr. Samuel Fuller . . . . .	278
Endecott's Letter Acknowledging Pilgrim and Puritan Faith Alike . .	279
Governor Bradford's Visit to Salem . . . . .	279
One Mediator Between God and Man . . . . .	280
Merry Mount Revelries . . . . .	280
Thomas Morton's Book against the Pilgrims . . . . .	281
Standish's Arrest of Thomas Morton . . . . .	281
The Dutch Selling Firearms . . . . .	283
Huron and Iroquois Burying the Hatchet in Our Day . . . . .	283
The River Canal with a Four-Mile Carry . . . . .	284
Old England's Inferno Forced Emigration . . . . .	284
Two Ministerial Ralphs Guided the Pilgrim Soul . . . . .	286
Barrowist or Semi-Presbyterian, and the Larger Congregationalism .	286
Robinson's Letter to Elder Brewster . . . . .	286
The Mayflower of 1629 . . . . .	286
Rogers, the Insane Episcopal Clergyman . . . . .	286
Arrival of the Lion, Captain Pierce . . . . .	287
Arrival of the Handmaid with the Last Pilgrims . . . . .	288

## CHAPTER VI

### THE COMING OF THE PURITANS—THE CHARTER—HANGING —ROGER WILLIAMS

Columbus, Hudson, Jamestown and Puritan Landings . . . . .	289
Ann Pollard, the First Woman Ashore in Boston . . . . .	289
Arrival of the Puritans in 1630 . . . . .	290
Indians Watching the Oncoming "White-Winged Canoes" . . . .	292
Exodus of Puritans Under Winthrop Bolstered the Arms of Pilgrims	293
Boston's Quaintly Formed Harbor Islands . . . . .	294
Boston's Wonderfully Attractive Basin . . . . .	295
The Fifteen Hundred Year Old Waverly Oaks . . . . .	295
King Charles I Charter of March 4, 1628, O.S. . . . .	296
Panoramic View of the Hub . . . . .	296
Charter of William III, 1691 . . . . .	299
The Forceful, Democratic Pilgrim . . . . .	301
Winthrop's Concise Reason for the Puritan Exodus . . . . .	302
Winthrop's Democracy . . . . .	304
Winthrop's Death . . . . .	307
Short Lives of Pilgrim and Puritan . . . . .	307

	PAGE
Winthrop's Letters to His Wife . . . . .	309
Boston's Five Famous Fields . . . . .	310
Sterling Attributes of Pilgrims and Puritans . . . . .	311
Bread Baked in 1630 . . . . .	312
Search for the Ten Lost Tribes of Israel . . . . .	313
A Wreck on Brown Island Shoal Disclosed a Puritan Trading In- vasion . . . . .	313
The Threatened Conflict Averted . . . . .	313
The First Murder in Plymouth . . . . .	314
Leniency of the Pilgrims in Punishments . . . . .	316
Witchcraft's Futile Attempt to Grip the Pilgrims . . . . .	316
Pilgrim Laws . . . . .	317
Banishment of the Branding Iron . . . . .	318
Pilgrim Holdings on the Penobscot . . . . .	318
The Story of Pemaquid, the Jamestown of New England . . . . .	319
Controversies with the Baptist, Roger Williams . . . . .	320
Anabaptism . . . . .	322
Williams' Church and Banishment . . . . .	323
Endecott Cutting the Cross from the English Flag . . . . .	324
Harvard College's Motto "Veritas" . . . . .	324
Sheriff John Underhill's Attempt to Arrest Williams . . . . .	326
Banishment of Williams to the "Land of Crooked Sticks" . . . . .	327
Deed of Providence, Rhode Island . . . . .	328
That First Liberal Charter Secured by Roger Williams . . . . .	329
Cotton Mather's Criticism of Rhode Island Inhabitants . . . . .	330
The Treatment Accorded to Roger Williams Matched that Given to John Rogers Clark . . . . .	331
The Four Commissioners . . . . .	331
Pilgrims Refuse to Fight Their Friends, the Dutch . . . . .	332
Samuel Green's Almanac . . . . .	333
Governor Bradford in Poetry Criticizes Boston Town . . . . .	335
Important Visit of Bradford to the Pilgrims . . . . .	336
A Roman Catholic Dignitary Pays Tribute to the High Character of the Pilgrim and Puritan . . . . .	337
Puritans in Full Accord with Pilgrim Principles . . . . .	337
Francis Higginson's Criticizing Farewell when Leaving England . . . . .	338
Visit of Gov. Winthrop to Gov. Bradford . . . . .	338
Rev. Charles Chauncey's Split with the Plymouth Church . . . . .	339
Chauncey's Election to the Presidency of Harvard College . . . . .	339
The Ninetieth Psalm Record of Life Limit to Seventy Years, Super- seded in Genesis vi-3 Extending It to One Hundred and Twenty Years . . . . .	340



The Quaker Belief Proved to be Puritanism Carried to Its Logical Issue	340
Mather Believed That the Eclipse of the Sun Was through Grief at Chauncey's Death . . . . .	340
Chauncey, Advised the Killing of Quakers as He Would that of "Ravenous Wolves" . . . . .	340
Clash between the Dutch and English . . . . .	341
Wouter Van Twiller, the Clerk-Governor . . . . .	341
William Holmes Passing the Dutch Fort . . . . .	341
The Only War in Connecticut with the Dutch Was Largely that of Words . . . . .	342
Smallpox Ravaging the Connecticut Valley . . . . .	343
Killing of John Hockings in Maine . . . . .	344
The Gorges Family . . . . .	344
Influence of the Dutch on English Soldiery . . . . .	345

## CHAPTER VII

### THE AMERICAN INDIAN

Captain Wiggin Argues in England for the Pilgrim . . . . .	346
Controversy Started by Wiggin over Ownership of New Hampshire	347
Death of the King James Patent of 1607 . . . . .	347
Redistribution of Land . . . . .	348
Books Telling of New England's Beginnings . . . . .	348
Pathos, Humor, and Grotesqueness Paraded Boston Streets . . . . .	348
Captain Kemble's Disgrace and Triumph . . . . .	349
Puritanism versus Blue Laws . . . . .	350
Daily Doings in Boston Town . . . . .	350
The Humbling of Admiral Knowles . . . . .	351
Acts that Ultimately Brought on the War of 1812 . . . . .	351
Shanghaiing . . . . .	352
Mob Law that Fostered Toryism . . . . .	353
Pilgrim versus Puritan . . . . .	353
"Golgotha" in America Was Often on the Lips of the Stay-at- Home Englishman . . . . .	354
Pilgrim Familiarity with the Deity . . . . .	355
The Nine Hour Prayer Meeting that Brought Rain . . . . .	355
The Earthquake that Rattled Teeth, Windows and Crockery . . . . .	355
The Valiant Four . . . . .	355
Standish a Veritable Son of God, Who Stood Four Square . . . . .	356

	PAGE
Brewster, a Fixed Outpost . . . . .	356
Bradford, the Star Governor . . . . .	356
Winslow, the Diplomat . . . . .	357
Evolution in Harmony with Holy Writ . . . . .	358
The Puritan and Pilgrim Did Not Live under a Shadow . . . .	358
Pilgrims and Puritans the Greatest Emancipators, as They Unshackled the Mind . . . . .	359
"Voltaire Builds a Church to God" . . . . .	359
Puritanism Arose through the Glorious, Flexible Greek Language .	360
The Casting Off of "Religious Goods" . . . . .	360
True Reformation . . . . .	360
Aid from the Indian Sister . . . . .	364
Rise of the Algonquins and the Iroquois . . . . .	364
France Adopting the Roman Empire's Plan in Vassalizing the Indian	364
Loyalty of the Pilgrim to His Family as against the Disloyalty of the Canadian Frenchman . . . . .	364
New Hampshire's National Snow White Park . . . . .	365
The American Indian Memorialized in Names in New Hampshire's Mountain Range . . . . .	365
The Indian Census in 1620 Probably Footed a Million . . . . .	366
Description of the American Indian . . . . .	367
Was the Indian the First Settler of America? . . . . .	368
Tennyson's Glorification and Belittlement of Savage Life . . . .	369
Indian Furniture and Tools . . . . .	369
The Arrogant Redskin . . . . .	370
The Earth Cultivator Ever Rules over Hunter and Herdsman . . .	370
The Spartan Lad Outclassed by the Stoical Redskin . . . . .	371
The Iroquois Compelled Whole Tribes to "Wear the Petticoat" . .	372
The Vendetta Heritage . . . . .	372
The Indian Chief versus the Mahatma of India . . . . .	372
The Chastity of the Aboriginal Indian . . . . .	373
"Old Men for Counsel, Young Men for War" . . . . .	373
The Indian Method of Death Retribution . . . . .	374
Red Jacket, the Only Indian Tried as a Witch . . . . .	374
Iroquois Eloquence . . . . .	374
Indians' Ignorance of Firearms Coupled with Distrust of Other Tribes Their Undoing . . . . .	375
Subservient Worship of the Bad Spirit . . . . .	376
Weather-Wise Guides . . . . .	376
Indian Cowardice under Failure . . . . .	377

	PAGE
John Mason's Order Antedates Napoleon's Maxim . . . . .	377
Paying the Piper . . . . .	377
Indian Diplomacy and Shrewdness . . . . .	378
How the English Gained America . . . . .	379
The Sun Worshipper . . . . .	380
The American Pottawattami Indians and Their Ever-Burning Sacred Fire . . . . .	382
Waves of Civilization Rolling over Savagery . . . . .	382
Daniel Boone, Pilgrim Pioneer of the West . . . . .	384
Indian Woodcraft . . . . .	385
Sir William Johnson's Control over Indians . . . . .	385
Girl and Boy Scout Movement . . . . .	385
Governor William Shirley's Indian Scalp Bonus . . . . .	386
The Sullivan Road . . . . .	386
Slaughtering of Iroquois . . . . .	386
Spaniards Massacre Indians . . . . .	387
Cruelty Breaks Even with the White and the Red Man . . . . .	388
Recall of a Dutch Governor and Indian War Breeder . . . . .	389
Indians Flaying Prisoners . . . . .	389
Running the Gauntlet . . . . .	389
Tragic Romance of Jane McCrea . . . . .	390
True Meaning of the Word "Massacre" . . . . .	391
Joseph Brandt, Warrior, Bible Translator, and College Builder . . . . .	391
Red Jacket, Who Claimed the White Man Killed the Saviour . . . . .	392
Pontiac, the Invincible . . . . .	392
The Indian Prophet Who Reconstructed the Mental World of the Indian . . . . .	392
Derisive Term of "Paleface" . . . . .	393
Ostracism by the Indian for Mixed Marriages . . . . .	393
Race Animosity . . . . .	393
Canadian Priests Shrive Murder of Heretics . . . . .	394
"Scalps!" Was the War Cry of Each Adversary . . . . .	395
The Middle Ages of Sir Walter Scott Never Existed . . . . .	396
Honor among Indians . . . . .	396
Governor Winthrop of "the Single Tongue" . . . . .	397
The Bad White Having a "Forked Tongue and Hawk's Fingers" . . . . .	398
Boston Escaped All Indian Massacres . . . . .	398
The Golden Rule Never Glinted in Indian Eyes . . . . .	398
Jesuit Three-Minute Conversion; Pilgrim Conversion Sometimes Re- quired Three Years . . . . .	399



	PAGE
Death of Marquette . . . . .	399
Penn's Dutch Mother Guided His Life . . . . .	400
Two Warriors and a Quaker Inspired the Indian's Fealty . . . . .	400
Where the Prayer Book Was First Read in America . . . . .	401
Drake, Oglethorpe, and Penn Enjoyed Indian Regard . . . . .	401
Savannah the Mecca of Debt-Bound Englishmen . . . . .	403
"No Man for Himself but for Others, No Slaves, No Rum, and Fifty Acres of Land for Each Settler," Oglethorpe's Slogan . . . . .	404
The Indian Never Swore in His Native Tongue . . . . .	406
Verrazano Seared the Indian Throat with Rum . . . . .	406
The Educated Asiatic Does Not Admire the European . . . . .	408
Bible, Rum-Bottle, and Matchlock . . . . .	408
Spaniards Brought the Horse to the Indian . . . . .	408
The White Man Competed with a Retarded Race . . . . .	409
Injustice of the United States to the Children of the Forest . . . . .	410

# LIST OF ILLUSTRATIONS

## VOLUME II

### CHAPTER I

#### EARLY DAYS IN THE PILGRIM AND PURITAN COLONIES NORTH AND SOUTH—LEARNING THE WAYS OF THE RED MAN

	PAGE
The Mayflower Leaving Plymouth Harbor . . . . .	Frontispiece
Signing the Pilgrim Compact . . . . .	I
The Mayflower Compact . . . . .	3
Signing the Compact in the Mayflower Cabin . . . . .	4
Pages from Morton's "New England Memorial" . . . . .	5
Pilgrim Signatures . . . . .	7
The Death Spectre O'ershadowing the Pilgrim Landing . . . . .	10
Call of the Wild . . . . .	11
American Indians Peering at the Oncoming Mayflower . . . . .	12
Sand Dunes of Cape Cod . . . . .	13
Marker Designating the First Landing . . . . .	16
The Advance Guard . . . . .	17
Rushing Ashore through Ice-Chilled Waters . . . . .	18
New England's First Wash-Day and First Muster Day . . . . .	19
Laundry Close by the Sea . . . . .	21
Stream Named after Captain Jones of the Mayflower . . . . .	22
Provincetown Monument . . . . .	22
Building of the Provincetown Monument . . . . .	23
Provincetown Shore . . . . .	24
White Horse Beach—Plymouth . . . . .	24
Views of Provincetown . . . . .	24
The Mayflower Making Harbor . . . . .	25
Reaching Land . . . . .	25
Pilgrim Mother and Child . . . . .	26
"The Sickle Cape" . . . . .	27
Wire-Cloth Helmets Worn by Pilgrims . . . . .	28
Shallop . . . . .	28
Field Where Pilgrims Found Corn . . . . .	29
Provincetown Monument . . . . .	30
Signing of the Compact . . . . .	30
The Cape Cod Canal . . . . .	31

	PAGE
That "First Encounter" in the South at Roanoke . . . . .	35
Indians Spearing Fish . . . . .	35
The Deserted Village . . . . .	35
Indians Slaying Roanoke Settlers . . . . .	35
Roanoke . . . . .	37
A King's Tomb . . . . .	37
An Indian Village . . . . .	38
Environs of Roanoke . . . . .	39
Roanoke's Miasma-Saturated Shore . . . . .	40
Sarah Rapelje . . . . .	40
That First Camp Fire . . . . .	41
Landing of the Pilgrims . . . . .	41
Baptism of Virginia Dare . . . . .	42
Message on the Oak Tree at Roanoke . . . . .	43
Monument to Virginia Dare . . . . .	44
William White's Family Record . . . . .	46
Three Autographs that Span to Plymouth Rock . . . . .	47
Will of Peregrine White . . . . .	48
House and Farm of Peregrine White . . . . .	49
Belongings of Peregrine White . . . . .	50
Webster's Home at Marshfield . . . . .	51
Study of Daniel Webster . . . . .	51
Daniel Webster . . . . .	52
Tomb of Daniel Webster . . . . .	52
Pilgrims Attacked by Indians on the Third Excursion . . . . .	54
First Prayer Meeting in the New Land . . . . .	55
Map of Cape Cod . . . . .	55
The "First Encounter" in the North . . . . .	56
Map of the Three Excursions . . . . .	58
Landings in the New World at Provincetown and Plymouth . . . . .	60
The Only Known Grave of a Mayflowerite Having an Original Tomb- stone . . . . .	61
Signatures of Richard More and His Sons . . . . .	62
Mary Chilton's Tomb in Boston . . . . .	62
Watching for the Relief Ship . . . . .	65
Colonial Carpenter's Tools and Surgeon's Saw . . . . .	66
First Steps in the Indian Treaty . . . . .	67
First Indian Visitor to the Pilgrims . . . . .	70
Samoset's Memorial Stone . . . . .	71
A Pilgrim Lobster Fisherman . . . . .	71



## CHAPTER II

INDIAN TREATY—RETURN OF THE MAYFLOWER—POETIC  
TRUTHS—BROODING OVER PILGRIM HALL—ITINERARY

	PAGE
Massasoit as Probably Arrayed at the Treaty Interview . . . . .	76
Statue of Massasoit . . . . .	77
Meeting on Watson's Hill . . . . .	79
Governor Carver Meeting Massasoit in Conference . . . . .	80
"Adieu, Perhaps Forever" . . . . .	81
Peterhouse, the College House at Cambridge Where Brewster Was Educated . . . . .	84
Thomas Cushman's Early Tombstone . . . . .	85
Thomas Cushman's Monument . . . . .	86
Consecration by Laying on of Hands . . . . .	86
Elder Brewster Pointing Out the Narrow Way . . . . .	87
The Indian Dance of Death . . . . .	87
The Mayflower Headed for Homeland . . . . .	89
"Good-bye Old Friend" . . . . .	91
The "Open Door" . . . . .	94
Home of the Washingtons at Sulgrave Manor . . . . .	95
Plymouth Rock Semi-Submerged in Mud and Mire . . . . .	96
Cap of Plymouth Rock in 1774-75 Drawn by Oxen and Placed in Front of the Liberty Pole . . . . .	97
A Page from Bradford's Manuscript . . . . .	99
Archbishop Frederick Temple . . . . .	100
Ambassador Thomas F. Bayard . . . . .	100
Fulham Palace . . . . .	103
Fulham Library . . . . .	104
Archbishop of Canterbury, William Laud . . . . .	104
Home from Which Archbishop Laud Went to Trial and Scaffold . .	105
Section of Fulham Palace . . . . .	105
Bradford's Bible . . . . .	106
Hieroglyphics on Captain Standish's Damascus Blade . . . . .	106
John Alden's Bible . . . . .	107
Pilgrim Hall . . . . .	108
Interior of Pilgrim Hall . . . . .	109
The Winslow Relics . . . . .	110
Vegetable Fork Used in Pilgrim Times . . . . .	111

	PAGE
Signatures of William Bradford and Dorothy May . . . . .	112
Pemaquid Harbor . . . . .	113
Model of the Mayflower . . . . .	113
Layout of the "Firste Streete" in Plymouth . . . . .	114
The Brewster "Sweete Spring" . . . . .	115
The First Pilgrim Spring . . . . .	116
National Monument to the Pilgrim Fathers . . . . .	117
Provincetown Shaft . . . . .	118
Monument to Myles Standish . . . . .	118
Election or Pulpit Rock on Clark's Island . . . . .	119
Duxbury Shore . . . . .	119
Roman-Nosed Gurnet . . . . .	119
A Norseman's Grave . . . . .	120
Destroying the Pequots . . . . .	120
The Mayflower Struggling with a Mid-Ocean Storm . . . . .	121
That First Battle . . . . .	121
Church and Pulpit of the Rev. Thomas Prince . . . . .	122
The Death of King Philip . . . . .	123
Washington at Valley Forge . . . . .	124
"In the Name of the Great Jehovah and the Continental Congress" . . . . .	124
Copy of an Amsterdam Issue of Ainsworth's Psalm Melodies . . . . .	125
Pilgrim Maiden Reading . . . . .	127
The Black Sheep . . . . .	128
Youth Had Its Full Day in Pilgrim Times . . . . .	129
Pilgrim Homes . . . . .	129

### CHAPTER III

#### TRADING — FISHING — WHALING — FRUITS — PREËMPTING SITE OF BOSTON

The Matthew Cradock House at Medford, Mass. . . . .	136
The Present Plymouth Church at Plymouth . . . . .	138
The Austerfield Doorway Copied in the Plymouth Church . . . . .	138
William Hubbard's Map of New England . . . . .	139
Coale's Blacksmith Shop . . . . .	141
Beavers Building Their Homes . . . . .	142
As Niagara Looked to a Pioneer Artist Two Hundred Years Ago . . . . .	143
Conference between Winslow and Massasoit . . . . .	145
An Algerian Pirate . . . . .	146

	PAGE
The Leviathan of the Deep . . . . .	147
John Harvard's Monument in the Charlestown Graveyard . . . . .	149
Samuel Sewall . . . . .	152
Samuel Sewall's Book Plate . . . . .	152
Samuel Pepys . . . . .	153
"Worth Her Weight in Pine Tree Shillings" . . . . .	156
Mary Sewall's Book . . . . .	158
Peregrine White's Apple Tree . . . . .	161
Governor Endecott's Pear Tree . . . . .	161
Castle Island, Boston Harbor . . . . .	162
Fort Hill, Boston . . . . .	162
Tri-Mountain or Shawmut . . . . .	164
Squantum Head, Dorchester . . . . .	164
Standish Monument at Dorchester . . . . .	165
"New Englands Prospect" . . . . .	165
Autograph of the Squaw Sachem . . . . .	166
Squanto . . . . .	166
Puritan and Pilgrim Homes in England . . . . .	169
Type of Early Log Cabin . . . . .	170
Spurious Signature of Myles Standish . . . . .	171
Proven Signature of Myles Standish . . . . .	173

## CHAPTER IV

## THE ROMANCE OF JOHN ALDEN AND PRISCILLA MULLINS

Henry W. Longfellow . . . . .	175
The Forever-and-a-Day Romance of Plymouth . . . . .	176
"Shall I Desert the Field and Sail?" . . . . .	178
Myles Standish at the Grave of Rose Standish . . . . .	179
John Alden in Cupid's Realm . . . . .	181
Ainsworth's Psalm Book . . . . .	183
John Alden and Priscilla Mullins . . . . .	184
Captain Standish Calls on the Bridal Couple . . . . .	185
The Bridal Procession . . . . .	186
Alden, the Benedict . . . . .	187
Alden Bringing Home the Christmas Turkey . . . . .	187
The Alden Reunion at Plymouth in 1902 . . . . .	188
Some of John Alden's Possessions . . . . .	189
Elizabeth Pabodie's Tombstone . . . . .	189
Two Poems on John Alden . . . . .	190



	PAGE
Tombstone of John Alden . . . . .	190
Judah Alden . . . . .	191
New England's First Thanksgiving Dinner . . . . .	193
Another Concept of the Thanksgiving Dinner . . . . .	195
Scene on the Quarter Deck of the Fortune . . . . .	197
Signatures to the Plymouth Patent . . . . .	198
Robert Cushman's Sermon on Self-Love . . . . .	200
Standish's Consolation for a Racked Heart . . . . .	201
The First Sermon in Plymouth . . . . .	203
The Singing Master Earning His Stipend . . . . .	204
Five Grains of Corn . . . . .	205
Challenge of the Narragansetts . . . . .	207
Roger Williams Winning the Narragansetts for the Colonists . . . . .	208
A Door the Only Bulwark . . . . .	209
Brewster Reading The Word . . . . .	212
Massasoit's Home . . . . .	214
Pecksuet's Interview with Standish . . . . .	215
Killing of Pecksuet by Captain Standish . . . . .	216
Triumphal March into Plymouth . . . . .	217
The Hidden Foe . . . . .	218
Thoughts of Old England . . . . .	219
Expenses in Connection with Robinson's Burial . . . . .	222

## CHAPTER V

### PILGRIM REINFORCEMENTS—COMMUNISM ABOLISHED

Letter of Isaac de Rasières . . . . .	228
Plymouth Hill Settlement . . . . .	229
The Home Across the Sea . . . . .	232
The Pilgrim Building His Habitation . . . . .	235
Map of Plymouth Harbor . . . . .	235
A Pilgrim Carpenter Apprentice . . . . .	236
Log Cabin with Palisades . . . . .	237
The Lookout . . . . .	241
"In Solemn Mood They Marched to Meeting" . . . . .	241
Type of Indian Deed . . . . .	247
The Trial of Lyford . . . . .	250
Another Concept of the Mayflower Signing . . . . .	250
The Hester Prynne of Plymouth . . . . .	252
Letter of Governor Conant . . . . .	253
The Cape Ann Charter . . . . .	255

	PAGE
The Narragansett Campaign . . . . .	257
The Planter's House . . . . .	258
The Fishermen of Cape Ann . . . . .	258
Autographs of Walford, Blaxton, Mavericke, and Gorges . . . . .	259
The New Netherland Charter . . . . .	261
New York City in Leading Strings . . . . .	263
De Rasières Sailing Out of New York Harbor . . . . .	263
Peter Minuit Buying Manhattan Island . . . . .	263
New York City Growing . . . . .	263
New York City Grown . . . . .	263
Fac-simile of Peter Minuit's Signature . . . . .	265
Fac-simile of Domine Michaelius' Letter to Holland . . . . .	265
The Millstones under That First Church in New Netherland . . . . .	267
Three Tablets in the Middle Church at Second Avenue and Seventh Street, New York City . . . . .	269
Governor Stuyvesant Destroying the Summons to Surrender New York . . . . .	271
Judith Bayard, Wife of Peter Stuyvesant, and Their Home . . . . .	271
Governor Peter Stuyvesant . . . . .	271
"Here Come the English" . . . . .	272
Wampum in Strings and in Belts, Used as Money . . . . .	273
Walloon Landing at New Amsterdam . . . . .	274
Map of Penobscot Region . . . . .	276
Lighthouses at Penobscot . . . . .	276
Signature of Isaac Allerton . . . . .	277
Governor John Endecott . . . . .	279
Revels at Merry Mount . . . . .	281
Standish Discovers the Revelers at Merry Mount . . . . .	281
Governor Endecott Cutting Down the Maypole . . . . .	281
Thomas Morton's Book Upbraiding the Pilgrims . . . . .	282
Indians Bringing Pelts into Pilgrim Camps . . . . .	283

## CHAPTER VI

THE COMING OF THE PURITANS—THE CHARTER—HANGING  
—ROGER WILLIAMS

Governor Winthrop's Fleet . . . . .	289
Landing of Puritans at Manchester-by-the-Sea . . . . .	290
Manchester Harbor . . . . .	291
Landing of the Pilgrims in November . . . . .	291
Landing of the Puritans in June . . . . .	291

	PAGE
From These Salem Cliffs the Indian Chief Saw the Oncoming White Man's Canoe . . . . .	292
Boston Harbor in the Year 1630 . . . . .	293
The Unseen Horror That Haunted the Arabella's Wake . . . . .	293
Quaintly Outlined Islands of Boston Harbor . . . . .	294
Remarkable Contour of Boston Basin . . . . .	295
The Waverly Oaks . . . . .	295
The Six Johns of Boston Town . . . . .	297
The King Charles Charter of 1628-29 . . . . .	298
The William III Charter of 1691 . . . . .	299
The Puritan . . . . .	300
The Pilgrim . . . . .	301
The English Governing Board in 1628 . . . . .	302
Statue of Governor John Winthrop . . . . .	303
Contour of Boston, Its Harbor and Environs . . . . .	305
Ann Pollard, the First Woman Who Stepped on Boston Soil . . . . .	306
William Blaxton, the Churchman, First Owner of Boston . . . . .	307
Colonists Bargaining with Indians. . . . .	308
Bread Baked in 1630 . . . . .	309
Boston's Five Famous Fields . . . . .	310
Governor Winthrop's Silver Cup . . . . .	311
Map of New England Settlements . . . . .	318
Boston in 1915 . . . . .	319
Winthrop's Farm as Drawn by Him . . . . .	320
Statue of Roger Williams . . . . .	321
Portrait and Autograph of Roger Williams . . . . .	322
Roger Williams' Salem Church . . . . .	323
Roger Williams Breasting the Storm in a Wilderness . . . . .	323
Governor Endecott Cutting the Cross from the King's Banner . . . . .	325
Roger Williams Landing at "What Cheer Rock" . . . . .	326
Roger Williams' Compass . . . . .	327
Indian Deed of Providence to Roger Williams . . . . .	328
Letter of Roger Williams . . . . .	328
Francis Higginson's Book . . . . .	329
Roger Williams Canoeing in Providence Harbor . . . . .	330
Roger Williams' Home . . . . .	330
Landing of the Four Royal Commissioners . . . . .	332
Autographs of the Royal Commissioners . . . . .	333
Printer Green's Chronological Table . . . . .	334
Outgrowth of the Church Synod Held in Cambridge in 1649 . . . . .	335
Charles Chauncey, Pastor of the Old South Church . . . . .	339
William Holmes Passing the Dutch Forts on the Long River . . . . .	341



## CHAPTER VII

## THE AMERICAN INDIAN

	PAGE
Controversy over the Ownership of New Hampshire Started by Captain Wiggin of Piscataquack . . . . .	347
"Good News from New England" by Edward Winslow, 1624 . . . .	348
Captain Kemble, Arrested for Kissing His Wife on Sunday, Retaliates .	349
King's Proclamation against Goffe and Whalley . . . . .	349
Admiral Knowles' Press Gang at Work . . . . .	351
Governor Hutchinson's History Which the Mob Trampled in His Garden . . . . .	352
Governor Hutchinson Escaping with His Life from the Angry Mob .	353
Voltaire . . . . .	359
Distribution of the Barbarous Tribes . . . . .	361
Types of the Noble Red Man . . . . .	363
The Indian at Home . . . . .	365
Indian Method of Making Fire . . . . .	366
The Indian in Forest and Wigwam . . . . .	367
An Indian Wigwam . . . . .	368
Indian Tribes and Tribal Totems . . . . .	371
Captain John Mason, the Indian Fighter . . . . .	377
Attacks by Indians on Deerfield . . . . .	379
The Sun Worshipper Tearing Out the Heart of His Victim . . . .	380
Atrocities of the Sun Worshipers . . . . .	381
Daniel Boone Recapturing His Daughters from Indians . . . . .	384
Governor Shirley's Proclamation . . . . .	386
De Soto Killing Indians as He Would Rabbits . . . . .	387
The Indian Flaying Prisoners . . . . .	389
Jane McCrae Murdered by Her Indian Guard . . . . .	390
Joseph Brandt . . . . .	391
A Landmark in Plymouth. . . . .	392
Marquette and Jolliet . . . . .	397
Death of Marquette . . . . .	398
Admiral Francis Drake . . . . .	400
Drake Viewing the Spaniards' Golden Loot . . . . .	400
The Celtic Cross in Golden Gate Park, San Francisco, Cal. . . .	401
Admiral Drake Crowned by the California Indians . . . . .	402
Admiral Drake Knighted by Queen Elizabeth . . . . .	403

	PAGE
James Oglethorpe . . . . .	404
Oglethorpe's Pacific Interviews with Indians . . . . .	405
The Englishman Receiving Homage Through the Dance . . . . .	405
The Aborigines Apt Scholars in Spanish Horsemanship . . . . .	407
Type of Galleon that Sank English Ships on the High Seas . . . . .	408



*Copyrighted by A. S. Burbank, Plymouth, Mass.*

SIGNING THE PILGRIM COMPACT.

## CHAPTER I

### EARLY DAYS IN THE PILGRIM AND PURITAN COLONIES NORTH AND SOUTH—LEARN- ING THE WAYS OF THE RED MAN

#### LANDING OF THE PILGRIMS AT CAPE COD

FROM this more or less essential digression of references to the New World to which our forefathers were speeding, one turns to the Pilgrim company crowded against the gunwale of the *Mayflower* in mid-November, 1620. Like Columbus, men, women and children were watching with eagle eye for the first sight of land. The coast of England had sunk beneath the horizon behind them full eight weeks before. The vessel was now heading blindly for the surf—for no lighthouses blinked nor life-saving station was seen to guard or welcome. The rollers broke endlessly against the oft-named Cape—for untold ages an outstanding landmark to all who crossed the Atlantic.

Let us imagine ourselves on that bleak morning board-



ing the *Mayflower* as she struggles to find a haven, barely escaping wreckage on the outlying shoals. Entering the cabin, we hear a grave debate on a mighty theme, and we note what seems to be a diversity of opinion as to details and measures of government. As the Separatists neared the American shore, it was more keenly realized that the land chartered by the London Company, in the name of John Wincob, who was not on the vessel and never crossed the ocean, did not include New England. Its specification was "south of the Hudson."

This region was on the coast now known as New Jersey and Delaware, hence New England was outside their charter rights. Those in the ship's list of passengers who had no sympathy with Pilgrim ideals might make vicious and anarchic use of this item of reality. In fact the laborers joined with the London contingent to make trouble. They were headed by Stephen Hopkins, a would-be settler, who had previously taken part in a similar insurrection in Jamestown, hence was at home in such retrogressive proceedings, and he now clashed with Leydenites. In order to nip in the bud these first growths of disorder—the "mutterings" which Bradford had noted—a form of government to be followed when on land was agreed upon.

After earnest discussion, forty-one of the fifty-three men on board signed this Pilgrim Compact, before the vessel's keel cleft the anchorage harbor. This record by the scribe of the company gives details of import to all true Americans—a record not to be valued in terms of material wealth.

"This day before we came to anchor, observing some not well affected toward unity and concord, but giving appearance of faction, it was thought there should be an association and agreement that we combine together in one body, submitting to such government and governor as we could by common consent agree to make and choose, and we set our hands to that which follows, word for word."

g<sup>o</sup> by them done (this their condition considered) might  
be as firme as any patent; and in some respects more iure.  
The forme was as followeth.

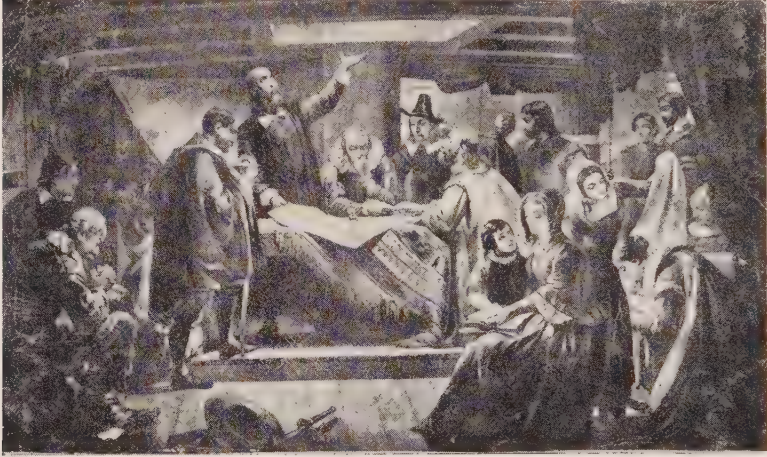
In y<sup>e</sup> name of god Amen. We whose names are underwritten,  
the loyall subjects of our dread soueraigne Lord King James  
by y<sup>e</sup> graces of god, of great Britaine, France, & Ireland King,  
defondor of y<sup>e</sup> faith, &c.  
Hauing vnderstod, for y<sup>e</sup> glorie of god, and aduancement  
of y<sup>e</sup> christian faith, and honour of our king & countrey, a voyag to  
plant y<sup>e</sup> first Colonie in y<sup>e</sup> Northernd parts of Virginia. God  
by these presents solemnly & mutually in y<sup>e</sup> presence of god, and  
one of another, Couenant, & combine our selues together into a  
civill body politick, for y<sup>e</sup> better ordering, & preservation & fur-  
therance of y<sup>e</sup> ends aforesaid; and by vertue hereof to enacte,  
constitute, and frame such just & equal lawes, ordinances,  
Acts, constitutions, & offices, from time to time, as shall be thought  
most meeke & convenient for y<sup>e</sup> generall good of y<sup>e</sup> Colonie: unto  
which we promise all due submission and obedience. In witness  
whereof we have hereunder subscribed our names at Cap-  
Codd y<sup>e</sup> 11. of Nouember, in y<sup>e</sup> year of y<sup>e</sup> raigne of our soueraigne  
Lord King James of England, France, & Ireland y<sup>e</sup> eighten,  
and of Scotland y<sup>e</sup> fiftie fourth. An. Dom. 1620.  
After this they chose, or rather confirmed in John caruer (a man  
godly & well approved amongst them) their gouernour for that  
year. And after they had provided a place for their goods, or  
comons store (which were long in unlading, for want of boats,  
foulnes of y<sup>e</sup> winter weatther, and sickness of diuersed) and beyond  
some small cottages for their habitation; as time would admit  
they met and consulted of lawes, & ordors, both for their  
civill & military gouernments, as y<sup>e</sup> necessitie of their condi-  
tion did require, still adding therunto as vrgent occasion  
in severall times, and cases did require.  
In these hard & difficult beginings they found some discontent,  
& murmurings amongst some, and mutinous speeches & carriage  
in other; but they were soon quelled, & overcomd, by y<sup>e</sup> wis-  
dome, patience, and just & equal carriage of things, by y<sup>e</sup> gov.  
and better part w<sup>th</sup> cleave faithfully together in y<sup>e</sup> maine.  
But that which was most sadde & lamentable, was, that in 2  
or 3 moneths time halfe of their company dyed, especially  
in Jan: & february, being y<sup>e</sup> worst of winter, and wanting  
coures & other comforts; being infected with y<sup>e</sup> scurvie &

Courtesy of "The Mayflower Descendant."

A PAGE FROM NATHANIEL MORTON'S "NEW ENGLAND  
MEMORIAL"—THE MAYFLOWER COMPACT

So, in the hour of destiny and need, in the dim light and cramped quarters of the Mayflower's little cabin, was drawn and signed the famous Pilgrim Compact.

One grasps the gamut of life in the little group. Of



*From a painting by T. H. Matteson.*

SIGNING THE COMPACT IN THE MAYFLOWER CABIN.

interest to all, and affecting destiny from cradled infant to mature Elder Brewster there is serious business on hand. There were no jollifications for these pioneers. A document equal in value to Domesday Book or Magna Charta has been written and will be signed. Destiny presides at the board and unknown to themselves the makers of a great nation here hold converse.

THE COMPACT SIGNED IN THE CABIN OF THE MAYFLOWER, NOVEMBER 11, OLD STYLE, NOVEMBER 21, NEW STYLE, 1620.

"In the name of God, amen, we whose names are underwritten, the loyal subjects of our dread sovereigne Lord, King James, by the grace of God, of Great Britaine, Franc and Ireland, king, defender of the faith, &c., haveing undertaken, for the glorie of God, and advancemente of the Christian faith, and honour of our king and countrie, a voyage to plant the first colonie in the Northerne parts of Virginia, doe by these presents solemnly and mutuallly in the presence of God, and one of another, covenant and combine ourselves to-



An. 1620.  
New-Englands Memorials

b' a general Consent from time to time be made choice of, and affixed unto. The Contents whereof followeth,

**I**N the Name of God, Amen. We whose Names are under-written, the Loyal Subjects of our dread Sovereign Lord King James, by the grace of God of Great Britain, France and Ireland, King, Defender of the Faith, &c. Having undertaken for the glory of God, and advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the Northern parts of Virginia; Do by these Presents solemnly and mutually, in the presence of God and one another, Covenant and Combine ourselves together into a Civil Body Politick, for our better ordering and preservation, and furtherance of the ends aforesaid: and by virtue hereof do enact, constitute and frame such just and equal Laws, Ordinances, Acts, Constitutions and Officers, from time to time, as shall be thought most meet and convenient for the general good of the Colony, unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our Names at Cape Cod, the eleventh of November, in the Reign of our Sovereign Lord King James, of England, France and Ireland the eighteenth, and of Scotland the fifty fourth, Anne Dom 1620.

John Cress.  
William Burdick.  
Edward W. Maylow.  
William Burdick.  
John Allen.  
John Maylow.  
John Allen.  
George Hays.  
Thomas Truitt.  
John Tully.  
Francis Cook.  
Thomas Rogers.  
Thomas Tinkler.  
John Riddick.  
Edward Fuller.  
John

16  
New-England's Memorial.  
An. 1620.

John Turner.	Diary Prof.	Richard Clark.
Francis Eaton.	Thomas Williams.	Richard O'neill.
James Chilton.	Gilbert Wiggan.	John Allerton.
John Craxton.	Edmond Macdon.	Thomas English.
John Livingston.	Peter Brown.	Edward Deen.
John Fletcher.	Richard Buntin.	Edward Lister.
John Goodman.	George Seale.	

After this, they chose Mr. *Johs Carter*, a man godly and well-approved amongst them, to be their Governor for the next *three* years.

activity now calling them to look out a place for their abode, as well as the Miller and Marsters importunately urging them therunto; while their Carpenter was tramping up of them Boat, sixteen of their men entreated themselves to go by land and discover those new-settled places, which was accepted; and they being well armed, were sent forth on the sixteenth of November 1620, and having marched about a mile by the Sea-side, they depised five *Anabaptists*, who ran away from them, and they followed them all that day, funday miles, but could not come to speech with them: To night coming on, but could not themselves to their Remedyway, and set out their Sentinels, and retired in quiet that night; and the next morning they followed the *quakers* tracks, but could not finde them nor their dwellings, but at length lighted on a good quarry of clear ground near to a bond of fresh water, where formerly the *Indians* had planted *Lashua* Corn, at which place they lay Sunday of their graves; and proceeding further, they found new trouble where *Corn* had been planted the last year; also they found where *Lashua* Corn had been planted the former years, and there was remaining, and heaps of land newly paddled with their hands, which they digged up, and found in them divers fair *Lashua* baskets filled with Corn, some whereof was in very fair and good of divers colours, which seemed to them a very goodly sight, having seen none before: Of which *Rites* they took home to carry to their friends on Shipboard, like as the

*Judithes*

gether into a civill body politick; for our better ordering a preservation and furtherance of ye ends aforesaid; and by vertue hereof to enacte, constitute and frame such just and equall laws, ordenances, acts, constitutions and offices, from time to time, as shall be thought most meete and conuenient for the general good of the colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codd the 11 November, in the year of the raigne of our soveraigne Lord, King James of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth, Ano Dom. 1620."

Though but a "scrap of paper," every word breathed loyalty to God and man. The act of signing was for the Pilgrims part of their true worship. These men believed with the great Hooker—friend of Sir Edwyn Sandys, who fathered the Pilgrim enterprises—"Law hath her seat in the kingdom of God." Not less deeply anchored in their souls was the belief of those true helpmates, the women, who, unable or denied the then unthinkable right or privilege, could not or did not put their names on the parchment or paper.

This Compact was coeval with the spoken word of Elder Brewster, as he reverently called on the Maker of all to bless that sacred instrument which religiously and commercially bound the group together. Men may debate whether, in the overspreading of the earth, religion or ceremonial has been the greater impelling motive. It is as clear as crystal which motive drove or prospect lured the Pilgrims to their task sublime for all the ages to come.

"In the name of God, Amen," began the Pilgrim Compact. These words express reverently the spirit of the company which also acknowledged kingly authority, but obeyed the will of the majority. Here was shown, thus early in the new land, true Democracy which later became the foundation of our government—prophecy of ages still to come.

Among thousands of comments, made by good men and true, on this Pilgrim Compact, few are stronger than

William Bradford Tho: Drence  
 Geo: Winslow Nathaniel Weston  
 William Brewster Thomas Cuyhman  
 Myles Standish John Winylow  
 Isaac Allerton constable Southwark  
 John Bradford Tho: Southwark  
 John Fletcher John Allerton  
 George Soule Sen: Geo: Winslow  
 Francis Eaton  
 V Samuel  
 Peregrine White Gifford  
 John Cooper Robert White  
 Dority May



that of Goldsmith, who said, "The roll of Battle Abbey is a poor record beside it," or that of John Quincy Adams, descended like Roger Williams, Penn, and Thomas Jefferson from Welsh ancestry. Our sixth president, John Quincy Adams, who traced his ancestry through John and Priscilla Alden and their daughter Ruth to his distant forebears, has described the Compact as "perhaps the only instance in human history of that positive original social compact, which speculative philosophers have imagined as the only legitimate source of government."

As for the mental and physical attitude of each signer, many artists exhibit different viewpoints in their attempts at illustration. Nevertheless, it needs but slight power of imagination to share the hopes and fears, aspirations and depressions, that marked the parting with old, tried-out dispensations and political methods, and the taking on of the new and untried. Yet, like David of old, these men boasted not when they might put on the armor but rather when they should take it off.

With a faith like the shepherd lad, they trusted first in God—and then—more than an obsolete notion—in their long-tried skill and patience, and they won. Even smooth stones from the brook, backed by faith, vigilance, and with experience, surpassed in value and effect armored steel and weapons of might.

Unknown to them, both Pathos and Tragedy joined hands with Unity in the little company composing that first conference at the signing of the Compact as they neared the new land. In this, as in the corona around the sun, rich in elements unknown, unseen was the prophecy of forty-eight sovereign states that has been revealed in a compactness and singleness of purpose that has surprised the world.

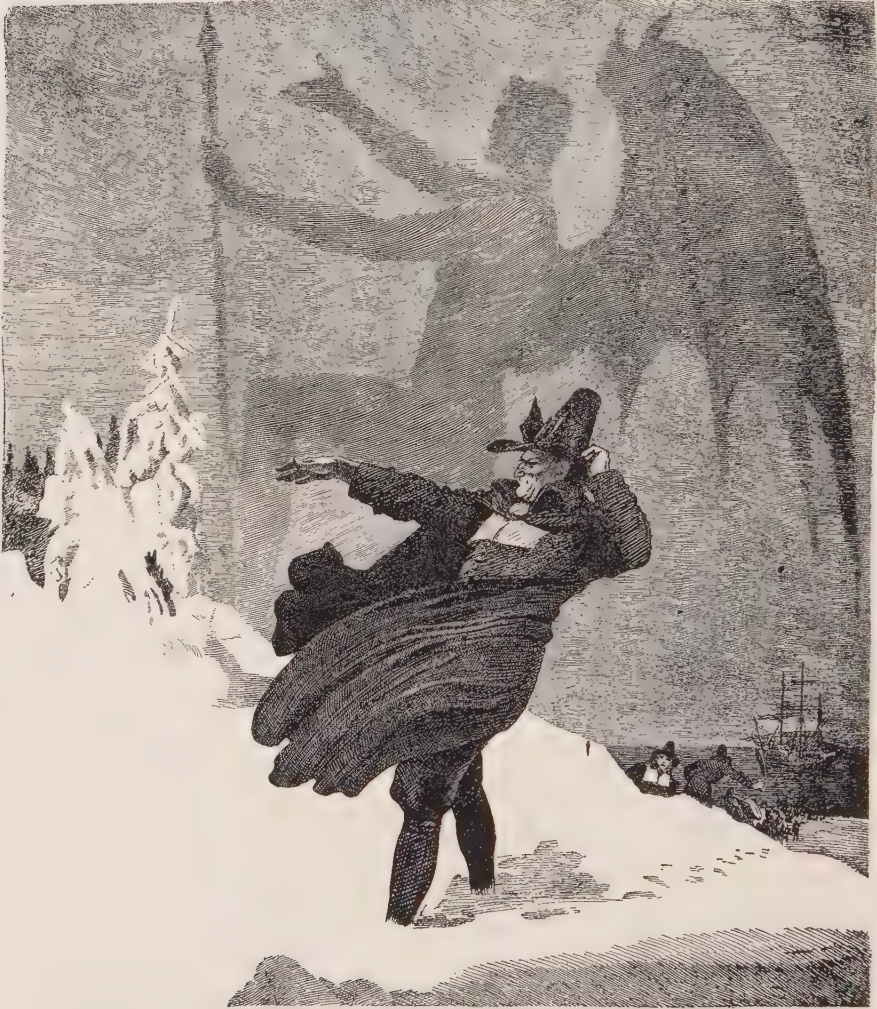
"They sought not gold nor guilty ease,  
Upon this rock-bound shore;\*  
They left such prizeless toys as these  
To minds that loved them more.  
They sought to breathe a freer air,  
To worship God unchain'd—  
They welcomed pain and danger here,  
When rights like these were gain'd.

In signing the Compact, Pilgrims obliterated both feudalism and ecclesiasticism. In the words of Bradford, who deplored the fact that they must land without a charter: "What we are signing may be as firme as any patent." In fact, Bradford, who was "a fellow of infinite wit," had his fun with royal charters, as his records more than once show. In one case he is sarcastic about a king's seal that might be as big as a barn floor yet prove worthless.

Twenty-three of the Pilgrims thus handled the historic quill, including Peregrine White, who went on record, when of writing age, as shown by deed, bond and will, filed in Pilgrim archives. Probably five of the London adventurers embarked with the Pilgrims, three of the number being Christopher Martin, treasurer of the little company; William Mullins, and William White. All these fell victims during the death-winter. The only Pilgrim mother's autograph known is that of Dorothy May, wife of William Bradford, concerning which the authenticity may be questioned.

For true Americanism it is fortunate that worn-out feudalism was not transplanted with the coming of the Pilgrim and Puritan. There was therefore nothing in this document suggestive either of enormous land ownership or of vassalage; no smothering of education, stunting of

\* Generally treated as a piece of poetic license on the part of the English poetess, Felicia Hemans, who never saw the sandy Cape and possibly compared Plymouth Rock with Thanet's bold, cragged, Kentish shore front, as rocks only exist in restricted quantity among the shifting sands about Plymouth, although ledges occasionally nose ground at Kingston, and along shore are scattered many boulders.



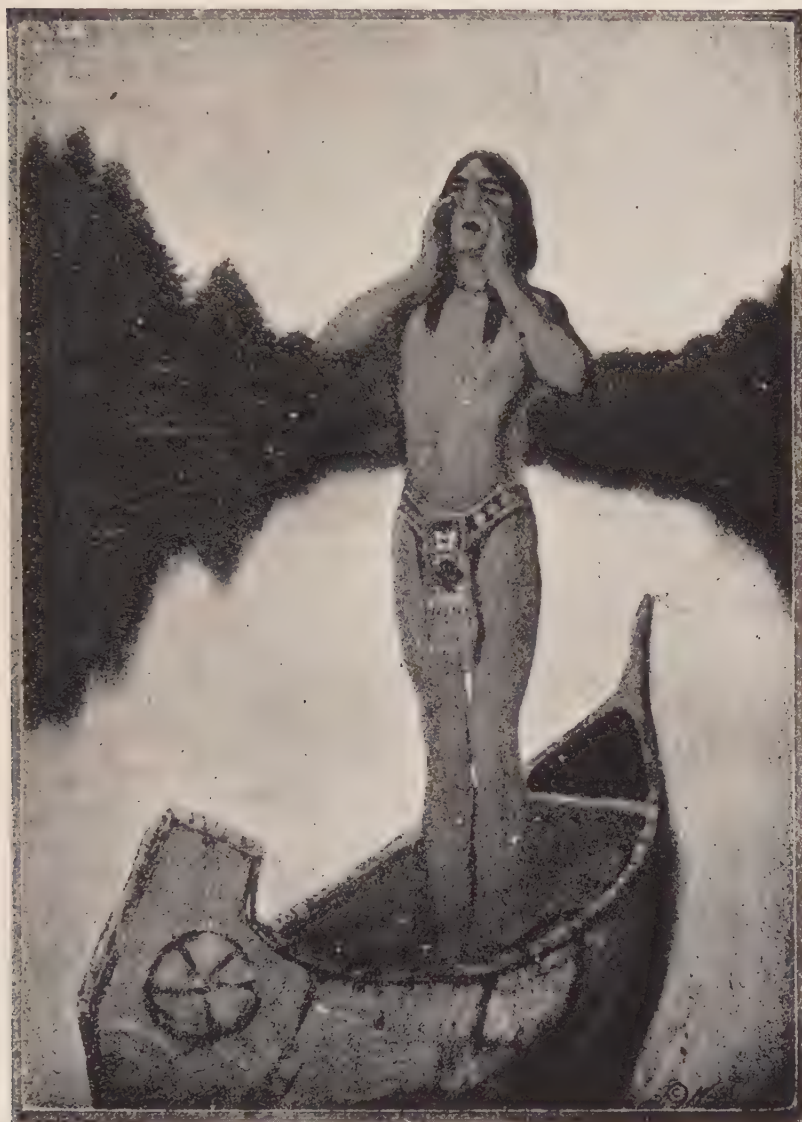
*Copr. LIFE Publishing Company*

*Reprinted from LIFE by permission.*

THE DEATH SPECTRE O'ERSHADOWED THE PILGRIM LANDING.

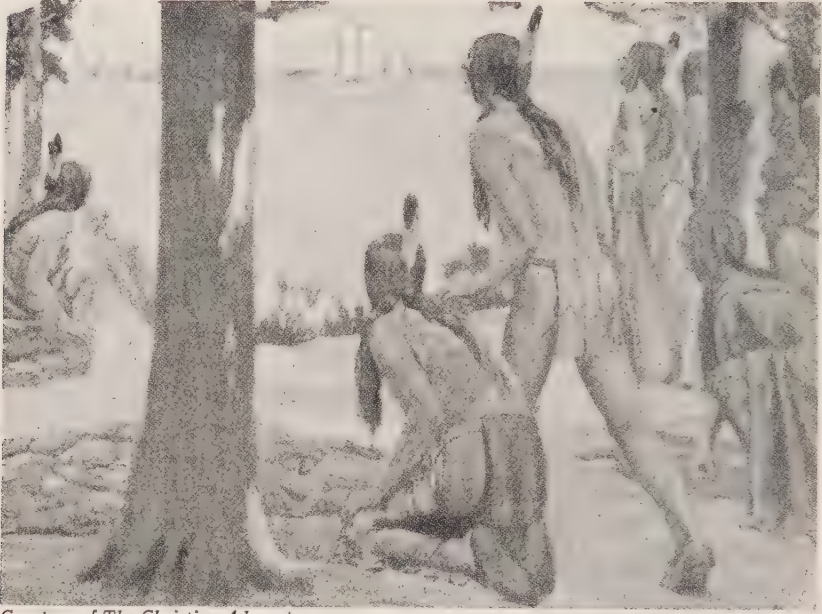
manhood, curbing of thought, that retarded the growth of the mighty commonwealth to be! The motto of the Swiss federal republic, "All for one and one for all," was made reality for all. Every member of the community showed loyalty to the Great Captain whose spirit had led them across the sea, and who in beginning the Republic of God laid down the vital principle, "All ye are brethren."





*Courtesy of The National Art Company of New York.*

"WHITE-WINGED CANOE, WHO ARE YOU?" HALLOED THE SON OF THE FOREST TO THE STRANGER LANDING ON HIS SHORES, LITTLE RECKING THAT THE COMING OF THE WHITE MAN MEANT LOSING HIS INHERITANCE AND WIPING OUT HIS NATION.



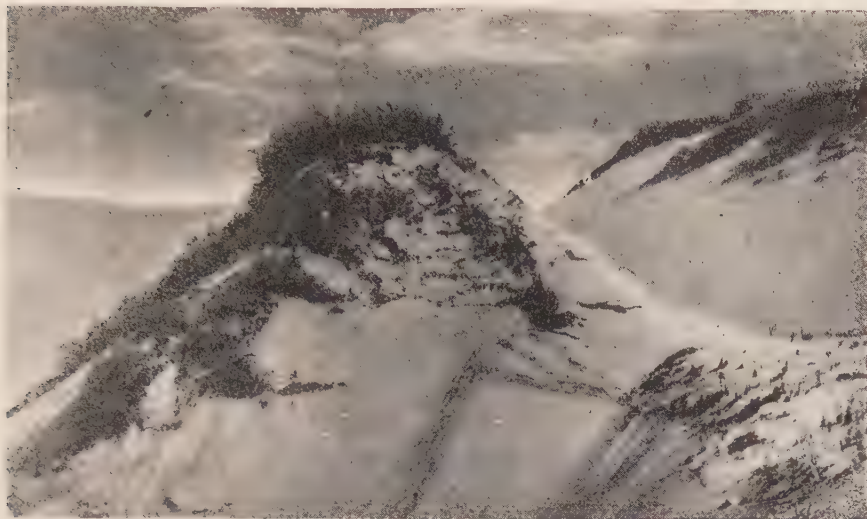
*Courtesy of The Christian Advocate.*

AMERICAN INDIANS PEERING THROUGH THE TREES AT THE ONCOMING MAYFLOWER.

From the deck of the anchored Mayflower on that bitterly cold day in late November, the Pilgrims caught their first glimpse of the land whose inhabitants had been so graphically described by one of their number, even while the question of coming to America was still only in the stage of discussion. Bradford wrote of the aborigines: "Barbarous, savage, cruel and treacherous; furious in their rage, merciless in their conquests; not content to take away life merely, but delighting to torment men by flaying them alive and broiling them on coals."<sup>\*</sup> These were his words in four brief lines. They let in a world of light on the thought of the time, as gleaned from the Spaniard's description of what he saw and knew of these wild people of the Western Hemisphere. Yet in what respect did their punishments differ from those of the Spanish inquisition?

No friendly face greeted the sea-weary traveler, whom

<sup>\*</sup> See illustration on page 389.



*Published by the Advocate Gift Shop, Provincetown, Mass.*



*Published by H. A. Dickerman & Son, Taunton, Mass.*

THE SAND DUNES OF CAPE COD TOWER FROM TWENTY TO ONE HUNDRED FEET  
IN HEIGHT.



gruff, arrogant Captain Jones left in a land inhabited by Indians. This skipper declared that for two long months they had encumbered every square inch of his crowded craft with their religious vaporings and crank utterings.

The sixty-day journey across the Atlantic was, according to Pilgrim practice, in fair weather at least, something like a continuous prayer meeting, as we imagine; a welcome long sermon three times a day made variety and furnished the spiritual balm craved by the real Christians on board, Bradford in perhaps a half-dozen places records. During the intermission the singing was from Ainsworth's Psalm Melodies. Congregational singing after escape to Holland from the English informer was universal. True it is that the men of conviction among this miscellaneous company of Mayflower passengers have been frequently called "pinched fanatics." The name is more or less appropriate, for they were cruelly pinched by many adversities. They were so firmly set in their faith that at first glance they seemed to dally with fanaticism. In reality no clearer-headed, truer-hearted, or more considerate people ever lived than the men and women of conscience among the one hundred and two or one hundred and four, who stepped ashore on beach or rock at Patuxet, or were carried by their weeping companions, grave-shrouded, to their last earthly home. We can afford to let the weaklings and the ignorant of today call those people "fanatics."

When the searcher for Mayflower lineage finds himself adrift from the twenty-two families, which totaled fifty-two persons, from whom millions of Americans trace their ancestry, the task is well-nigh insurmountable, in fact useless.

There is certainly a large field of enjoyment to one who delights in humor as he surveys the vast area of that popular genealogy obtainable from the files of local and even metropolitan newspapers. On the other hand, some of the most splendid discoveries, identifications and con-

firmations in the real science of pedigrees have been made by trained searchers. Much praise is due to the work of "The Mayflower Descendant." To such men as the Dexters, father and son, all Americans owe a debt of gratitude. Exact chronology is not usually studied by those whose pride of ancestry exceeds their diligence or perseverance in research.

Aside from Captain Thomas (or Christopher) Jones and his crew, there were thirty-four Separatists, eighteen having their wives with them. There were twenty-eight Pilgrims under twenty-one years of age, nineteen laborers, and three maid servants. Fewer than forty of the Pilgrims who landed in 1620 at Patuxet came direct from Holland. The others were mainly from London. Only two of the original Scrooby church members—Brewster and Bradford—are known to have been aboard, on the first of the three voyages which the Mayflower I, or its successor in name, made to New England.

Women were barred from signing the Compact, though perchance as near or nearer the Lord and doing quite as effective work as the men. Moreover, few English women in 1620 could write their own names.

Taxed femininity, denied representation, raised its protesting suffrage-voice for the first time in America, in Maryland in 1647. Margaret Brent, who inherited broad acres from Lord Calvert, started the vote war, which was to run its fitful course, to final victory, for exactly two hundred and seventy-three years. The nobly dissatisfied spirit even in high places came to the surface when Abigail Adams wrote her husband, John Adams, at the Continental Congress, which was framing those first laws under the Articles of Confederation that "If in the new laws particular care and attention are not paid to the ladies, we are determined to foment a rebellion and will not hold ourselves bound to obey any laws in which we have no voice." Notwithstanding this protest writing within the Adams family circle, the



*Published by H. A. Dickerman & Son, Taunton, Mass.*

A THREE-FOOT HIGH TOMBSTONE-MARKER EDGING THE ROADWAY IS TO-DAY THE ONLY MONUMENT TO DESIGNATE THE BIT OF STRAND MADE HISTORIC BY PILGRIM FEET IN THAT FIRST LANDING.

threat was never unmuzzled, and it required the lapse of one hundred and forty-five years after the Revolution to secure for American women the coveted suffrage prize.

For fifty centuries this western hemisphere had been a more or less barren waste, and its population meagre. Aside from spots of barbaric splendor, it was heathen to the core, except as Yucatan civilization or the wonderful evolution of the Iroquois—interrupted by the white man's coming—may have leavened savage humanity. In view of results, it is not arrogant to state that ours was a land waiting for the tread of the Empire builders of the West, even as in 1787 the Free Quakers, so-called, in the new commonwealth, and in Philadelphia, chiseling the name in marble set in the facade of their new "temple," expressed the date in the fourth year of the "empire." It was the spirit of Republicans claiming equal majesty with kings and emperors.

Though the Pilgrims wore fustian, none the less those pioneers whose long boats grated on Provincetown's beach





*Courtesy of the Jones Bros. Publishing Co.*

THROUGH THE RIPPLING WAVES SPLASHED THE ADVANCE GUARD.

November 11,\* 1620, were God-filled men, driven by conviction and the vision of eternal truth. In contrast, those from which Virginia sprang consisted largely of males who left their country for their country's good. Far different in those early days from present Virginia, Mother of Presidents, was its beginning. Captain Thomas Jones was well versed in "ways that are dark" as he was a pirate in early life and later lapsed to first principles, dying a pirate. On the question why the Mayflower got inside of the arm of Massachusetts instead of into the Hudson River (not so called until after 1664), as the Pilgrims expected, some rumor and much discussion has been spent. The life of the feeble little colony probably depended on the error of Captain Jones in reaching landfall—not at Sandy Hook, but at the equally sandy Cape Cod, both of them deposited glacier débris. The Hudson River Valley, then overrun with fierce Indian tribes, the Algonquin and Iroquois,

\* Students of coincidence note that November 11, the day Pilgrims landed at Provincetown to embark on a career of conflict with man, nature and disease, was Armistice Day, ending the World War of 1914.

despite its more genial climate, might not have served the Pilgrims as well.

There was a rumor to the effect that Sir Ferdinando Gorges and the Earl of Warwick\* were, through personal



ROWING UNTIL THE BOAT CRUNCHED THE SAND, ICE-CHILLED WATERS HAD NO TERROR AS EAGER PILGRIMS LEAPED INTO IT AND RUSHED ASHORE.

interest, at the bottom of a despicable scheme to sidetrack the Pilgrims to the Council of New England holdings, instead of those for which they were headed, in the less rigorous Southland. Yet other historians claim stormy weather and dread of shipwreck as the supreme reason for Captain Jones' change of objective.

Dashing through a rippling surf, the advance guard of the Pilgrims stood for the first time on the sandy strand on that momentous Saturday morning of November 11, 1620, Old Style, or ten days later, November 21, New Style.

\*Turning to Virginia, one finds this same Earl of Warwick in collusion with Deputy Governor Samuel Argall to conceal the latter's usurpation of power, diversion of public funds to his own pocket and breaking of laws—straws showing well how the wind blew both at home and abroad in the Earl's conscience-domain.



MONDAY, NEW ENGLAND'S FIRST WASH-DAY AND FIRST MUSTER-DAY.



Each man's attitude was that of "ready to fire." Despite the modern caricaturists, who imagine for us a set of men with abnormally long faces, these Pilgrim warriors were in reality "ready," in Washington Irving's phrase, "for a fight or a frolic," though in their own way. "No steps backward," was their thought, and always to take the *initiative* their slogan. This daring spirit on more than one occasion saved the colony from annihilation. They were armed with the up-to-date weapon, the snap-hance, or snap-cock gun—that latest improvement on the old firearm in which the musketeer was wont to touch off the powder in the pan with his hand, the heavy matchlock resting on a support, with "match," or burning fuse of which he carried, it might be yards, around his shoulder. The new snap-cock gun brought fire and powder instantly together, an improvement on the old method. The new weapon, as of old, was usually, though not always, supported on an iron rest or prong, fitted for swift, forceful action, at a second's notice, against savage man or beast.

In any case, Standish, in weapons, strategy, or tactics, was up-to-date. The flintlock gun came much later. Wonderful the story of the evolution of the "leaden arrow," and the "bow made straight," the nearest approach to squaring the circle.

Reading from an old record, one finds to his delight, as he thinks of our contemporary wasted forests and unplanted spaces of denudation, that Plymouth's shore front in 1620 was filled and fringed even to the very sea with oaks, pines, junipers, sassafras and other sweet woods, which persistently and generally successfully acted as defences against the endless assaults of wind and wave.

The entire company picnicked at mid-day on the sand, braving November breezes in their anxiety to tread once more the solid ground after two months' virtual imprisonment on the short, narrow deck of their craft.

The men were holding New England's first Muster



*Copyright by the Curtis Publishing Company*

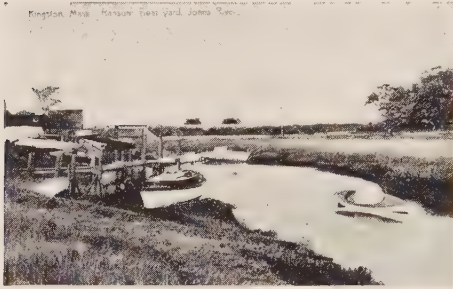
*Courtesy Ladies' Home Journal*

THE FRESH WATER POOL LAUNDRY CLOSE BY THE SEA.

Day, November 13, 1620 as they lined up, a bit raggedly, on the beach, but still showing a martial front ready to meet any unknown foe and to lay down their lives, if need be, for their loved ones. While the male adults were thus committed to military display—and who knows but to Indian watchers, most wholesomely—the women were inaugurating the New England and now national Monday wash-day, thoroughly beating their clothes with wooden battens, after washing them in a small pond near by. They had now fresh linen, a welcome change. Thus the day stands religiously observed in domestic calendars.

The query as to how Pilgrim mothers in clear, fresh water cleansed their clothes is answered by the rumor that a grade of clay on the banks served them as soap. The

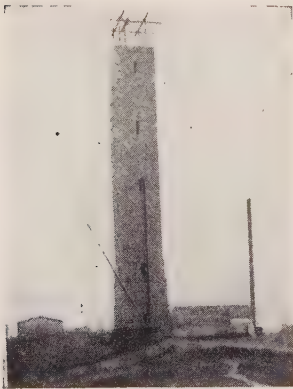
Pilgrims certainly approved the ancient maxim that cleanliness is next to godliness. The two things most hated in their practical theology were dirt and original sin.



Courtesy of H. C. Leighton Co.  
THE LITTLE STREAM NAMED AFTER CAP-  
TAIN JONES OF THE MAYFLOWER.

Nevertheless it proved to be a death day as well as one of cleansing to these newly christened New England wives and mothers. In their eagerness to tread the soil of the new land of freedom, their splashing through the ice cold surf, and fronting piercing frigid blasts, with frozen, clinging gowns, could have but one result. In a few brief weeks, eighteen or nineteen of the twenty or more Mothers-in-Israel were in their graves, leaving the children to be cared for by the men.

Bradford, with a true sense of the fearsome risk these good women ran in their haste to fill with clean instead of soiled clothes the baskets that had been crammed to their covers during the long voyage, said of these and later days: "It blowed and did snow all that day and froze withal. Some of our people that are dead took original of their death here."



THE PROVINCETOWN MON-  
UMENT NEARING COMPLE-  
TION.

A great blow was this loss of the element of unselfish motherhood, which at every age of man is so useful for his broadest development. What a glaring and blessed contrast to Islam, which denies that a soul can dwell in a woman!

In 1853 patriotic descendants of the Pilgrims caused this tablet to be placed on Provincetown's public building.



In Commemoration of the Arrival of the  
Mayflower in Cape Cod Harbor  
and of the  
First Landing of the Pilgrims  
In America, at this Place, November 11th, 1620.  
This Tablet  
Is Presented by the Cape Cod Association, November 11th, 1853.



*Courtesy of the publishers.*

BUILDING OF THE PROVINCETOWN MONUMENT.

The Pilgrim Memorial Monument at Provincetown, where the people of the Mayflower first trod New England soil, is a copy of the Siena Campanile, a tower considered

separate from the main edifice in that historic city of northern Italy. Following graceful Italian lines, it soars to the sky almost as if with wings. A stone from Siena is set within it. The corner-stone was laid some three years prior



*Courtesy of The New England News Co.*  
PROVINCETOWN SHORE.

to its completion and dedication, on August 5, 1910, showing rapid growth compared with usual monumental construction.\* It has been said that this memorial monument is second only to the Washington Monument in height.

The inscription on the Provincetown Monument states the Mayflower Compact was signed shortly before the little company reached shore. At all events, the instrument was signed, sealed and delivered, before the Mayflower skirted the billow-encompassed Cape, or anchored in that



*Pub. Smith's News Store, Plymouth.*

WHITEHORSE BEACH PLYMOUTH



VIEW OF PROVINCETOWN.

\* At both these celebrations, the editor's hymn written for the occasion  
"Forth from the Motherland outcast  
Our fathers fled to find a home."

was sung by a Boston quartette.



*Courtesy of C. B. Webster & Co., Boston.*

THE MAYFLOWER AT PLYMOUTH HARBOR.



*Courtesy of C. B. Webster & Co., Boston.*

IN ANOTHER MOMENT THESE ANXIOUS ONES REACH LAND.



land-locked harbor that can safely shelter three thousand ships.

To make the statement that Plymouth is not on Cape Cod may call down on the daredevil's head the wrath of



*Courtesy of Paul W. Bartlett.*

PILGRIM MOTHER AND CHILD.

Pilgrim descendants, from New England's Jamestown to the Golden Gate, yet such is the fact. Provincetown is surely anchored far out on the Cape, but Plymouth hugs a shoulder of the mainland many miles from the sickle's point.

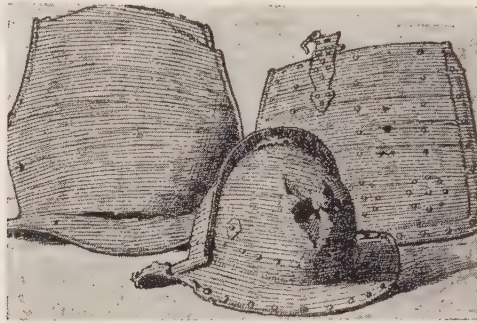
The wreck of the *Somerset*,\* at Provincetown, was the theme of fireside tales told to the staring-eyed, open-mouthed children of the cape adown the years to the present genera-

\* Shifting sands in 1886, uncovered the shattered hulk of the *Somerset*—that vessel whose raking cannon dealt death to many a brave lad in the Revolutionary War on the slopes of Breed's Hill.



THE "SICKLE CAPE."

tion of youngsters. That quaint old whaling town, while including those through Pilgrim ancestry to the manor born, has now a plentiful sprinkling of black-eyed Portuguese, who "tend bait" for the gullible fishy tribes which in big



THE WIRE-CLOTH HELMETS WORN BY PILGRIMS.

shoals populate the waters both in the bay and offshore ocean.

One of the quaintest in the sheaf of ancient and sacred customs of the centuries, still held in leash by Provincetown village folk to let go on apt occasion, is for a Town Crier to wail forth information of doings at home and abroad. He yet furnishes daily gossip for fireside, and for the country store where "drys" and "wets" of varied kind are bargained for as assorted Yankee acumen faces each side the counter.

To stand on a bit of silver strand once pressed by Pilgrim feet as they leaped ashore from the Mayflower, is one of the glowing, yes, thrilling, rewards of a trip to the far point of Cape Cod.

#### FIRST EXCURSION



THE SHALLOP OF SUCH ENORMOUS AID TO THE PILGRIMS.

The records of the time describe the first excursion which lasted from November 15 to 17, 1620, (Old Style), four days after reaching Provincetown preliminary to the two other more extended investigations.





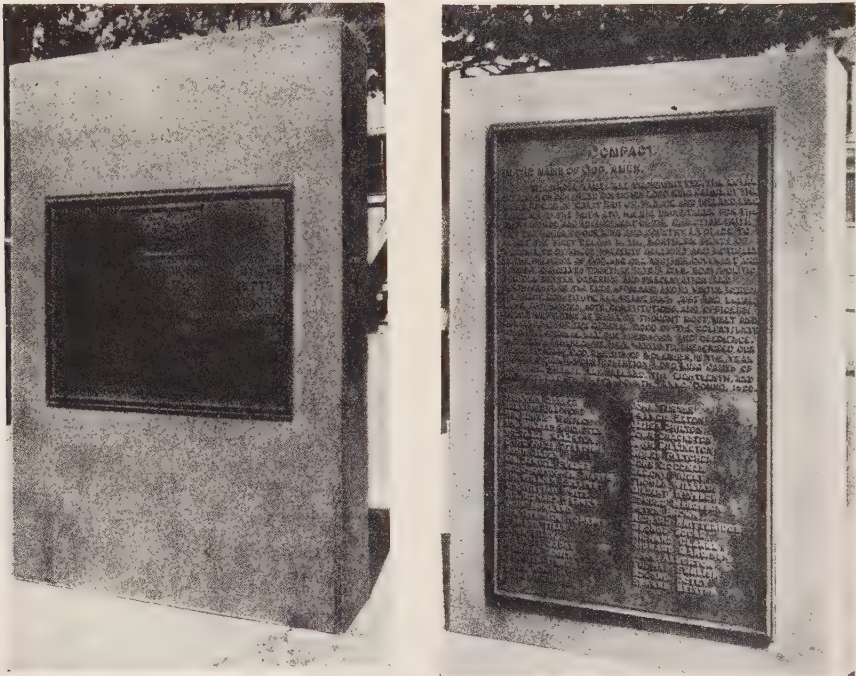
*Courtesy of the publisher.*

THIS IS THE FIELD WHERE THE PILGRIMS FOUND THE CORN.

In the meanwhile, Bradford tells us: "We unshipped our shallop and drew her on land to mend and repair her, having been forced to cut her down in bestowing her betwix decks, and she was much opened with the people lying in her, which kept us there long, for it was sixteen or seventeen days before the carpenter had finished her."

On Wednesday, while the boat was thus being put in commission, William Bradford, Myles Standish, Stephen Hopkins, Edward Tilley and others, "in all sixteen to twenty well-armed men, every man with his musket, sword and corselet, went ashore." About sixteen warriors seem to have constituted the usual Pilgrim cohort of defenders, before illness depleted the little army, whose two-piece suits of armor were mainly of cloth, interwoven closely with sufficient wire to blunt and turn the Indian arrows, tipped as they were with eagle-claw, horn, bone, or flint, and to deaden any ordinary thrust.

The Pilgrims were doubtless accompanied by the only two animals certainly brought over in the Mayflower—a mastiff and a spaniel—that can readily be pictured as joyously ranging thicket and woodland ahead of their masters, pointing or rousing jack-rabbits, partridges, and an occasional wild turkey or bounding stag. On this trip, to the amuse-



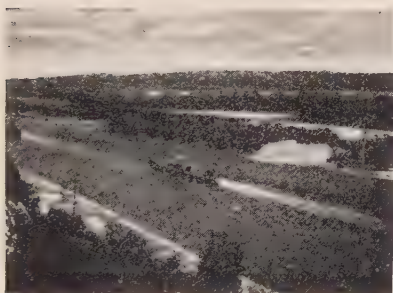
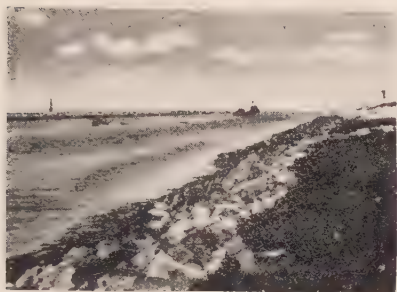
*Courtesy of H. A. Dickerman & Son, Taunton, Mass.*

PROVINCETOWN MEMORIAL MONUMENT AND SIGNING OF THE COMPACT.

ment of his comrades, Bradford caught his foot in an Indian deer trap. They saw five or six Indians and a dog—the only animal domesticated by the natives. Of wolfish ancestry, the contrast in the habits, appearance and actions of the imported canines always startled the Indians, who seemed to fear a bull dog more than its owner.

In this case the Indians quickly outdistanced the Pilgrims, who had hardly regained their land legs and moved haltingly over the slippery, shifting sand dunes which, in places, skirted the forest growth.

"He who fears God fears nothing else" was engraved on the hearts and shone through the countenances of these cloth-wire armored warriors, as they trudged through snow and ice, breasting the east winds of the Cape and seeking a home site in a seemingly God-forsaken country. Yet, ablaze with the fire of their faith, they fought against na-



*Courtesy of H. A. Dickerman & Son, Taunton, Mass.*

THE CAPE COD CANAL.



ture with overpowering strength, winning the victory and yielding only as death mastered the soul's tenement.

On the second day of the First Excursion, November 16, 1620 (Nov. 26, New Style) several fine springs were discovered. Here the Pilgrims drank with delight of the water of New England. They also found stubble-covered cornfields, wigwams, and a few bushels of corn. Under a sand mound, the remains of a rude fort and a copper kettle from some shipwreck were noted. Concealing the kettle to reclaim later, they filled it and their pockets with yellow, red and blue corn, and continued their journey. Drawn up on shore were two canoes, forming a ferry route at Pamet river, speedily patronized by the travelers.

The Pilgrims examined the west side of the Hook of the Cape, then, retracing their steps eastward, they came into plain view of the Mayflower at anchor and there they spent the night. A realistic scene was this,—the Pilgrim Fathers in their first-night-bivouac on Cape Cod beach, at East Harbor, grouped about the blazing campfire, whose light was dimmed by the mist of a rainy night. While warming their own chilled bodies, the anxious eyes and hearts of their loved ones on the Mayflower are relieved to know by its gladsome upflare, that husbands, fathers and brothers are still unharmed in The New World.

The report of the returned investigators made the company anxious immediately to continue the search for a home site. Some of the adventurers evidently wished to inspect more closely the Pamet River locality, for possible permanent occupancy. At this, the wrist of the Cape, the distance from bay to ocean was short. This was one of nature's rifts that might have been utilized as a canal. It was, however, too far from the Cape's shoulder to economize time or distance by its use.

The present Cape Cod Canal\* shown on the map here-

\* With a country development extending into vast millions of money and people, it is a curious circumstance that in three hundred years the first soil to feel the imprint of Pilgrim feet should still be in part a wilderness, and Plymouth, with varied industries, only increased to fifteen thousand people.

with solves the enigma of centuries. Extending from Buzzard's Bay through the hamlets of Bourne, Bournedale, Sagamore, and Sandwich, it meets the famous land-protected sheet of water near Provincetown Harbor, which has sheltered adventurous mariners for five hundred recorded years. For large craft a single file street is Cape Cod Canal. Too narrow to allow vessels of size to pass with safety, threading a dreary country of sand-hills, sparsely sprinkled with scrub tree growth and bushes, its appearance today is much like that of three centuries ago—sand hollows, sand and sand again, including canal banks. These, though rock-rippapped, under downpours and boat swashings need prompt attention to block otherwise sure landslides into the big water ditch. Yet the Cape Cod Canal traverses most interesting ground. Near Bourne, one stands on the site of a trading-post where the raising of corn and pigs by the Pilgrims, together with fear of land encroachments, nearly started that Canonicus war which was nipped in the bud by the Pilgrim defiance of the skin of a rattlesnake, stuffed with powder and bullets. At Bournedale, through which passes Cape Cod Canal, generous Samuel Sewall, of Boston—New England's Samuel Pepys—built and presented to the Indians a meeting-house long since forgotten and passed on.

#### SECOND EXCURSION

The Pilgrim expedition number two, partly by land and partly by water, proved of but slightly greater moment and extent than did expedition number one, for it practically covered the same area. It was made in the shallop by twenty-four Pilgrims accompanied by the ship's long boat, manned by Captain Jones and nine sailors.

In no clearer way does one gain insight into that high type of honor cherished by the Pilgrims than when the group uncovered that mound of golden corn. Their Leyden reputation now stands in even clearer light.

"Is it right to take it?" was the query. They saw assured health and life in the seed, yet halted to discuss the question of ethics. Conscience was absolved by a mental due bill dated ahead. The corn was "lifted" from its dirt mound or Indian granary, the lifters mind-picturing a golden crop in harvest time. Before the husking, however, and some six months after the ghoulish act, the owner was found at Nauset and given one hundred percent interest on the forced investment. The corn was freighted to the Mayflower on the ship's boat by Captain Jones.

A white man's grave was found, also a deserted wigwam, from which, overriding scruples for the nonce, they took parched acorns, fish and trinkets. As the store was passed from hand to hand up the side of the Mayflower, one fancies the taffrail crowded to outward bending point with curious and anxious fellow passengers, critically inspecting the novelties in all their details.

Investigators gleefully exhibited to wondering fellow passengers the first maize (mondamin) any of them had seen, which Edward Everett, son of Boston's "statistical yardstick," poetically called "vegetable gold." It immediately became a sterling asset and ended by bridging the terror of that Death Winter, though most sparingly eaten, as its seed value was enormous. From this preëminence of maize as an American food grew the change in language from insular to American continental usage. In England "corn" means any kind of cereal, that is, grain suitable for food. In America "corn" means the aborigines' gift of maize to the white man. Through Indian evolution, a small berry, nearly worthless as human food, became the staff of life. Famine-stricken Europe of today needs to know the virtues both in nutrition and delicious flavor of America's chief cereal grain. After centuries of search by zealous scholars in every land the latest edition of the *Encyclopædia Britannica* acknowledges that Humboldt was right in saying the American continent gave to the world, in addition to tobacco,





THAT "FIRST ENCOUNTER" IN THE SOUTH AT ROANOKE.



*Drawn by John White or John Whit.*

INDIANS SPEARING FISH.



THE DESERTED VILLAGE.



INDIANS SLAYING ROANOKE SETTLERS.

the potato (the laze root), the vitamine-packed tomato, the burnished golden pumpkin, the life-sustaining Indian corn or "mondamin," a true staff of life. To the American Indian, whose inbred mystic nature haloed the being he is posed as deprecating—his wife—there are poetry and romance in maize, for this sustenance is of his own raising. Longfellow in "Hiawatha" gives poetic hints of actuality. During courtship days when true love lays its foundations, the ground on which the fair one treads is to him holy. At the time of incipient motherhood, her mysterious fecundity was invoked to make rich and fertile the maize fields by her nightly walk in nudity around the seed bed. The savage ranged the realm of stern practicality when he shielded his crops from beast, worm, insect, and bird, protecting the very root of existence as he haloed "vegetable gold"; for this aided in banishment of the gaunt spectre of famine which at times stalked unchecked through the land, sweeping off its sons and daughters.

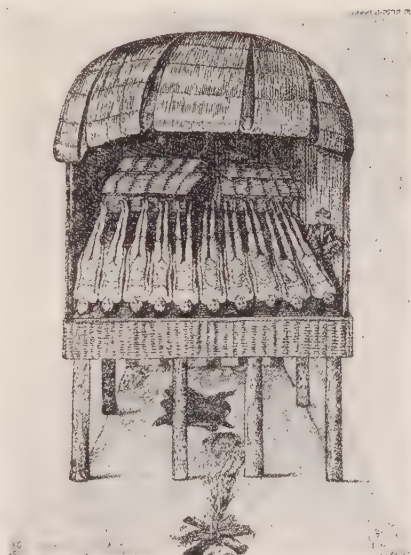
In this realistic scene, the red man would bar the inroads of disease and insect on his precious maize, also by this custom of the ages he recognized his consort as molded of purer clay. Our poet of Plymouth ancestry in lilting meter thus lines the tale of the Saving and Blessing of the Corn by the Indian wife:

"In the night when all is silence,  
In the night when all is darkness,  
When the Spirit of Sleep, Napahwin,  
Shuts the doors of all the wigwams,  
So that not an ear can hear you  
So that not an eye can see you,  
Rise up from your bed in silence,  
Lay aside your garments wholly,  
Walk around the fields you planted,  
Round the borders of the cornfields.  
Covered by your tresses only,  
Robed with darkness as a garment,  
Thus the fields shall be more fruitful,

And the passing of your footsteps  
Draw a magic circle round them,  
So that neither blight nor mildew,  
Neither burrowing worm nor insect  
Shall pass o'er the magic circle."



ROANOKE.



A KING'S TOMB.

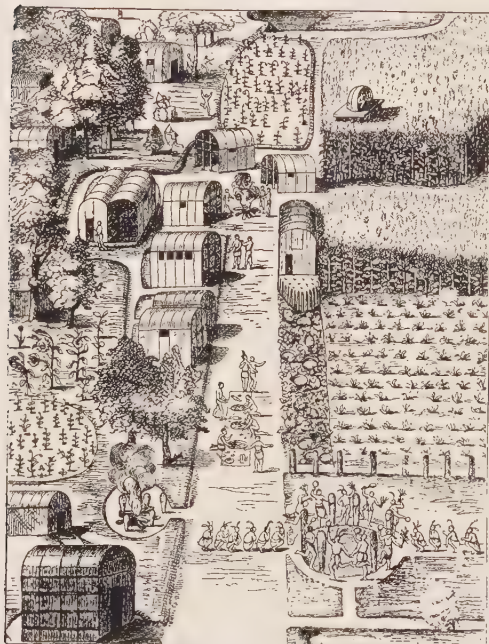
It was on this second expedition, when they preëmpted the land's food to the extent of ten bushels, that the thickets of Cape Cod bent, cracked and tore their corselets, frozen as they then were to near sheet-iron stiffness. The shoes of Master Goodman (a surname well fitting his social standing) were fast frosted to his feet, and he was helpless for weeks, until death cut short his intense suffering.

Today as in Pilgrim times the black fish whale, twenty to twenty-five feet long, hunts the squid in Cape Cod Bay, and at times a school of them circling in shallow water, often



driven by shouting fishermen, is washed up on the beach. The black fish whale occasionally weighs several tons, and

there are on rare occasions, twelve hundred or more in a school. A yield of watchmaker's oil taken from the cavities in jaw and skull, in addition to the blubber, is to the thrifty fishermen of Cape Cod well worth the toil of a black fish whale hunt.



AN INDIAN VILLAGE.

#### THE QUARTETTE OF NEW WORLD FIRSTLINGS

The angels of birth and death greeted each other as they hovered, patiently waiting for their hour, in the cramped

low-studded cabin of the "Mayflower," while the small band of investigators was absent on that second excursion. The birth was that of Peregrine White; the death that of Bradford's wife, Dorothy May, who presumably fell overboard and was drowned while her husband was on the third excursion. There is no record of the finding of the body of the young wife and mother.

Tattle has come down, via the underground railway, that the marriage was one of pique, which, coupled with grief for her little son left in Holland, and the



WHITE'S DRAWING OF AN INDIAN  
VILLAGE

loneliness of the hour, may account for the fact that William Bradford makes no mention of the manner of her death, a happening that must have sadly racked the little company.\* After the arrival of the Anne, William Bradford married Alice Carpenter Southworth,—traditionally

the love of his youth,—whom to meet at Scaftworth, he often walked in his younger days.

The name of the tiny new-comer, *Peregrine*, signified Pilgrim or Wanderer, a name appropriately given by the parents. The Pilgrims made the little one's arrival before daybreak cause for a first Day of Thanksgiving, in these words:

Sonne born to Susanna Whie  
(White),

December 19th 1620 yt six  
o'clock morning.

Next day we meet for prayer  
and thanksgiving.

The news purveyor covered much in the foregoing brief statement of record. Baby fingers of that first citizen twisted in and out of the interstices in the White cradle, made of osier twigs, now in Pilgrim Hall, which doubtless had sheltered

his elder brother, Resolved; while beneath its hood for years echoed cooing, crowing, laughter, varied by lung-expanding

\*Plymouth records prove that this little motherless lad of Dorothy May Bradford's came to Plymouth in the year 1627.



ENVIRONS OF ROANOKE.

choleric yells of infantile temper, for it is fair to assume that the first native-born future governor, General Josiah Winslow, patronized the substantially built White cradle. This is one of the pieces of Pilgrim furniture trustworthily



ROANOKE'S MIASMA-SATURATED SHORE.

documented as having been brought across the ocean in the much overburdened, overfurnished Mayflower, accredited in fond tradition with an incredibly voluminous cargo. An encouraging assortment of brothers and sisters "storked" into Edward Winslow's "Careswell" home and in their early days of

sprawling, upkicking and drooling also used this cradle.

Pride of ancestry has brought many a descendant of the Pilgrims to make a special journey to Plymouth and lay his first born for a few moments in the Mayflower cradle.

What an interesting quartette do we find in these New World firstling-infants! Leading all in time was Virginia Dare, born at Roanoke Island (then Virginia, but now North Carolina) of English parents. Her birth took place thirty years prior to that of Peregrine White.

Virginia Dare, when a mere child was captured by Indians. Her fate as one of the lost colony of Roanoke is shrouded in mystery, save as campfire tales of the Coree Indians, some sixty years after the disappearance, state that the colony joined a Hatteras Tribe, intermarried, and drifted back



Engraved on a silver tankard.  
SARAH RAPELJE.





THAT FIRST CAMP FIRE ON CAPE COD.



*Courtesy of Chase & Sanborn, Boston, Mass.*

LANDING OF THE PILGRIMS.



BAPTISM OF VIRGINIA DARE.

to savagery. As late as the eighteenth century, this tribe showed the grey eye and auburn hair of the Saxon, well exemplifying the law of reversion to type in man as well as beast. Jean de la Vigne was the first male white child born before 1624 in Nova Belgica, the civic centre of the geographical New Netherland, containing the first city of New Amsterdam,—Manhattan. Sarah Rapalier, or Rapelje, was the first female child born at Fort Orange, now Albany, June 7, 1625. The cradle of Sarah Rapelje, as of Peregrine White, is still preserved. She was the offspring of Walloon Belgian Protestants, who, like the Pilgrim Fathers, came from Leyden, Holland, nearly forty years after the birth of Virginia Dare when Peregrine had just mastered his alphabet. The little Walloon maiden's direct and collateral descendants still live in the Middle States and frequently come to the fore in annals of the Empire State and city. Sarah Rapalje was presented with a tankard, Peregrine White with two hundred acres of land, but Virginia Dare was never found after that Indian raid wiped out the little





THE MESSAGE ON THE OAK TREE AT ROANOKE.

colony on Roanoke Island. Jean Vigne, had to be satisfied with the "Ohs!" and "Ahs!" of admiring neighbors. Thus fate grasped the hands of that firstling-quartette at its advent and led its members to the end of life along widely varying paths.

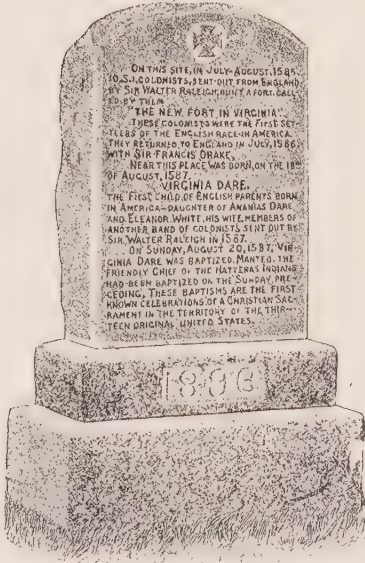
Virginia, daughter of Eleanor and Ananias Dare, born in 1587, was the granddaughter of Governor John White. Virginia, the child pet of the "Lost Colony"—that first settlement of the Southland by the men of Devonshire, at Roanoke—possibly fell into Indian degeneracy, and with her companions and descendants, like hundreds of later captives found in New England and other colonies, was lost in savagery. In some cases adult women refused to return to white society, even when given the opportunity.

An intensely interesting ceremony must have been the baptism of Virginia Dare. With moist eyes, from which tears would have dropped had onlookers foreseen her fate, the little company on Roanoke grouped about the tiny babe, the first recipient of this, the most sacred symbol and cere-



mony of their faith, in the new land. Voices trembling with the import of act and hour wished her peace, happiness and a long life.

Few more interesting monuments dot our land than this



MONUMENT OF THE NEW FORT IN VIRGINIA IN MEMORY OF VIRGINIA DARE AND THE ROANOKE SETTLEMENT.

modest stone which marks the site of Sir Walter Raleigh's settlements at Roanoke, where was built what was known as the "New Fort." Close by the little stronghold was the site of the dwelling where Virginia Dare was baptized, and nearby that of the tree on whose trunk was carved "Croaton," the only message from a lost people to a seeking world. Sailing for Croaton Isle, to trace the missing colonists, a storm drove Governor William White and his rescue party off course, and they brought up in England, where every available ship was needed to fight the Spanish

Armada. A sad leaving to unknown fate was the outcome of that second futile attempt to settle on Roanoke Island and to rescue the perishing.

The promised cross, if in distress, to be placed near any message, was omitted, and showed that no harm had come to the little company. It gave a degree of comfort to anguished hearts who grouped under the Roanoke oak. Inscrutable Providence, however, decreed that the quest should forever end at this oak.

Though never seeing the land on whose attempted colonization he spent two hundred thousand dollars, Raleigh was undaunted by failure. He backed expedition after expedition sent out to gain an English foothold on our shores.

Persevering Admiral Grenville, hero of *The Revenge*, sponsored by the equally persevering Sir Walter Raleigh, again sailed to Roanoke with another grist of gold seekers. Any man who could pit a single ship against fifty-three enemy ships and win out was a worthy selection for pioneering the settlement of a land of savages.

"And the sun went down, and the stars came out far over the  
summer sea,

But never a moment ceased the fight of the one and the fifty-three,  
Ship after ship, the whole night long, their high-built galleons came,  
Ship after ship, the whole night long, drew back with her dead and  
her shame."

Admiral Grenville landed in Roanoke in 1587, with a corporal's guard of fifteen men, filed a caveat for England, and then returned to the British Isles. The next appearance of Englishmen in Roanoke Harbor was again backed by Sir Walter Raleigh, that man whose vocabulary was barren of the word "Failure," whether on sea, land, or scaffold. Save as Roanoke spelled disaster to all who fell within its blighting shadow, he knew not the word, even in the face of death. At the Tercentenary of his death in 1917, it was wholly fitting that a memorial volume containing selections from Sir Walter Raleigh's "Prose and Poetry" should be issued. Raleigh's spirit still animates "the embattled empire" which he "toiled terribly" to found. He was well called "The Shepherd of the Ocean."

Reverting again to the little craft anchored back of the Hook in Provincetown harbor with its Pilgrim passengers, one finds that the augury of Peregrine White's arrival in America was apparently that of a hazardous, spectacular, and unique expedition to earth-plane.\* Truly, all of this and more came to little Peregrine, who was welcomed by the entire shipload of expectant passengers and crew. Pere-

\* The Pilgrims dropped the name and use of godfathers and godmothers.





To be. his last will & testament  
 1st 165 Peregrine White, servant  
 of the man  
 money. Dated  
 1704

At one time of 3 years  
 First Peregrine White  
 Extram Little

in presence of  
 Peregrine White  
 John Hoffer

PEREGRINE WHITE, BORN IN 1620, DIED IN 1704.

1st Seal was fourteenth Day  
 1st Seven Hundred & Eighteen 1718  
 Ebenezer Cobb Jr  
 3. July 16th 1718. The above Ebenezer  
 appearing before me the Subscriber one  
 of the Justices of the peace acknowledged  
 that the above was his last will & testament  
 BORN IN 1694, DIED IN 1801.

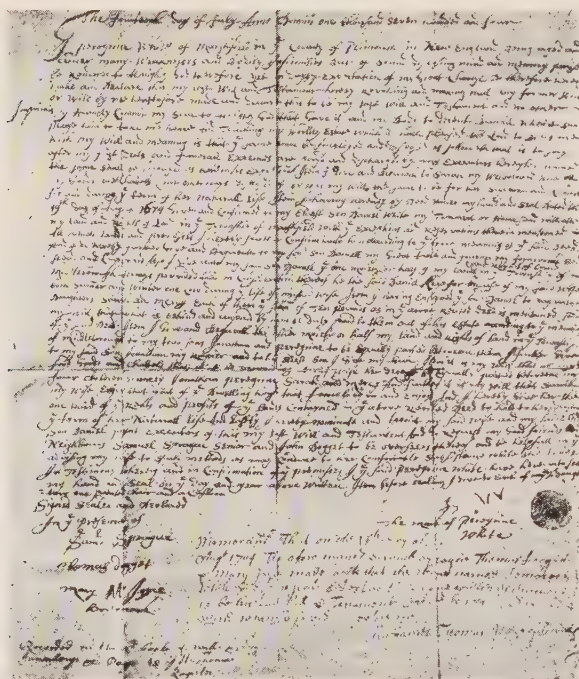
William Thomas

BORN IN 1789, DIED IN 1882.

THREE AUTOGRAPHS THAT SPAN TO PLYMOUTH ROCK.

itary activity he was an ensign under Standish. Strict justice compels us to report from the record that, as in the case of some of his descendants, age bettered the man.

The eighty odd years, from the birth of Peregrine to



WILL OF PEREGRINE WHITE.

the epitaphed tombstone chronicling his demise, were barren of the tragedy, the romance and the excitement that fairly saturated his childhood days. His wanderings, though doubtless varied at rare intervals by a saddleback mount, or shallop trip to Boston Town, only extended to nearby Marshfield, where he died July 22, 1704.

#### THE THREE AUTOGRAPHS

Only three autographs are required to link the present generation with those firstcomers who stepped on Plymouth Rock three centuries ago. Fortunately for those who revere



HOUSE AND FARM OF PEREGRINE WHITE LATER LARGELY OWNED  
BY DANIEL WEBSTER.

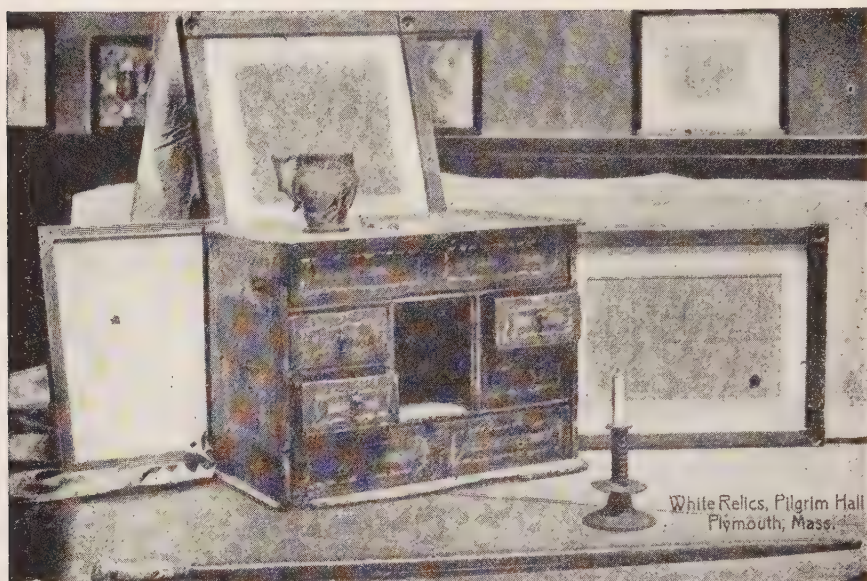
their forebears, these autographs have been found, and are here grouped for the first time. People dying in our day have talked with those who in turn knew intimately neighbors and boon companions of Peregrine White, and through them we of today reverently strike hands with Pilgrim Fathers who trod the deck of the *Speedwell*, landed on Plymouth Rock, and fought and made treaties with Indians in and about Patuxet (Plymouth) in 1620 and 1621. Stepping backward from the present hour, we discern in Pilgrim Hall the signature of William Thomas, born in 1789, who died in Plymouth, September 20, 1882, at the age of ninety-three.

Near it is the "John Hancock" of Ebenezer Cobb, that Plymouthite, who lived in three centuries. Born in 1694, he died in 1801. As a little ten-year-old lad, he had known that firstborn New Englander, Peregrine White, and for the last seven of his hundred and seven years' grip on an earthly home frequently saw the little youngster, Billy Thomas, to whom he communicated the recollections of one hundred years.

Looking backward in this historic chain which binds us to the day when Mary Chilton stepped on both Plymouth Rock and into history's page, we discern as the last autographic link the signed will of Peregrine White, First Citizen of Plymouth.

Duxbury has claims to historic longevity of equal im-





*Copyrighted by A. S. Burbank, Plymouth, Mass.*

BELONGINGS OF PEREGRINE WHITE.

port in Andrew Stetson, who was born in 1792, and died in Duxbury in June, 1889. Andrew Stetson doubtless compared notes and hobnobbed throughout his long life with Bill Thomas over the Death Winter, the Indian massacres, and other disastrous deterrents that came unsought to the Pilgrim Fathers.

While it is true that Peregrine White did not sign his will with full name, the "P.W." designated as his mark, was caused, not by ignorance but old age, as is proved by his three signatures affixed to these documents in 1692-3-5. Throughout his life he wrote a well-rounded hand.

Peregrine White's mother, Susannah,\* had the rare distinction of being the first mother and the first wife made in New Plymouth besides being mother of the first native-born Governor, and the first Major-General of the colonies.

\* A trio of marriages occurred in that early spring and summer before the arrival on November 9, 1621, of the *Fortune*. First that of Edward Winslow and the widow Susannah White; next of John Howland and Elizabeth Tilley, and lastly John Alden and Priscilla Mullins (or Mullines), this being credited, by the lovelorn, as the banner romance of that day and ours.

Cane, candlestick, tankard, and a small combination chest of drawers, brought over on the Mayflower, stand forth in startling reality in a corner of Pilgrim Hall. First owned by William and Susannah White, they were later possessed by that firstborn New-Englander, Peregrine White, and lastly made our venerated relics by the hallowing hand of time.



WEBSTER'S HOME AT MARSHFIELD, MASS.

Marshfield, aside from being the home of Governor Winslow, and perforce of his stepson, Peregrine, became in later years the residence of America's greatest orator, Daniel Webster, New Hampshire's mighty son, a man who allowed "no Alleghenies in his politics" and whose death October 24, 1852, convulsed a nation. Ten thousand mourners, grieving over the loss to the world and coming from all parts of the land, swarmed into the little country village bordering Cape Cod Bay. Tearfully gazing at the upturned face of the dead lion-of-eloquence, they unconsciously stood in the presence of the one American who, had his life been spared a few years longer—surely it is not wild argument to state—might have averted the Civil War.



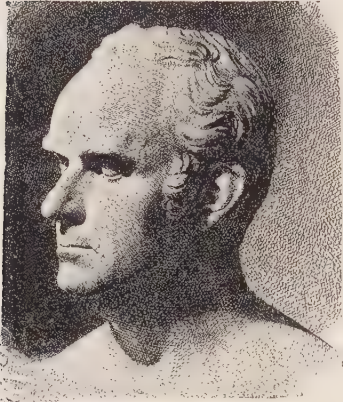
STUDY OF DANIEL WEBSTER.

Webster's estate included a portion of Edward Winslow's homestead "Careswell."

It is an interesting coincidence that New England's first and, two centuries later, her greatest statesman strolled and mused over and seeded and harvested the same fields.

The keen eye of America's Demosthenes pierced the rising cloud of State issues threatening

to wreck consolidation,\* the same problem which the Pilgrims in the Dutch Republic saw and felt, as in Leyden they witnessed the clash that issued in a Nationalism never destroyed.



*Daniel Webster*

Webster saw beyond the lengthening shadows the light of Eternal Day as he strode through field and forest where Edward Winslow walked and thought out problems of government on which as a corner-stone the Pilgrims based their lives. The invisible law of electorship ruling man became to Webster an unalterable action—its foundation having been laid in that first Town Meeting on the continent by the shores of the big

bay indenting eastern America's coast line.

The first stage in that final exhaustive third inspection of 1620 proved most important and even decisive. In the interim between the goings forth, Edward Thompson died. Jaspar More was in his last hours when the investigators slid down the Mayflower's side, and James Chilton "passed on" while they were absent on this third excursion.

Yet the clammy hand of death could not halt Pilgrim progress. Food and shelter were insistent demands, and so the little band strode forth into the wilderness to do or die. Eighteen men, all volunteers,



*Courtesy of A. S. Burbank.*

TOMB OF DANIEL WEBSTER.

\*The black bondage which molded and marred North and South of Mason and Dixon's line.



started on this trip. A blanket of snow from six inches to a foot deep lay on the Cape. Ten men tramped over land, while eight started in the boat. The plans leading up to this last important journey of inspection, were warmly discussed, for the need of settling was urgent.

Twenty leagues to the eastward, lay Ipswich, holding forth a beckoning hand. Off the bar the Mayflower drifted.

“I love to think of old Ipswich town,  
Old Ipswich town in the East countree,  
Whence on the tide you can float down  
Through the long salt grass to the wailing sea  
Where the Mayflower drifted off the bar  
Sea-worn and weary, long years ago,  
And dared not enter, but sailed away  
Till she landed her boats in Plymouth Bay.”

If Appleton Morgan, in these lines on Ipswich Town, be correct, and if Captain Jones had put his passengers ashore at Ipswich, “bordering the long salt grass that led to the wailing sea,” instead of at Patuxet, where they acquired the cleared land and the deserted cornfields of an extinct Indian tribe, Pilgrim history might have been read as dire failure, instead of triumphant success. Robert Coppin, who had been in these parts before, pointed across the Bay to Manomet Headland, east of the low Manomet Point edging Plymouth Harbor. This bold landmark, four hundred feet high, seemed to entice the wanderers. Coppin’s judgment ruled, and thither the Pilgrims finally headed their craft.

This third excursion covered most of the entire shore line of Cape Cod Bay.

The first section of their sailing was a straightaway move to the shelter of Eastham harbor, where the First Encounter occurred near Great-Meadow-Creek at Eastham, or Wellfleet Harbor, which they named Grampus Bay, after the beached black fish which they saw the Indians slashing apart.

Even after a previous midnight alarm the explorers were caught napping, for their guns were in the boat, which

was aground, and their coats of mail were hanging on the trees. A helter-skelter scurrying for weapons and the carrying of blazing brands to the men in the shallop, who lustily yelled for essential lights and for slow-matches must, to



ATTACKED BY INDIANS ON THAT THIRD EXCURSION.

the Indians, have seemed fear. They changed their minds swiftly, when the flare and noise of exploding powder and bullets whizzing close to them warned the savages that an engine of destruction more potent than arrows could follow fast.

For many a day the Pilgrims saw no more of the aborigines. Artistic license ruled in this illustration, as Indians rarely fought at close range in the open, on the contrary using trees, rocks and undergrowth as shelter. They seldom met the white man face to face, save when the advantage might be theirs, while in midnight massacre the Indian reveled. A hand-to-hand conflict, as shown by the artist, would certainly have meant speedy burial for the majority of each little band.

In the second stage of that momentous third inspection they reached a haven from the storm on Clark's Island,



Courtesy of A. S. Burbank.

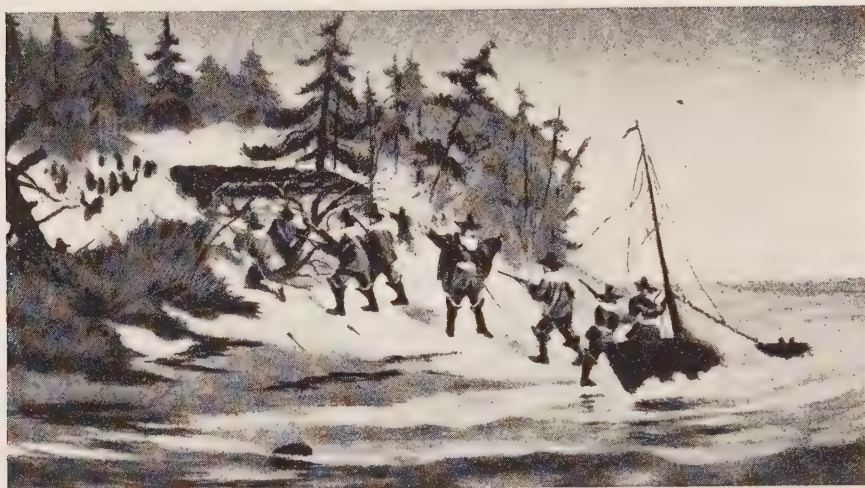
From the Hoe Painting.

DECEMBER 7, 1620. THE PILGRIMS STOOD ON PULPIT ROCK ON CLARK'S ISLAND AND HELD THAT FIRST PRAYER MEETING OF THANKS TO THE LORD OF HOSTS FOR THEIR ESCAPE FROM THE SEA PERILS.



MAP OF CAPE COD.





THAT FIRST ENCOUNTER.

December 7, 1620. Following that first encounter, with rudder broken, masts snapped short, and sails torn, their craft nearly foundered. Through strenuous rowing and able handling by the helmsman, Thomas English, the boat escaped Brown Island's treacherous bar.\* To the Pilgrims it was not what happened outwardly, but what took place in them that mattered. Unsheltered in that bitter cold December and the campfire a travesty, when Sabbath morning dawned, they gave themselves in loyal service to God, for theirs was not a religion of words, nor of profession merely, but of truth. With numbed fingers they turned the leaves of their Bibles and talked with the Lord while grouped on Pulpit Rock. The sentinel on vantage ground guarding the little band of worshippers was to them as firm as the Rock of Ages. Made of sterling clay, well leavened with undaunted spirit, were these men of grit and grace. In these words the narrator on the ground gives the details of that landing. "Rounding Saguish Head, dark and raining sore, divided in their mindes what to do, they landed with much adoe, got fire (all things being so wette), secure from ye Indians, where they might

\* Originally an island, but gradually eaten away by the tide.

dry their stufe, fixe their peeces,\* and rest themselves and give God thanks for His mercies in their manifould deliverances. This being ye last day of ye weeke, they prepared there to keep ye Sabbath."

Both Captain Jones and Mate John (not Thomas) Clark, the latter said to have been the first man to step on the island, are even to the present hour geographically remembered on Cape Cod—the former by Jones River at Kingston, the latter by this same Clark's Island of eighty-four acres, now held by the Watson family, descendants of the original owners. The twelve men on this excursion undoubtedly landed also on Plymouth Rock, which was a prominent feature on the shore front. Returning to the *Mayflower*, they stated in detail the results of the dangerous excursion and the entire company immediately prepared to settle on the approved site.

Years passed and it was 1765 or 1769 before descendants of the Pilgrims celebrated Landing Day. At that time the Plymouth folks decided that first among the illuminated pages and the initial red letter day in America's calendar of democracy was December 22, though we now celebrate December 21 as Forefathers' Day.

For a majority of the company, the first Sabbath day ashore was January 31. March had come before all stores were landed. The three excursions, as shown on the map, well covered the shore line of the Cape. Very thoroughly did the Pilgrim inspect the ground before raising his roof-tree.

In Leyden Pilgrims had learned by heart the Dutch motto: "Raad voor daad," "Counsel before action."†

\* "Fixe their peeces," included not only drying out the weapons, but keeping aglow the slow-match which had to be inconveniently carried by each man to fire the matchlock.

† Undoubtedly they frequently conversed with each other in Dutch and wrote in the same language. Their signatures on important documents show also that they used in dealing with their neighbors, the natives of Holland, the Dutch forms of their own English names.

THE SEVERAL LANDINGS OF THE PILGRIMS ON CAPE COD.  
WHERE, WHEN, AND HOW?

The keel of the Mayflower's dinghy—assuming the Pilgrims had a two-seated craft supplementing the staunch whale, yawl, or long boat—first grazed the sand of Provincetown Beach at the hook of

the cape (today closely located by entablature) on the eleventh day of November, 1620, O. S., or November 21, 1620, N. S.

The three excursions of investigation extended through twenty-one days or more, and included careful soundings made from the essential shallop. It is generally conceded that at the end of the third excursion—the day after camping out on Clark's Island—the historic landing on Plymouth Rock was made, namely December 21 or 22, 1620. The company,



MAP SHOWING THE THREE EXCURSIONS.

all men, consisted of ten landmen, two sailor Pilgrims, and six of the Mayflower's crew.

Returning to the ship after the Plymouth Rock landing, it was on Friday, December 25, 1620, N. S., that the Mayflower weighed anchor and started for the Patuxet shore, but immediately put back on account of storm.

The next day, Saturday, December 26, found the dangerous voyage finished and sails furled, at the inconvenient location of one and one-half miles off shore in Plymouth Harbor—twice as far as when at Provincetown. (Plymouth Harbor is in the main a high tide harbor and it requires careful steering to keep in its tortuous channel.)



The following day, December 27, being the Holy Sabbath, all effort to reach shore stopped automatically, but Monday, December 28, saw the second landing of the investigators on, or near, Plymouth Rock. After critically examining the water front, Standish won his point to settle on Plymouth Hill, as being more easily protected from Indian assault, and as controlling that stream-of-utility and food supply, also having the sweet Brewster Spring.

In a word, the eye of the engineer and soldier and the master mind that felt keenly, as the average man could not, that self-preservation is the first law of nature, controlled as it should have done. Standish looked below the surface of events and environment to the future. His services could not, cannot, be appraised in totals of gold or gems.

With the care exercised by the Pilgrims in all things, the next day, December 29, was devoted to cautiously peering into thicket and woodland, ascertaining how many corn-fields had been cultivated by the "Wilden" (using the term for the word "Indian," which they had learned in Holland) and roaming inland a short distance to seek trace of present Indian occupancy. The plateau at the base of Plymouth Hill, as well as the lower land fronting the shore, having been decided upon as a site for the settlement, by the majority, the Pilgrims landed in larger number on Wednesday, December 30. Eighteen men slept ashore, being caught that night in a terrific gale, while those left on board the Mayflower were held there by storm over Thursday, December 31.

As there were prayers on the Speedwell's deck and dock, and probably Bible reading on leaving Delfshaven, the artist rightly assumed that when nearing Patuxet shore, just as the Pilgrims were about to step on land, the Book of Books was opened and the Lord reverently praised in song and testimony for His protecting guidance in bringing His people to the Promised Land.

Possibly Miss Chilton, in her desire to be the first

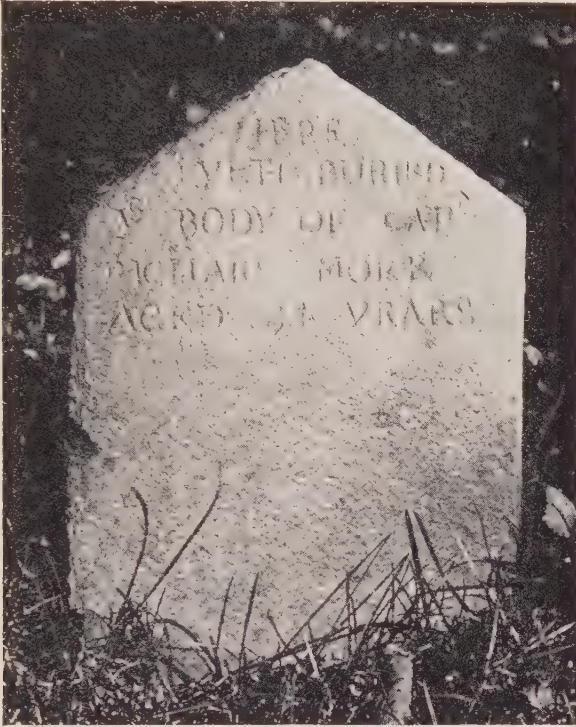


LANDINGS OF MOMENT IN THE NEW WORLD AT PROVINCETOWN AND  
PLYMOUTH.

woman ashore, refused the courteous helping hand of sterner clay, and slipped by John Alden, who is credited with having first trodden Plymouth Rock. As he was not however of the Clark Island prayer meeting group, this may have been a second landing. John is said to have kept gallantly silent, when this Ladye Faire claimed first place. Mary Chilton afterward married John Winslow, brother of Edward Winslow, a passenger on the *Fortune*, which arrived November 16, 1621.

The only grave except Richard More's, the *Mayflower* passenger, that is absolutely known, is that of Mary Chilton,

buried in King's Chapel burial plot—Boston's first cemetery. Here, alas for history, and because of a mayor's fondness for stones set in a straight row, the memorials are authentic, but not in many cases set over the relics they once covered. Here



*Courtesy of "The Mayflower Descendant."*

THE ONLY KNOWN GRAVE OF A MAYFLOWERITE HAVING AN ORIGINAL TOMBSTONE. RICHARD MORE'S GRAVE IS IN CHARTER STREET BURIAL GROUND, SALEM, MASS.

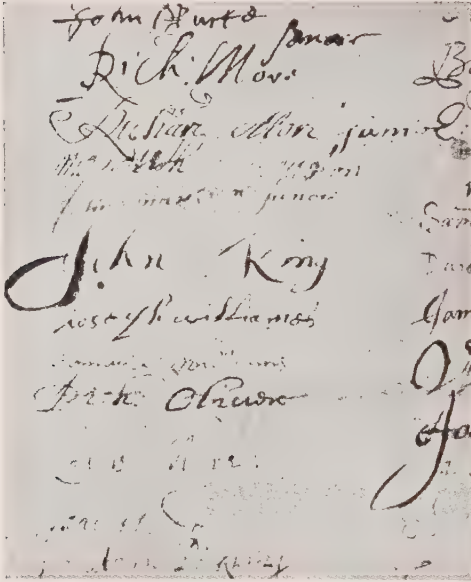
Separatism seems mockery, and by a paradox, ultra conformity also!

Gravestones in the crude art of this period intensified the gruesomeness of death. Cherubim, death's heads, hour glasses, dismembered bones and grotesque decorations with the chisel emphasized the dissolution of the body.

An original tombstone in memory of Captain Richard More, who came over in the Mayflower as a youngster and lived in Elder Brewster's family, making two of its six mem-



bers, has been found, to the great joy of the archeologist. The exact date of Captain More's death is not known, but is supposed to have been in 1696. In the workings of an inscrutable Providence, graves of Captains of Industry like



*Courtesy of the Mayflower Descendant.*

SIGNATURES OF RICHARD MORE AND HIS SONS.

Allerton, and of Religion like Brewster, of the Mayflower passengers, were destined never to be positively known. Little Dicky More, who was under everybody's heels on ship, is the only one of the hundred and two whose original grave, marked by a stone extant and authentic, has been found.

Unique are these sand blast dunes of Provincetown! Under storm pressure they grind and frost the window panes, pit face and throttle vegetation. When the pine, the juniper, the beach plum, and the bayberry vanished, Marron beach grass was left to hold its own against the elements. Today, tree and shrub plantings make Provincetown a goal of safety for forty-three hundred souls.

The Marron Grass Committee of Massachusetts did excellent work in demanding cultivation of this beach grass or sea sand weed (*Ammophila Arenaria* L). As pictured, the term "shifting sands" or in Dutch "Stuyvesant" well applies to the gritty, eye-irritating grains of grayish silver



MARY CHILTON'S TOMB IN BOSTON'S KING'S CHAPEL CEMETERY.

white detritus of rock ground to powder ages ago by glacier motion and wave. Borrowed from the Netherlands and applied also to New Jersey and other states having sandy fronts to the ocean, this humble plant (*A. A. L.*), has saved miles of land and millions of money for the nation. At times, under the sweeping winds that play fast and loose across the Cape-of-Endless-Naming, this sand blanket threatened to bury Provincetown completely. Science and technical skill, as illustrated by successful cultivation of this sand-defying plant which subdues, even while it draws its life sustenance from the unstable soil, find protection for many a shore settlement in Europe or America. As it is, walk, roadway, flower and vegetable garden, in and near Provincetown, are often sand covered. The blasting winds, despite the tenacious guardianship of the wire grass, compel the ancient town to wrestle for its life.

That long journey before the Pilgrims reached the Promised Land, sorely tried souls and bodies, but their life work from beginning to end spelled trial, and they gloried in disappointments that grew apace. "When I am weak, then am I strong," were the words of one whom no difficulties could daunt. This formula of success proved to be cheer, not discouragement to the Pilgrim, whose sanctified ambition was to rival Paul.

The real log of the *Mayflower* was never found. It is not surprising that Bradford's "History of the Plimouth Plantation" has, in England only, been called "The *Mayflower Log*," as it in part tells the story of the sea trip, though of slight technical value, never at any point coming anywhere near the worth of Luke's astonishingly full and accurate account of Paul's voyage to Rome, a nautical gem, unmatched in all ancient literature. It was two hundred and fifty years before this book, called the greatest in American history, was put into type. Carefully written out on our soil with the quill by the painstaking Governor, one reads in this secular book of books that the Pilgrims "put to sea again

with a prosperous wind, which continued divers days together. According to ye usual manner, many were afflicted with sea sickness. There was a proud and very profane young man, one of ye sea men, of a lustie able body which made him the more haughty. He would allway be contemning ye poor people in their sickness, and cursing them daily with greevous execrations, and did not let to tell them that he hoped to help to cast one halfe of them overboard before they came to their journey's end, but it pleased God, before they came halfe seas over, to smite this young man with a greievous disease, of which he dyed, in a desperate manner, and so was himself ye first thrown overboard. Thus his curses light on his owne head."

Judged by this brief record of Bradford's and by other side-lights cast athwart that Voyage-of-Distress, the Pilgrim crossing of the Atlantic was in truth a pilgrimage and fittingly called "A Harrowing Journey."

Immediately after landing at Patuxet, a barricade, two sheds, a hospital, and shelter huts began to take form and the settlement was fairly started. The first building erected was the Community House, in size 20 x 20. The visitor is still shown the site of this historic edifice, half fort and half dwelling. Its completion was celebrated in the usual manner, centuries old, in Europe, by Captain Jones broaching or tapping a beer keg.

As if their trials were not complete, fire now broke out to test further their capacity for both courage and suffering. It must have been a rasping experience for sick men like Carver and Bradford, to be awakened in the dead of winter—January fourteenth—by roaring flames which unroofed this same Common House which contained among other stores their gunpowder. Prompt action saved the cabin and its contents, both explosive and non-explosive. The Pilgrims charged this episode to experience. To them it was all in the day's work of the great venture. A new sea-grass roof soon thatched the structure.





By George H. Boughton.

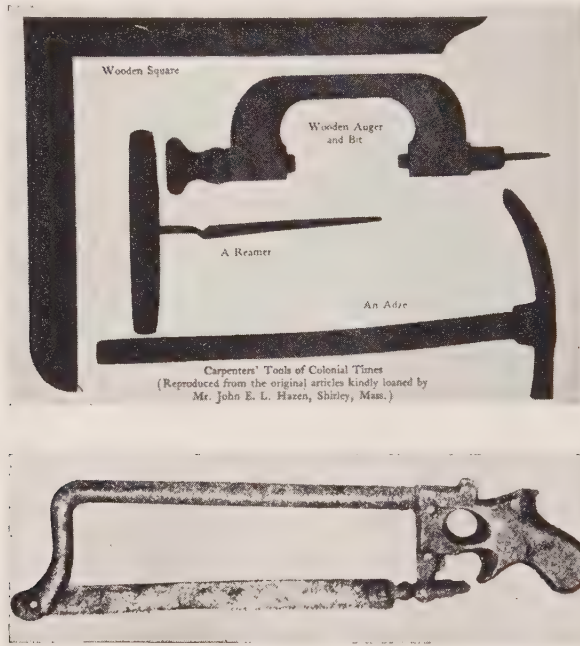
WATCHING FOR THE RELIEF SHIP WITH SADDENED HEARTS.

Youth was a favoring factor with the Pilgrims. Aside from Brewster and Carver and their wives, the average age was not over twenty-five years. Edward Winslow was twenty-six, Isaac Allerton thirty-two, and Myles Standish thirty-six. Yet in spite of youth's brawn and optimism, during that heart-breaking season of January and February, 1621, death removed half their number. On either the 17th or the 24th of February, colonists met together in the unfinished Community House, made into a hospital. In the midst of the dead and dying they cast the first suffrage vote in New England, and chose John Carver, a "pious and well appointed gentleman," as governor, and Myles Standish the first military commander of New England. This was a full year after Virginia's Assembly had been inaugurated.

It was a keen-eyed Indian, who peering seaward, discovered a newcomer in the offing. It was heading straight toward the seven small huts clustered on the side of Ply-

mouth Hill. The "Relief Ship," (though first believed to be a French enemy) for which watching eyes had grown dim, was in sight.

An Indian's theft of tools, left in the woods by Myles



A COLONIAL CARPENTER'S TOOLS AND SURGEON'S SAW.

Standish and Francis Cook, caused the Pilgrims to nip in the bud all stealing propensities. At a joint council, after the Massasoit Treaty was signed, the threat of battle procured immediate return of the loot, and, at Pilgrim demand, a lusty thrashing was cheerfully given the thieves.

Wherever possible wood supplanted expensive metal. Wooden squares and wooden body and handle constituted the bulk of carpenter's and mason's tools.

The surgeon's saw of colonial days needed a skilled hand to manipulate its jagged, uneven edge.

The wounded knew nothing of anesthetics during an operation. Dr. Jackson, who claimed the discovery of ether



FIRST STEPS IN THE INDIAN TREATY.



ahead of Dr. Morton, made his experiments in the Winslow house now standing in Plymouth. Lydia Jackson, his daughter, married Ralph Waldo Emerson.

The time consumed in learning how to live in a new country was shortened by centuries when the Pilgrim on Watson's (Strawberry) Hill clasped hands and smoked the calumet or peace pipe, with the Indian. The ancestors of Massasoit had, from year to year, added to their knowledge until, when the Pilgrim arrived, short rough paths leading to the uplands of comfortable living crisscrossed the land. When, where, and how the aborigines first learned to plant native corn, we do not know, but they shaded the ground with the pumpkin vines that first looked up at the sun in America—the fourth staple indigenous to our mighty land. Who would suppose that sugar could come from the storm-broken trunk of the maple—discovered by the Indian and equaling the wonders of fairy tales—a candy tree in the forest? The Indian, with the primitive virtue of generosity—not entirely a lost art with children—speedily passed his knowledge on to the Pilgrim. How to fish without hooks or hack a fishhook out of a bone; how to cultivate the potato and raise beans poled on cornstalks were lessons in the forest man's Primer easily learned by the newcomer.

Who will, in the spirit of Paul, who confessed himself debtor to both Greek and barbarian, write the book which shall catalogue the long and varied list of what the white man owes to his red brother? It was the savage who revealed to the unseeing who came across the ocean the American Cornucopia.

The Pilgrim mother quickly absorbed, through the Indian squaw, conveniences at hand in forest and river. The plumage of the wild duck made downy pillows; turkey feathers convenient dusters; and cornhusks excellent mattresses, besides mats to cleanse soiled brogan, boot and moccasin, and collars for horses—when these friends of man came from across sea to share and lessen labors. Indian

pudding was no misnomer. The dish doubtless tasted somewhat differently from the palate-tickling dessert of today, but within were stored both calories and vitamins, giving health and strength to the hard-worked Pilgrim, who revelled in the open, after confinement within the walled cities of Holland.

In addition to the men who sailed from England, there were some sixty women and children, proving that these religious pioneers never expected to return. They came to establish homes and worship their God in the wilderness far from the haunts of their former fellows. Very different, for example, from the passengers who sailed to Jamestown, were these pioneers in the cold land! Farther south were gold seekers, so frantically eager for the precious metal that, deceived at the very beginning by glittering sand, they sent back to England a vessel packed from keel to deck with pyrites—well named “fool’s gold.”

Of the men of the Pilgrim party, but two were hired servants, and these were certainly not menial in spirit, as they fought a duel close to death. As punishment, the culprits were condemned with neck and heels tied together to grovel in the dirt for four and twenty hours—not only an undignified posture, but irksome, both to soul and body—so much so that the authorities pitied their embarrassment and eased off. This duel and the murder by Billington yield conclusive proof that we are not to look for the core of the Pilgrim organization in the Mayflower miscellaneous company, but in the Leyden church.

In days when the Pilgrim crossed the Atlantic barrier, he left an England in which the inhabitants were ground down by unjust laws. To clarify and justify rules of punishment in the new environment was his first thought. Two hundred and thirty-three offences requiring the death penalty were noted in the laws of England which were never entered on Pilgrim statute books. To hang a starving child for stealing a loaf of bread from a baker’s cart was not in



THE FIRST INDIAN VISITOR TO THE PILGRIMS.

their code. Friday was children's hanging day. From six to eleven crimes in the whole of New England formed the limit of the death penalty, and some of the laws were never put in force.

The native born visitor-interpreters form an interesting trio; their names are closely connected with the early history of the Olde Colony. In the van came Samoset, the



Mohegan chief from Pemaquid, Maine, whose "welcome Englishmen" startled while it warmed the Pilgrim heart. Then Squanto appeared and after him Hobomok. Squanto (Tisquantum) in his short life (for he died of fever at Chatham in 1622) aided the Pilgrims in field, garden, and home. We nominate him the first American Promoter of Industry and a permanent creditor of the white man. Squanto had lived in Spain and London, yet in March 1621, accompanied by Samoset on his second visit to Patuxet, and duplicating Adam in scantiness of raiment, he sauntered up the street as though June zephyrs instead of March breezes fanned his naked chest. He illustrated Indian wit, wisdom, pride, sarcasm, and that innate sense of superiority—never lost in a real son of the forest—when he gave realistic truth of the old chief's comment: "Indian no cold, Indian all face." On Squanto's return to New England, it was easy for him, who was a partially civilized man, to revert to savagery, and get into harmony with his former environment.



SAMOSET'S MEMORIAL STONE.

A PILGRIM  
LOBSTER MAN.

For centuries the eel must have squirmed into the mud and issued, under foot pressure, to fill the stomachs of the aborigines. Three centuries after Squanto had passed on, the modern steam shovel, in excavating these very mud banks in 1920—banks that had felt the strenuous efforts of the Pilgrims to capture eels—brought to the surface tons of these same fish, ruthlessly torn from their winter storage home.

## CHAPTER II

### INDIAN TREATY, RETURN OF THE MAY- FLOWER. POETIC TRUTHS BROODING OVER PILGRIM HALL ITINERARY

#### GEORGE WEYMOUTH'S VOYAGE

**I**F WEYMOUTH had not made his voyage some sixty miles up the Penobscot and captured Squanto, taking him to England, the Pilgrims might have starved to death ere the ill-provisioned *Fortune*, in 1621, dropped anchor in Plymouth's "cow yard."

The sign manual of Weymouth seems to indicate that he had more time than present-day check signers. His signature ostentatiously reveals to the chirographer several interesting characteristics of this sea rover. Another quill-driver, James Rosier, accompanied George Weymouth on his Indian-stealing trip up the Penobscot, and through him what Weymouth saw and did, leaked to the world. His book was entitled "The True Relation."

In large measure, it was through fair dealing and tales of the white man's prowess, learned in England and exaggerated by Squanto in America, that the mutually satisfactory treaty between Massasoit and the Pilgrims endured. One example of Squanto's influence is seen in the story—perhaps in some degree believed by him—that the white man kept the plague concealed underground, the hole being shown as proof; or it was stored in powder kegs in the Community House and at will released to do its worst against the white man's enemies.

Pressed by Indians as to the truth of the plague tale

the Pilgrims disclaimed personal custodianship of infection, but said, and fully believed the statement, that through prayer God would unleash disease to maim and destroy their enemies. After Squanto's early death, Hobomok became chief interpreter, and he proved to be a more judicious friend than the crafty Squanto, except for several glaring lapses in the realm of deceit.

Yet the red sinner could never excel in duplicity his white brother. Possibly under sore temptation, those two Indians added the deeper dyed rascality of Christians, so-called, in distinction from the heathen scoundrelism of former captors and teachers, George Weymouth and Thomas Hunt. Squanto merely made some additions.

Hobomok, the Pinesse, or Mystic Indian Counselor, the third Indian to aid greatly the Pilgrims in gaining a foothold in the land, lived in Myles Standish's home, helping him about the house and on the farm. At the same time, Hobomok also aided the Captain to learn the Indian's ways and acquire his speech. Such a knowledge of both word and symbol undoubtedly gave Standish power over the natives, whether friends or foes, sometimes equaling in effect that of his trusty sword, for after lessons from Hobomok Standish had insight as well as vision, education supposedly turning sight into insight.

Other advantages followed from acquaintance, or rather intimacy, with Indian cultivators. From Squanto, flattered by the honors shown him, oozed information often of the most vital character concerning food, whether fish, flesh or fowl, and how to farm ten acres, with the wisdom relatively of a Roe or a Burroughs. With acres to be planted in corn, and neither a plow nor a harrow in the settlement, but only a stout spade and mattock to dig up roots and turn the sod, Squanto's information was, in such a case, equal to the possession of an improved plow, even one made in Holland—in which country the modern plow had its evolution. As the Pilgrim pushed his heavy



felt hat from his forehead and surveyed the patches of cleared land, totaling some twenty acres, he realized the scriptural ban of exile from Eden as he felt the perspiration of honest labor on his brow and adown his spine. The "crick in the back" was sure to become chronic before the last bushel was brought into the community storehouse on his shoulders, as there is no mention of wheelbarrows on the *Mayflower*. Perhaps some, recalling boyhood memories in Olde England, remembered a few of the merriest moments on the wain, well-laden on its way to the barn. These frolics, too often degenerating into license and lawlessness during the ancient "harvest home" revels, were one of a score of arguments that stripped the Puritan sliver from the Conformist oak.

Squanto, for eighteen months, barring occasional duplicity, nobly aided the Pilgrim colony. Stolen on two separate occasions, enslaved in Spain, freed through the good monks of Malaga, landing in England (where in the home of John Slaney of Cornhill, London, he mastered a fair number of English words), returned to his native soil by Captain Dermer, and ultimately reaching the Pilgrim settlement, Squanto, while living with the Pilgrims in Plymouth seemed set apart by the Lord as interpreter and general utility man. Squanto showed the Pilgrims how to go a'fishing without hook or line; to squeeze eels from mud-burrows with their feet; to trap game; and safely to traverse the forest, while mastering the wiles, the language, the habits, and the policies of the red man. It requires no stretch of imagination for each reader when he thinks of Joseph in Egypt, to make comparisons of his own; to recall the presence of the little captive Hebrew maid in Naaman's household; or even to call out of later American history another cosmopolitan and iron-clad Indian, Joseph Brant—not the creature of exaggerated local tradition, but the man softened and enlarged by a larger contact with men and affairs than was possible to his home-keeping fellows.

The Pilgrims believed themselves led directly by the overruling Power to find the hidden store of seed corn, the opportune discovery of which, on the excursion the day before the 'ground was frost-locked and snow-hidden, may have saved their lives. In that first encounter at Eastham, Wellfleet, in the Great Meadow Creek, during that vital and decisive third and last hunt for a home site, the Lord diverted the arrow and convinced the Indian that the white man was invincible. Both Pilgrim and Puritan, as true seekers of the reality behind the symbol, thus pointedly, sincerely and in deep humility before the Eternal, stated one phase of their belief—"Christ guides every shaft that flies, leading every bullet to its place of setting and every weapon to the wound it makes." Whatever bold face the Puritan, first and last, showed before men, he humbled himself before the Being to whom he gave all glory. "Nisi Dominus frustra," "except the Lord build and keep," were daily words with him, and he knew and felt that without his Infinite Friend, both watch and labor were vain.

Samoset also had his share of appreciation from the day that he, as the first Indian they met, greeted the Pilgrims with outstretched hand and warmed their hearts with his "Welcome, Englishmen." Samoset learned those words from Maine fishermen and used them well. After Squanto's death, Samoset became interpreter. All those were beginnings of a glorious line, which like the distant rill in the mountains becomes a mighty river. Perhaps on the continent of North America are now a half million red men loyal to the Master, and seeking that heaven into which Squanto prayed he might enter.

If ever Stern's smooth line, "God tempers the wind to the shorn lamb" became fulfilled prophecy, it was in that winter of 1621; for, despite that "first infection" which Bradford pictures eloquently, and which cut their census in half, it was a winter of unusual mildness and prevented Pilgrim annihilation. At one time there were but six or eight

well and strong enough to nurse the sick, shrive the dying, and bury the dead, so thoroughly had, not nature's laws, but man's ignorance, issuing in scurvy, ship fever, and the dreaded uncontrollable typhus and pneumonia, racked and depleted that little group of Separatists.



MASSASOIT AS PROBABLY ARRAYED  
AT THE TREATY INTERVIEW.

Of that First Treaty made by Governor John Carver with Massasoit, the Wampanoag chieftain, the terms are well stated as follows:

"You help me, I help you. Neither must make war upon the other. In case of Indian conspiracy against either, the other agrees to render all possible aid. The Pilgrim Land Title must be held inviolate."

The Indian considered himself bound, as he expressed it, "As long as water runs and grass grows." This particular treaty lasted fifty-five years.

Thus gaily appareled, the Wampanoag strode into the presence of Governor Carver, and for the first time the Pilgrim saw the American Indian at close range in gala costume, paint-bedaubed, his greased hair standing on end, repeating in a fashion of the seventeenth century the custom of our English ancestors centuries before, who painted their stomachs blue and frightened spirits away with tom-toms. Of paramount interest to the newcomers and their descendants was the Massasoit treaty. On this first official meeting





*Courtesy of Cyrus E. Dallin.*

MASSASOIT, THE INDIAN, WHO SECURED THE PILGRIMS' HOLD ON THE LAND.

between white man and red man was well grounded the first successful northern settlement.

Massasoit sprang from a race unlike that which subdued his people. On his brow rested the chaplet aboriginal, proudest insignia of birth. Straight as the arrow flies was the outline of the red man's ancestry. Of pure and unmixed blood, there were no cross currents as of Saxon, Jute, or Norseman, in the veins of the Indian who attended that first meeting on Watson's Hill, Plymouth, keeping the pace to the end of life's trail. Without Massasoit's aid the settlement of America would have been seriously hampered. Nevertheless, where the Algonquin, or tidewater Indian, was noble, the Iroquois excelled, for on a larger scale and longer in time the Covenant of Corlaer was kept inviolate even for centuries.

The meeting of red man and paleface in New England, for that first peace treaty, had such marks and merits of European diplomacy as crude conditions allowed. Edward Winslow, as a volunteer-hostage, side-armed and glitteringly armored, mounted Watson's or Strawberry Hill.

Without a tremor, he disappeared from view among the approaching Indian delegation, while Massasoit entered the settlement, and in conference with Governor Carver fraternally kissed hands. This red man was chief of the Wampanoags and Sagamore of Pokanoket. His dwelling-place was at Sowans, now Warren, Rhode Island. The area of his influence, occupied by some twenty or more tribes, included Narragansett Bay and Cape Cod. Massasoit was accompanied by his brother, Quadequima, and a bodyguard of about sixty, for this Indian took no chances. Had he chosen to play the peace rôle with duplicity in this interview, he might possibly have had the Pilgrims annihilated. It is said, however, that Massasoit trembled in most unkingly fashion throughout the entire interview, yet this might have been owing to the strong water supplied by host Carver in liberal libations, according to the custom of the times.

"Clergyman, doctor, and candlestick-maker" were all free imbibers. In fact, it is stated that within a century, or, to be exact, seventy-eight years ago, an English insurance company charged a ten per cent. higher rate for a total abstainer. This was based on the superstition and wholly unscientific notion that such a rarity must be an anaemic, white-livered person, liable to "shuffle off this mortal coil" more speedily than his florid-complexioned, braced-up, hard-drinking fellow citizens. Their theories were based on false assumptions, though promulgated, possibly in good faith, through ignorance. Nevertheless, like much that is demonstrably false in this world, the notion as originally started was speedily fortified for overt reasons by alcoholic votaries, and the beneficiaries of the fire-water business. In a word, gate money, box office receipts, and steady incomes were fattened by keeping alive the delusion. Science, truth, and reality suffered then as now from the argument of lucre. Long lingered the idea even among us that the abolition of the manufacture of alcoholic liquors would mean a vast loss of income to the state. The patent fact was ignored that liquor is a giant feeder to almshouses and prisons, and has the innate power to destroy man's ability to gain a livelihood.



EDWARD WINSLOW AS HOSTAGE TO  
THE INDIANS ON STRAWBERRY OR  
WATSON'S HILL.

The wresting in totality of patriarchal lands belonging to the "poor lone Indian" by the invading white men, as far as the Eastern Colonists are concerned, is a myth. Not an acre of land of either Plymouth or Massachusetts Bay Colony was unfairly taken from the Indian—an example not always followed as the area of civilization was extended. All lands were given or acquired by purchase. New Haven, Connecti-



cut, and Rhode Island come under the same head, except that, following King Philip's War, some sixty years after the landing of the Pilgrims, the white man seized in reprisal to some extent the so-called Indian lands. English



GOVERNOR CARVER MEETING MASSASOIT IN CONFERENCE.

settlers put their "God-given land," as they christened it, to better use than the native, who allowed the power of its streams to run to waste, its fertile soil to grow thicket and weed, and its swamps to propagate disease. This meant a country unsown and unharvested, barren of utility and of all improvements; without manufacturing, factories, science, art and literature; in a word, a wilderness.

With millions of acres at the Indian's disposal, as the white man argued, the few thousand acres gleaned at first by him to support a growing population were as naught. Plymouth, circumscribed on the east and south by the sea,



"ADIEU, PERHAPS FOREVER." EACH FACE REFLECTED THESE WORDS AND  
THE COURAGE OF CONVICTION ILLUMINED EVERY FEATURE.

and also the narrow belt of land controlled by the colony of Massachusetts Bay, were mere specks on the map of a mighty continent.

This signing of the treaty with Massasoit April 1, 1621, was Governor Carver's last important official act.\* A few days later, while sowing seed, suddenly falling to the ground, he joined the fast-growing silent colony on Coale's Hill. It was a state funeral with sincere ceremonies; a musket volley over the Governor's grave gave him a true soldier's burial. Shortly after this died his wife, Catherine. Thus closed one sad chapter in the volume of human endeavor just opened in the new land. Through this treaty with Massasoit, the Pilgrims, with the moral influence of their fort building, acquired a real title to their holdings which had been once the ranging-ground of that Patuxet tribe blotted out by fever† four years prior to the Pilgrim's arrival. The settlement was called Patuxet in appreciation of the favorable treaty, and not changed to Plymouth until July 21, 1621. In fact, the name "Patuxet" (little bay), was in common use for years.

Many an isle, cove, cape and inlet of New England, many a village on the North and South shores, as well as inland, still answers to the identification given it by the Pilgrim and Puritan fathers. This be it remembered was in an age when names were few and homely, except those of Olde England or of Indian origin—which latter were invariably euphonious and beautiful.

The early death of Governor Carver was keenly felt by the four remaining leaders, who set a solid front against foes, both actual and imaginary. There was no monotonous repetition of history in that feeble little settlement planted amid

---

\* Deacon John Carver is credited with having been elected governor while on the Mayflower, but the Pilgrims believed a land election should follow one at sea. On board the Speedwell, Christopher Martin was selected as temporary leader and on reaching Patuxet was elected Town Treasurer.

† A scourge believed by some to have been brought to the Indians by fishermen or pioneers.



the sand dunes of Cape Cod. Here was an original venture of faith. This was the firstling enterprise of a unique people. They had separated from the world to follow untrammelled their own interpretation of the Bible. Segregated, they worked out their own salvation according to their belief, founded as they felt on the Divine Word.

Increase was slow. Even after ten years the fifty-four, including incoming colonists, had become only a valiant three hundred, and these were like their predecessors in time, sorely tested in fires of tribulation, debt, intrigue, famine, and the Indian menace. It seemed as if each deterrent sought to wreck the little company before the yearned-for zenith light should blaze forth on that final day of freedom from debt. The train of events leading forward from that first suffrage election, held under a veritable death canopy, saw great and glorious happenings for Pilgrims and their descendants.

The term "gentle blood" would poorly fit these stalwarts. Nevertheless, at least twenty of them claimed gentle breeding and high social position. It was the boast of Cambridge, England, that the three college men who came over in the Mayflower were numbered among her alumni, or must we take that latest statement that Brewster was the only Mayflowerite who was college bred; that is, not only an attendant upon a university course, but a graduate.

Though weakened by the fever, William Bradford, whom we first met at Austerfield and Scrooby as a lad of thirteen or seventeen years, now man grown, began his governmental career on or about April 5, 1621. He succeeded the deceased Governor Carver by election. Bradford's subsequent thirty odd years of service embraced the settling of a wide range of difficult matters, and his judgment as a rule deftly severed many a Gordian knot.

Political diplomacy may have landed Isaac Allerton, Brewster's future son-in-law, Plymouth's wealthiest citizen and a man of ability, in an Assistant's chair. One finds



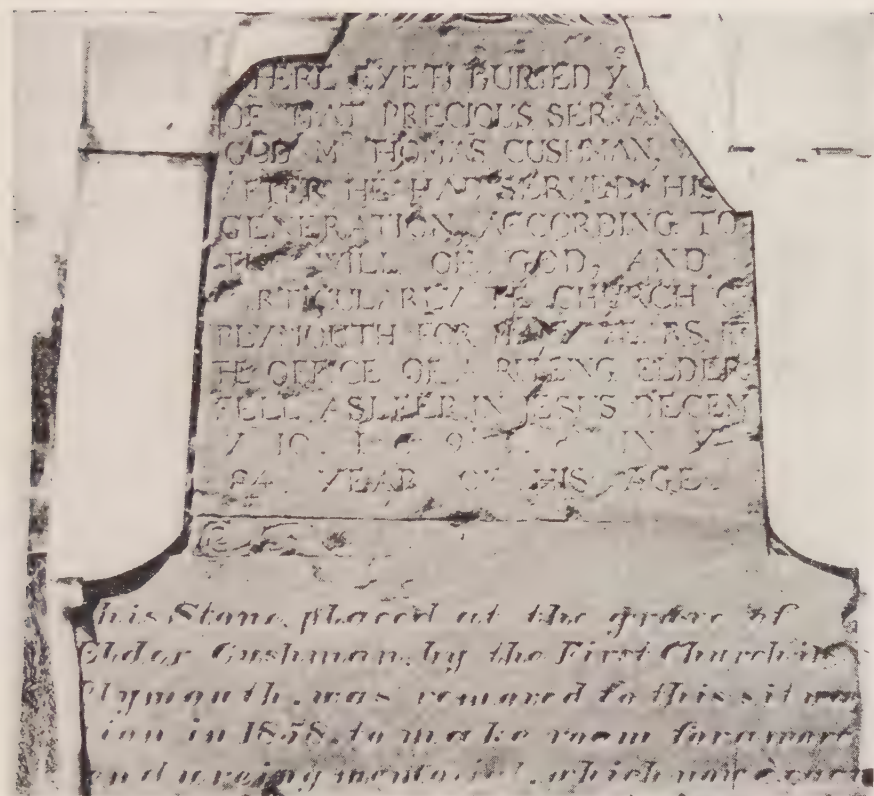
PETERHOUSE, THE CAMBRIDGE COLLEGE BUILDING WHERE ELDER  
BREWSTER WAS EDUCATED

Francis Cook and Degory Priest, the latter a hatter by trade, also coming well to the fore and into the ranks of the well-to-do.

Allerton seemed at times to care little for the welfare of his associates. He frequently acted as a go-between for the two countries, but proved in the end a somewhat selfish diplomatist. Mary Norris, his first wife, died February 25, 1621, his second, Fear Brewster, daughter of Elder Brewster, died on December 12, 1634 and in 1644 he married a third, Johanna ———. Allerton's daughter, Mary, born in 1616, married Elder Thomas Cushman\* a son of Robert Cushman, and died in 1699. Mary Allerton Cushman is generally spoken of with pathos as the *last survivor* of the Mayflower company, although from one viewpoint, Peregrine White was the very last, for he outlived Mary Allerton Cushman five years, dying in 1704.

Familiar scenes were these to the Pilgrim-Fathers. The ceremony of consecration was looked forward to in trembling

\* Thomas Cushman was left by his father, Robert, at the early age of thirteen with the family of Elder Brewster. Robert Cushman died in England, Thomas remained with his foster parents, and later proved a power in the colony.



THOMAS CUSHMAN'S EARLY TOMBSTONE.

anticipation and administered with soul-stirring solemnity before the congregation, seated as custom dictated with women and men on opposite sides of the meeting-house.

While Elder Brewster preached and prayed in the common house and later in the Fort Church, interruptions in the way of Indian war-whoops doubtless sometimes intruded in the minds if not on the ears of his hearers. An Indian war-whoop screeched in piercing key by a savage ready to kill was a sound to strike terror to the heart of the average colonist. Anatomists state that the blood-chilling roar of the lion is only made possible by the loose hyoid bone in the throat, but the Indian, with a normal throat, is said to discount, in the terrorizing effect of his





Published by A. S. Burbank.

THOMAS CUSHMAN'S MONUMENT.

In view of this testimony from one who knew, it is little wonder that at periods the Forefathers lustily and without compunction struck to earth a war-crazed Indian wherever found. If on the way to worship, a Pilgrim or Puritan unslung the musket to kill a deer or a partridge, he was fined five shillings, but potting a wild pagan in Indian war times assured him, through the bounty, food for a month.

There are several records proving that the regulation dress of the Puritan, so beloved of modern artists and fictionists, did not, except from private and personal reasons of economy, come into general

war-whoop, the angry roar of the king of beasts. The historian McMaster writes in regard to the remarkable war cry of the American Indian:

"Cool and brave men who have heard that whoop have left us a striking testimony of its nature; how that no number of repetitions could strip it of its terror; how to the very last at the sound of it the blood curdled, the heart ceased to beat, and a strange paralysis seized upon the body."



CONSECRATION BY LAYING ON OF HANDS.



Lossing.

ELDER BREWSTER POINTING OUT THE NARROW WAY.

F. O. Darley.



THE INDIAN DANCE OF DEATH.

use, by all classes, until Cromwell's time. This was especially true in the case of women. Elder Brewster's blue coat and violet and green waistcoat—possibly a hand-me-down from his life as page at Queen Elizabeth's court and in the Netherlands and occasionally worn by the Elder—is an argument rightly used to prove that sombre brown did not always cast its shadow over gaieties in Pilgrim Land. In fact, tradition has been too much like lava in covering up much that made the Pilgrims and Puritans, in the main, a happy band. Certainly the constancy of their joy was settled and their pleasure in life itself increased by their freedom from much that corrodes and corrupts the soul of manhood and womanhood in our modern days.

The date of the Mayflower's homeward sail from Patuxet was April 15, 1621. Not one of the company returned to the Fatherland nor has any record of repining been left to us. In contrast to this, ten per cent. or fully one hundred of Winthrop's Puritan company fled to England at the first opportunity. The Pilgrim certainly burned his bridges as thoroughly as Cortez his ships. He fearlessly began a fight to the end for life and principle, even when aching bones and stiffened muscles admonished the fifty-four survivors worn to a shadow that they might within a few months cross the great Divide. Except for an occasional sob, the group gathered on the shore was silent as the stiffened forms in the graveyard at their backs.

Keen was the realization that their nearest permanently settled neighbors, aside from Maine fishermen, were possibly hostile French in Canada, five hundred miles to the north, while five hundred miles to the south, on the James River, were English Conformists—the latter though countrymen, antagonistic to their form of faith.

As the Pilgrims, grouped on the beach and on and about Plymouth Rock, saw the Mayflower sail out of the bay, homeward bound and then slowly sink beyond the Gurnet beneath the horizon in the far away offing, they





*Copyrighted, 1917. by Harper and Brothers and Used by their permission.*

THE GURNET IS TO LEEWARD, THE OPEN SEA FRONTS THE  
BOW, AND THE MAYFLOWER IS HEADED FOR HOMELAND.

were doubtless sad-hearted, yet brave. These religious pioneers were indeed alone in the wilderness, save for known and unknown Indian tribes, with one of which they had completed a treaty and with another battled in that "First Encounter" at Wellfleet, Eastham, on Great Meadow Creek. The remaining unsettled questions, an unknown quantity, were to be niched and squared as the future might dictate and English courage accomplish the herculean task of settling and Christianizing the new land. The Pilgrims came in different mood and with higher aspirations than the covetous traders described by Parkman.

"Here lay the shaggy continent from Florida to the Pole, outstretched in savage slumber, along the sea. On the bank of the James River was a nest of woe-begone Englishmen, a handful of fur traders at the mouth of the Hudson, and a few shivering Frenchmen among the snowdrifts of Acadia; while, deep within the wild monotony of desolation, on the icy verge of the great northern river, Champlain upheld the banner of France over the rock of Quebec. These were the advance guard of civilization, the messengers of promise to a desert continent. Yet, not content with inevitable woes, they were rent by petty jealousies and miserable quarrels, while each little fragment of rival nationalities, just able to keep up its own wretched existence on a few square miles, begrudged to all the rest the smallest share in a domain which all the nations of Europe could not have sufficed to fill."

During the last few months of the Mayflower's stay, those of the original crew of thirty sailors who were above sod drew pay from the colonists, an additional expense over charter-charge.

It was a strenuous task to drag the four cannon "murderers" up that stiff hill-side and so to place them as to speak war effectively. Yet even the disgruntled Mayflower sailors, doubtless including purser Williamson, lent a hand at the ropes. In doing this helpful deed they undoubtedly eased the friction which had developed between Pilgrims

By arrangement with and courtesy of J. L. G. Ferris.



"GOOD-BYE OLD FRIEND."



and sailor-men in their uncomfortably crowded quarters aboard-ship during the long voyage.

Effective peace agents were these cannon, the very sight of which awed the red man into abject submission. The Fort Church, built later, with its low-beamed ceiling was not dissimilar to a ship's cabin, its flat roof being a veritable quarter-deck, on which a sentry, closely scanning all approaches to the nestling cottages enclosed in its half-mile long stockade, paced back and forth day and night.

Sentry duty was at times a clashing-point between Captain Standish and his warriors, some trying to shirk it, but military discipline was unyieldingly maintained. Any attempt to cross the Captain's will when he saw his duty clearly meant collision with his unbending supremacy.

To the keen disappointment of the antiquarian, Captain Jones' log book has never been found. Doubtless it sketched a tale of sickness, death, and dearth of food for landsman as well as seaman,—conditions which should have excited sympathy rather than heartlessness. For over five months the *Mayflower*\* had swung at her moorings in Provincetown and Plymouth harbors. Many of the women probably never set foot on land after that bleak Monday washday, but died in the fetid cabin of the *Mayflower* until it became a veritable charnel ship. Sickness incapacitated her crew for the return trip. Otherwise brusque, unfeeling, expirate Captain Jones, would have ruthlessly sailed homeward in December, and left the Pilgrims with a free hand to a losing struggle with savages and relentless disease and death. The enforced delay gave the Pilgrims a secure feeling, supplying a refuge in case of the ever-present menace of an Indian attack. Moreover the ship and her guns also had a healthy restraining effect on the hostile savage. To grub-hoe a five-acre lot ready for corn sowing, squeezed all the daylight out of the twenty-four hours that April

---

\*Enough drawings of vessels of that day are extant to assure one that the illustrations of the *Craft of Destiny* were fairly accurate.

could yield. It was this unusual effort required that doubtless caused the death of Governor Carver. Such back-breaking operations left little time for mind cultivation.

The statement that the Pilgrims were crude and uneducated is not borne out by facts. No people, that knew so well the Bible from Genesis to Revelation, with its rich Oriental paraphrase, world-records and romantic historic episodes teeming with life lessons, could be crude and uncultivated. Such a thing was impossible. A pine knot torch for an hour at night, and the light of one full day in seven, gave some opportunity to expand their minds and develop their souls and these people improved it.

The description of Pilgrim life outlined by Bradford has given the artist wide range of thought and execution, for this writer is as suggestive as he is pragmatic. Whether it was searching the shore front for a town site, landing on Plymouth Rock, or watching the Mayflower sail homeward, tragedy was ever in the foreground, and when love for absent friends, sorrow for the dead, and loneliness gathered under its wing, grief during those first days shadowed every waking hour.

It is said that Coale's Hill was named for a hillock in Buckinghamshire, near Old Jordans, some twenty miles from London, where it is supposed the keel and ribs of the Mayflower were worked into the building of a barn, by one Gardiner, and are on view today to all visitors.

In April, 1921, we read that a block of oak from these English timbers set into a sheet of heavy steel, with a bronze tablet commemorating the transaction, was put into the hewn-out area on the Canadian frontier at Blaine, in the State of Washington, as an evidence of Anglo-American kinship and good will. In September of the same year the memorial arch shown herewith tells of a peaceful frontier three thousand miles long, along which is no mounted gun on land or water—a happy augury of permanent brotherhood between the two leading nations of the world.

Flames on the roof of the Community House caused the forming of the first fire brigade in America, of which



*Courtesy of Sandison's Studio, Bellingham, Washington.*  
THE "OPEN DOOR" BETWEEN CANADA AND THE UNITED STATES.

Myles Standish was elected head bucket-swinging, in addition to the honorable post of captain of the guard.

To stand on Forefathers' Rock, where the Pilgrims landed, is the privilege of every visitor to Plymouth. The





*Courtesy of the Sulgrave Institute, which advocated the 'open door' on the Canadian frontier.*

THE HOME OF THE WASHINGTONS AT SULGRAVE MANOR.

upper portion of the Rock was split off and dragged up hill by oxen at the outbreak of the Revolution in 1774. It fronted the Liberty Pole in the square, flying a flag inscribed with Patrick Henry's slogan, "Liberty or Death!" On the Nation's Birthday, July 4, 1834, it was moved still farther inland, facing Pilgrim Hall—that building crowded to the walls with a storied past worth the knowing and the telling. The necessity for explaining that the Pilgrim did not skip over half a mile of land and then leap on Fore-



PLYMOUTH ROCK SEMI-SUBMERGED IN MUD AND MIRE.

fathers' Rock to christen it, forced its return forty-six years later, Sept. 27, 1880, to its birth-nest on the shore. Cemented in place, it is today the Forefathers' Rock on which Bradford, Brewster, Myles Standish, Winslow, and the little band of Separatists sought footing in the gray December of 1620. Of green syenite, this seven-ton boulder is hard as flint and takes a high polish. Once in the center of the roadway, as shown in the quaint picture, where evidently the "oldest inhabitant" is again telling to threadbareness the tale of the centuries, it was ruthlessly trodden by man and beast, pro-



THE CAP OF PLYMOUTH ROCK PRIED FROM ITS BASE IN 1774-5 AND BY OXEN DRAWN UP HILL IN FRONT OF THE LIBERTY POLE, TO INTENSIFY PATRIOTISM DURING THE REVOLUTIONARY WAR.

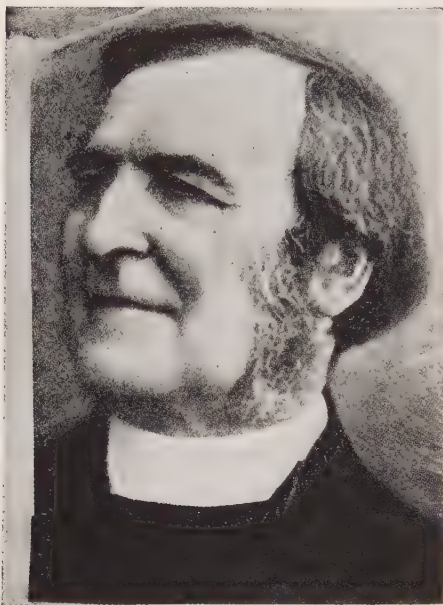


tected by its bed of mud and mire, it is now secure from vandalism, under the stone canopy shelter. When the wharf was built in 1741, Forefathers' Rock was raised from its primeval bed. During the Tercentenary of 1920-21, Plymouth Rock had a final moving-day. It was neither swung north, east, south, nor west; but simply lowered to where the glacier originally left it, a true Pilgrim stepping-stone, awash with the tide. With the lowering of the rock came a reversion to the original contour of the bay. Sweeping aside the incongruous works of man, the shore as the Pilgrims saw it three hundred years ago is revealed, but without the forest growth.

To skeptics of all ages, it is convincing to know that proof of the identification of Plymouth Rock rests not on hearsay nor on gossip zigzagging down through the years. On the contrary, it holds the certificate of an eyewitness and emphasized credentials, signed, sealed, and delivered by one who knew because he had seen.

Elder Thomas Faunce, born in 1647, who died in 1746 at the age of ninety-nine years, pointed out to his hearers the rock and its site and told the story of the landing, as he had heard it from the first comers. Charles Blaskowitch, who, in 1775, made the accurate survey of Plymouth and its harbor herein shown, places the landing of the Pilgrims on this spot, proving that over one hundred and fifty years ago it was positively identified. In 1741 the year the wharf was being built, five years before his death, this Thomas Faunce, last elder of the First Church of Plymouth, and the son of John Faunce, who came over in the *Fortune* in 1621, standing on the revered rock reiterated to his assembled townspeople, as he had frequently done before, the story of the Pilgrim Landing, as explained by his father. This authentic story had been repeatedly ratified personally to Thomas Faunce by many who had been passengers on the *Mayflower* and who had leaped upon the rock with grateful hearts on that bleak December day in 1620.





ARCHBISHOP FREDERICK TEMPLE.

London who said, "If I had the authority, Bradford's book would go back to Massachusetts post haste, but the Bishop of Canterbury only has that right." When the good man, Frederick Temple, the then Bishop of London, had become Bishop of Canterbury, that primate, next in authority to the king, was reminded of his promise when Bishop of London; happily and gracefully he absolved himself and gladdened American hearts.

Whether it was the Boston mob that ransacked Lieutenant-Governor Hutchinson's house on Garden Court, near Bell Alley,

It was through Doctor Wilberforce, Bishop of Oxford,—known among his confrères as "Soapy Sam"—who wrote the History of the Protestant Episcopal Church in America, that Bradford's History, called the most valuable historical work ever written in America, was discovered.

John W. Thornton, Mr. Barry and other Bostonians, seeing quotations from Doctor Wilberforce's work, traced them as coming from the lost Bradford book.

It was the Bishop of



BRADFORD'S BOOK, FOUND IN FULHAM PALACE LIBRARY, WAS RESTORED TO AMERICA BY FREDERICK TEMPLE, ARCHBISHOP OF CANTERBURY, THROUGH AMBASSADOR THOMAS F. BAYARD.



Boston, or British soldiers—who frequented the Boston Riding School and played ducks and drakes with the Reverend Thomas Prince's Old South Library, in 1775, sending most of the precious volumes chimneyward—some British officer, or a Tory who may have discerned the genealogical value of its pages, that did the United States of America the unique service of salvaging Bradford's manuscript, no one knows.

Thornton and Barry enlisted the services of Minister Thomas F. Bayard, and its transfer from the Fulham Palace Library, London, where it had been snugly shelved for many a long year, to the Boston State House was brought about. The peer of every heirloom that has come to America, it was received for Massachusetts by Governor Roger Wolcott May 24, 1897. That day of joy in Boston is well remembered by those who felt the thrill of participation in the possession of a literary treasure, which "age cannot wither" but rather freshens with new glories, as these are more fully discerned. The providential rescue of this manuscript from semi-oblivion has brought joy to an entire nation. Senator Hoar calls it the most important manuscript in the New World. It is only since 1849 that the glare of research has exposed to light and in detail the journeyings of the Pilgrims from England to Amsterdam and Leyden. The first public celebration of the landing on Plymouth Rock was in 1769, one hundred and fifty years after the event. Possibly the story of the turmoil of existence, or perchance the memory of those early horrors endured by the pioneers, was so burned into the hearts of following generations, through the fireside tales of ancestry and friends, that special days were shunned, but today we glory in the martyrdom, masterly courage, and patient fortitude of those from whom we sprang. The heart knows no higher meed of fealty to true living than the Puritan spirit. This blazed forth against potentate and despot who attempted

to crush religious freedom through centuries of oppression. Sharing our pride are the British and Dutch who during the numerous tercentenary celebrations of 1920, vied with each other in generous rivalry to glorify heroes and heroines of whom any nation might be proud.

Many cities boast grander libraries than that in Fulham Palace, residence of the Archbishop of London for over half a decade of centuries, but no other library has such interest for the true American as that on whose shelves, as shown herewith, seemingly lost to the world, rested for many years that manuscript volume that has been called the greatest heirloom of all time for the American people. Governor William Bradford's manuscript was painstakingly written in Plymouth and is descriptive of events during the hours and years of their happenings. This American Book of Genesis pictures vividly the lives of this band of pioneers in 1620 and during that Death Winter of 1621.

From the windows of Fulham Palace, archbishops of London, robed with pomp and shrined with adulation, saw sunrises and sunsets; the comings and goings of delegations; but none plotted so deeply and dastardly as Archbishop William Laud, whose benign white face shielded a cruel black heart, as he drove with the whip of persecution Pilgrims and Puritans to the scaffold, or, by forcing them to flee, "promoted the colonization of America," as the Stratford church window depicts. At Fulham Palace Laud signed the order that placed Edward Winslow behind bars in Fleet Prison. Here also the tragedy of fate overtook this instigator of woe. It was through these same windows that Laud saw his last sunrise at Fulham Palace before striding forth at Pym's command to trial and death on the scaffold.

At every turn the searcher into Pilgrim records is indebted to Bradford's book. Without that supreme document, the Mayflower Compact would have been lost to the world. Most fortunately it is given in detail in the Gov-



FULHAM PALACE.

ernor's book on Plymouth Colony, which represented the very first effort in American literature except John Pory's Letters, written in 1622, but recovered in our century. Bradford's famous book was not written until 1630. Nathaniel Morton's "New England Memorial" also gives a list of the Mayflower's passengers.

The Creator possibly prevented the death of all Pilgrims from famine, by allowing a mortal disease to kill nearly half of the Mayflower company during the first three months. Those left of the one hundred and two (or one hundred and four, as some census takers claim) had only the furniture that the Mayflower's hold could supply, and barely existed on a scanty diet. It is fair to assume that Indian methods of filling these wants were speedily adopted. Happily, every plan for comfortable living stored for centuries in the Indian's brain seems to have been borrowed to aid the white man's footing on this alien soil. Willow-woven baskets assisted mightily in carrying those forty tons or more of fish needed to fertilize each acre of "Turkey wheat" (maize). The inner bark of hickory served for chair seats and backs. Very necessary were the vines gathered from thicket and field which were used to lash



and bind. Birch bark receptacles were useful in storing all sorts of commodities, and the birch canoe filled a basic want.

Middle-class Englishmen, aside from occasional roast



FULHAM LIBRARY, WHERE BRADFORD'S BOOK WAS FOUND.

beef, were poorly fed compared with colonists in later Pilgrim days. Tables fairly groaned with good things after that first and second near-famine winter when the scant supply of food was eked out by Maine fishermen. That

bumper harvest resulting from the nine hour prayer-meeting on the hill, rescued them from suffering, if not death, and from this time the Pilgrim found his gait and kept it. Cultivated fields and uncultivated forest, vale, swamp, brook, and sea vied with each other to supply food. As to the food supply of our English ancestors, if we turn the clock back far enough it will be found they were prevented by law, in the interests of hygiene, from *devouring the dead bodies of all who died of plague*. A nation sufficiently advanced to make laws, but still traveling a path fringed by cannibalism, in its most disgusting form, cuts a trifle into ancestral pride.

#### STRAWS SHOWING HOW THE WIND BLEW IN COLONIAL DAYS

Let us who reverence the Pilgrim not dim the halo that has drawn us across country from the far East, North, West and South, to Plymouth



W. Cant:

ARCHBISHOP WILLIAM LAUD.

in the Olde Bay State, by scanning too closely or too long the lesser relics on view in Pilgrim Hall. The splinter from Washington's coffin, a chip from Hartford's Charter Oak, a cane from a sliver of "Old Ironsides," bits of paper, wood and metal that in form and use spell the progress of our country, have no real place in such a collection.

Instead let us rather read the entrancing story of Plymouth Rock from material that was once vitalized matter and that entered into the every-day living of Pilgrim owners.

As one turns the leaves of John Alden's Bible, he reads the Christ message from the same page on

which dwelt the eyes of John Alden and Priscilla Mullins, in mutually tender solicitude, love, and religious fervor. Family life was from the first the unit of Pilgrim organization. Daily household worship was a joy-giving habit—for the priesthood of believers was the foundation doctrine of their lives. Not even Burns' poetic idealization of "The

Cotter's Saturday Night" (that is, the commencement of his Sabbath) can excel in charm, beauty, and inspiration to their descendants the actual picture of the Pilgrims' daily home worship. The traditional "Little Captain's" engraved Arabian blade of Damascus steel—a thousand or two

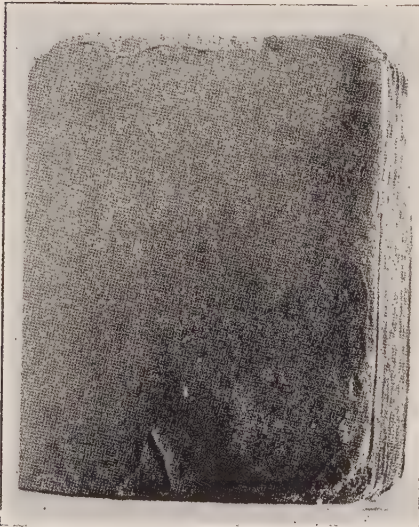


HOME FROM WHICH ARCHBISHOP LAUD WENT TO JAIL AND SCAFFOLD.



A SECTION OF FULHAM PALACE.

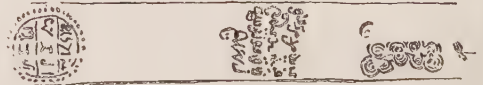
thousand years old as the case may prove—is a trifle thinner and the hilt shows gnawings by the tooth of time. The weapon keeps the same keen edge that cleft the anatomy of the Indian foe. Yonder gun barrel,



GOV. WILLIAM BRADFORD'S BIBLE.

in proclaiming King Philip's death, spoke but once, though the amateur surgeon who dissected the remains found two bullets in the cadaver of this renowned Indian. That sampler, painstakingly wrought by little Lorea (Lora) Standish, gladdened the eyes of "Daddy" and his Pilgrim neighbors, as it does those of present-day visitors, even though we spell out the words more slowly than the nine-year-old-lassies who patiently worked in worsted.

The Pilgrim mother's slipper on view undoubtedly was many a time in righteous anger-mood removed, and, for a halting moment, poised in mid air before performing its mission of directing the young Pilgrim in the path of rectitude. Even dead wood thrills one in handling a bit of that mulberry tree planted by Cardinal Thomas Wolsey, in the manor house field in Scrooby on the Great North Road, while the prelate, banished from court on account of clashings and kingly displea-

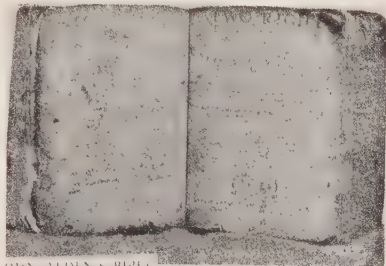


HIEROGLYPHICS ON CAPTAIN STANDISH'S DAMASCUS BLADE.



sure, here rested. Shakespeare has pictured in blank verse Henry VIII as "dropping the pilot," as Sir John Verrill portrayed Kaiser Wilhelm's act in shipping Bismarck. Close by in the museum is a gavel made from one of the carved oaken beams of the Scrooby summer palace, which now one sees used to support the roof of the cow-house. Here is a piece of pew-backing from Scrooby church, and there a fragment of the stocks set in the rear of the church. Standish's feet were often warmed on that bit of encased hearthstone, and one can even compare eyesight with that pinnacle of courage, Benjamin Church, through his well-preserved "specs," near by which rests his much used and we doubt not judiciously funded "purse." Reverently one takes in hand Bradford's life guide, his Holy Bible, on which he founded motive, act, and style, of both pen and speech. In yonder case is a letter laboriously traced by the Indian who caused more deaths among Englishmen than any half-dozen others—King Philip of Montaup. Here is a quilt, made by the deft fingers of Rose, mother of little Lorea, brought in that over-laden ship Mayflower, of which we see a carved model based upon abundant description, so that all may view the general type of craft that brought over the historic band of one hundred and two—a craft which would have sunk under the weight alone if loaded, as ancestral pride would assure us it was, with thousands of alleged heirlooms.

It is pathetic to realize that cups of choice design,



JOHN ALDEN'S BIBLE.



JOHN ALDEN'S BIBLE.



PILGRIM HALL AT PLYMOUTH.

not to say coffee and teapots, and even forks—the latter practically unknown at the time, which knocks chronology into a cocked hat—are today held as sacred Mayflower relics by scores of people. Pride-swollen gullibility occasionally shows Mayflower tea caddies. Verily, affection for truth's sake must be checked by cold reason and the commonplace records and uncertain articles of alleged worth go into the discard. In that imaginary ship—a Mayflower overladen with garret material in the form of furniture and relics as if for a rummage sale—the cargo, even now visible in the basement of the Plymouth Pilgrim Museum, never came, yet it still sails the seas of fond fancy, like the never-dying “Flying Dutchman” or “Wandering Jew” of superstition or fable.

Edward Winslow's commission, signed by Cromwell, is on view; also cradles, chairs, tables, chests and wearing



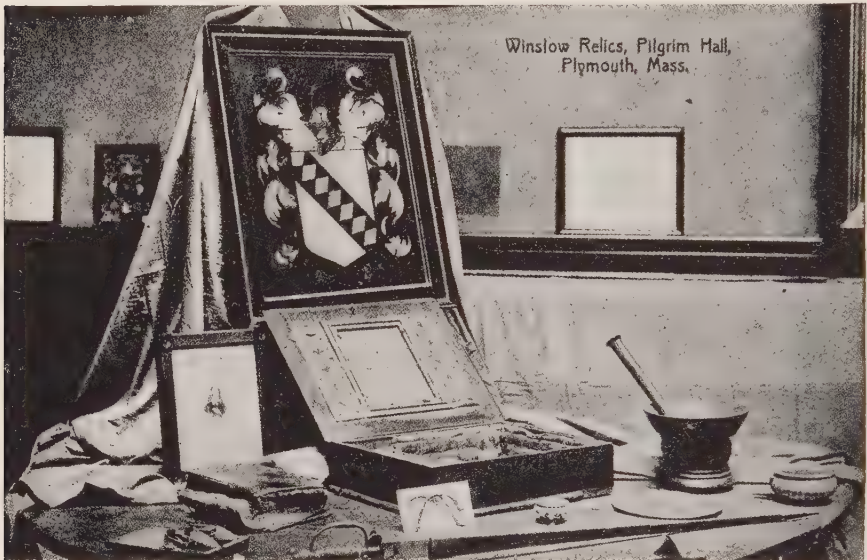
INTERIOR OF PILGRIM HALL.

apparel. Gruesomely one sees the wisdom grinders\* of a long dead and otherwise forgotten young Pilgrim, who once gnawed hungrily into "blossoming corn" in the days of youth before barbers extracted the aching molar.

With most English folk of their time the Scriptural record, "the grinders cease because they are few," was well applied. It doubtless reconciled many a believer to sad experiences when dentistry was much like a mechanical craft. It has now become a noble profession, the dentist in diagnosis often rivaling physician or surgeon.

\* Most of our ancestors lost their teeth early in life. Odontology was not generally known until it was taught, and the practice communicated to American physicians at Newport, Rhode Island, in 1778, by a famous French man of science and skill, who was in commission on one of Count Rochambeau's ships. Dr. Jones of New York in 1780 popularized the profession, as well as Dr. John Greenwood, who made teeth for Washington, which are still extant. Pilgrims long before reaching the half century post were in many cases obliged to go toothless to their dying day. In fact, inability to properly chew and digest was probably one cause for shortness of life in early colonial times. Many settlers succeeded in holding on to their unbrushed teeth until manhood, though an occasional gourmand, who ate with the customary haste of the times, used his set of grinders as premature grave-diggers. Here was a grim commentary on Sidney Smith's dictum that "some men dig their graves with their teeth." "Disease enters by the mouth," say the Chinese.





Published by A. S. Burbank, Plymouth Mass.

#### THE WINSLOW RELICS.

The brass kettle found in May 1861, covering Chief Icanough's skull in Hyannis, gave added lustre and gilded the gruesomeness of the find of this relic of the well-disposed Indian, who especially befriended the Pilgrims.

Possibly Myles Standish's mustachios matched in fierceness a pirate's beard, for among the lares and penates of the courageous "Little Captain" is a razor whose steel blade is stamped with the date 1612. It is probable that most of the Pilgrims and Puritans were smooth-shaven. They certainly did tabu the pointed beards of the Spaniards and the late Stuarts.

Here is a duplicate of one of those long-tined Pilgrim forks that lifted meat and vegetables from the steaming pot, trammel-hung o'er scorching log fires, into the wooden trencher. Two- or three-tined forks for individual use at the table were unknown in Northern Europe or North America until near the eighteenth century. Meat was held by the forefinger on the pewter or wooden plate. As saffron was used universally for seasoning, the forefinger was called

in common speech the saffron finger and the color was usually noticeable on most adults.

It is true that among the Puritan John Winthrop's belongings, concerning which the Governor's lady wrote Winthrop, in 1630, that she had "sent across the water" were forks. Nevertheless they were rarely used in America until after 1700.



TYPE OF VEGETABLE FORK USED IN PILGRIM TIMES.

Interesting autographs of these young Separatists, made at a most unique period of their lives, were shown on the original documents to the American delegation at Amsterdam in September, 1920! If ever a pen wobbles, it is when a young couple, in the presence of august authorities, inscribe their signatures for a life of bliss or sorrow. Thus registered in the year 1613 William Bradford and Dorothy May in Holland's chief city. Are we sure that this is our only opportunity to see a Pilgrim mother's autograph, or must we be charged with being ultra-critical? Yet even to one not calling himself an expert in chirography, when comparing what purports to be a signature in a feminine hand, with Bradford's ordinary assertive business autograph, it appears that one hand and quill wrote both names.

With ancestral pride, the author recently handled the rapier of Wiliam Bassett who came to Plymouth in the Fortune, and whose daughter, Sarah Bassett, became the sunlight, moonlight and starlight of Peregrine White, when she gave her hand in holy matrimony and in course of time mothered eleven sturdy specimens of Bassett-Whites. One illustration is of a tiny bit of cloth but two inches square, a piece of a dress belonging to the mother of Peregrine White and wife of Governor Winslow. A sacred shrine, it hangs framed on

the library wall, having been in the author's immediate family for two hundred years.

Not only did the Pilgrim gain religious freedom, but he tore asunder the curtain of darkness that from time im-

*William Bradford*

*Dorothy May*

SIGNATURES OF WILLIAM BRADFORD AND DOROTHY MAY .

memorial had shut out from the aborigines the European view of the Creator. A few centuries prior to the landing of the Pilgrims most savages knew but one method for appeasing the anger of their gods and propitiating them—a saturnalia of obscenity and blood. Mayhew, Eliot, Bourne, and co-laborers, in their conversion of five thousand Indians,\* not only saved settlers from massacre but effectively blocked all chance of the native retrograding into his former depths of heathenish, blood-curdling forms of worship. What happened in New England was brilliantly and effectually wrought through the consecrated labors of catechizing, translating, preaching and teaching, by the Dutch pastors in the Hudson, Mohawk, Delaware and Raritan valleys.

That first page of the Pilgrim plot layout gives in Bradford's well-known handwriting the exact location of each next door neighbor living on the "Streete" which, except the lane that in 1607 was Pemaquid's center, was the first thoroughfare in New England.

As with many New England runways, the "Streete," Plymouth's initial roadway, had several names. On or near Landing Day it was First Streete, later Greate, then Broade, and finally in the earlier part of the nineteenth century—possibly as early as 1804—surely not later than 1823, it was given the name of Leyden Street. This Pilgrim plot layout is the chief document by which it is proved that the vessel

\* Students of anthropology conversant with the depth of the Indian's real nature raise the question whether he did not reach the heights of Christianity through his own exaltation of the Great Spirit.





PEMAQUID HARBOR.

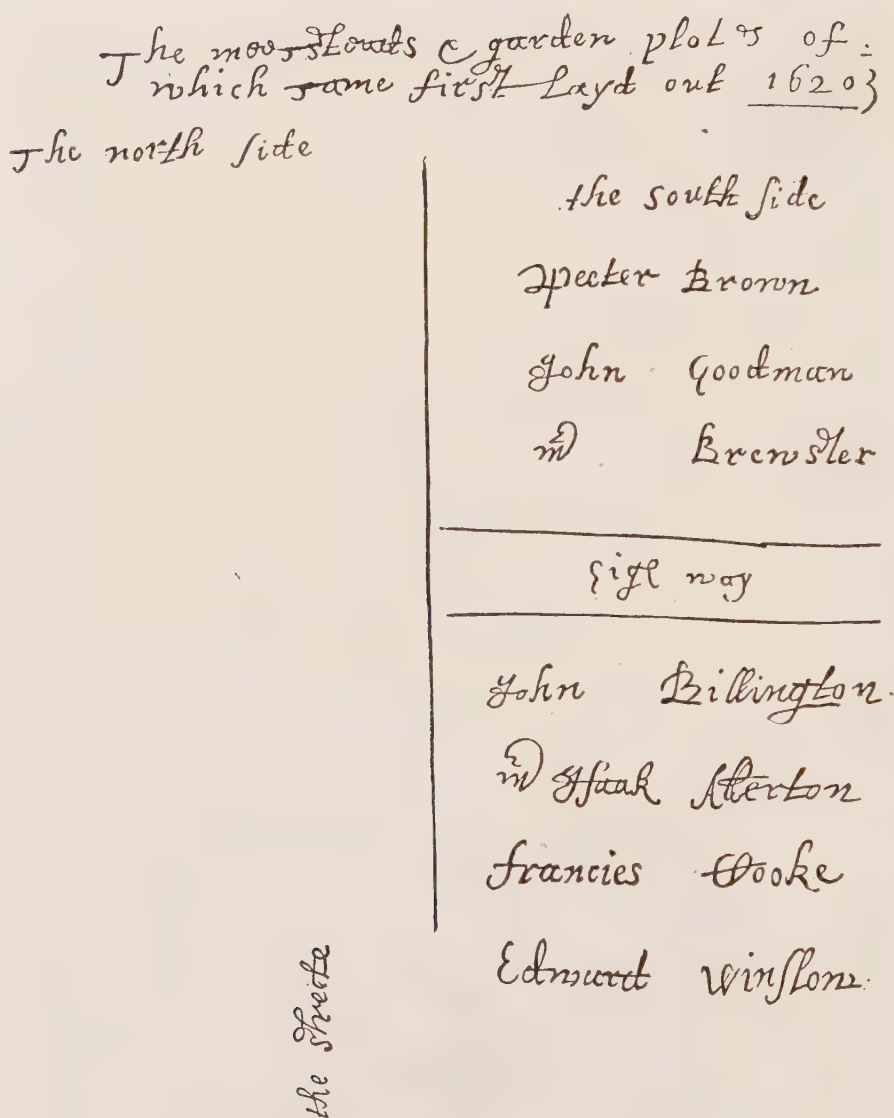
that brought over the Pilgrims was named the Mayflower. Governor Bradford wrote the name in this first land division record in 1623. Sentiment as to the name itself is very largely of modern growth. A hasty pace in street nomenclature was set when a house owner could live on the same thoroughfare and in the same house fifty years, yet have had five different addresses, as was the case on the street today known as "North" in Boston.

"This is the place, stand still, my steed;  
"Let me review the scene  
"And summon from the shadowy past  
"The forms that once have been."

LONGFELLOW.



RECOGNIZED AS THE BEST MODEL OF THE MAYFLOWER.



LAYOUT OF "FIRSTE STREETE" IN PLYMOUTH, IN BRADFORD'S HANDWRITING.

The present-day Plymouth Pilgrim is overjoyed that the vandal hand of progress, by which many Boston shrines have been effectually effaced, has left much of the historic past, including "The Rock" on which the Pilgrims landed. The Brewster spring, still flowing icy cold on the east side of the

"Towne Brooke" close to where it meets the bay, is in clear evidence. In rare truth Brewster called it "sweete," for no draught could be sweeter, or more refreshing than that which the Pilgrim drank, or the tourist of today may drink from the font in the center of the paved walk. It is now some two hundred feet from the mossy bank that originally fringed its health-giving course, bubbling and trickling from Brewster's merestead. It was in answer to prayer that this source of life and health was discovered by the Forefathers in the wild, and was consecrated by hymns of praise and thanksgiving. This crystal lymph seemed to them the immediate gift of God.



THE BREWSTER SPRING.

Carved on the face of the present more elaborate stone fountain are these words:

"Freely drink and quench your thirst  
Here drank the Pilgrim Fathers first."\*

To keep step in both sight and memory with our forebears on America's stone threshold, and to parallel their first draught from the crystal spring, is to millions worth a journey to the nation's holiest shrine.

It was an echo of eleven years in the Dutch Republic when the Pilgrims called their plots of house and land meresteads, that is, exactly bounded spaces.

Close to the spring is the ford across the Town Brook through which the Pilgrims plunged when on their way to

\* To halt one's luncheon long enough to have a Plymouth Priscilla tread the little path leading down the bank through the merestead to Brewster's spring, and return with a sparkling draught, is well worth the waiting.





THREE HUNDRED YEARS HAVE SPED AND STILL BRADFORD'S SPRING FLOWS ON.

Watson's Hill to meet Massasoit. "The Streete," a plan of which may be seen in Plymouth Hall of Records, still meanders its virgin way westward, edged by the original cabin sites on which are houses—in some cases one remove, in others two, from the huts that those first on the land in 1620 laboriously built when weakened by sickness. The original dwellings were constructed of planks, clay and thatch. Light came into the rooms through oiled paper or linen window panes during that first trying winter of 1620-1621. These openings in the timber no doubt made clear the primitive meaning of the "wind's eye." "The Streete" (Leyden Street) edging Coale's Hill, rising plateauward just above the shore line, is the hill which in that winter of death urned the ashes of their dead.

At the crown of Upper Burial Hill one stands on the exact site of the Fort Church, a true vantage ground, the easily defended situation of which, coupled with an inexhaustible fresh water supply at its base, caused the "Little Captain" to vote for this site with such insistence that the location of the settlement was fixed for all time.

Not far from Brewster's Spring stands the Harlow, later the Doten, House, built in 1671 by Sergeant William Harlow, in part from timbers of the old Fort Church. Passing the Howland house, placed at an angle from the street,



NATIONAL MONUMENT TO THE PILGRIM FATHERS AT PLYMOUTH.

one breaks westward and climbs to the ten-acre summit of Monument Hill to rest within the shadow of the colossal Pilgrim monument. This memorial structure was reared by a grateful people to the Forefathers, and is held in sacred trust by the Pilgrim Society. The symbolical figures of Morality, Law, Education, and Freedom in granite at its base, reveal history and embody the spirit of Pilgrim enterprise. One partial to numerals is interested to know that the statue surmounting the piled masonry weighs one hundred and eighty tons and is said to be the largest piece of granite statuary in the world. Each of the four base statues weighs twenty-three tons. Twenty-nine years were required to secure the money and complete the monument, whose cost in days of economy was from \$150,000 to \$200,000.

Twenty-four miles to the southeast, hidden by intervening foliage, is the towering Provincetown shaft. Like the splendid tower of St. Botolph in Lincolnshire—first goal

of the Pilgrims when in 1607 they started on their wanderings—this is a combined memorial and sea-beacon. Its design is taken from Siena, Italy, where the Campanile is joined to the cathedral. The American replica is built of



*Courtesy of New England News Co.*

PROVINCETOWN SHAFT.

granite from Maine. The Provincetown Tower—memorial of the Compact—when viewed across that rare bay and the larger bay beyond, looms grandly—soars, one might say—above waters that vie with each other in matching color with an azure sky.

To the north rises Captain's Hill, crowned with the lofty monument that stands in the centre of the Myles Standish Hill-Top-Farm—that gift from

the town to the ever-successful military defender of law and order, of Pilgrim homes, and of Pilgrim honor.

It is a good two-mile row offshore from Plymouth to Clark's Island with a few moments of sturdy footing to Pulpit or Election Rock. Here first echoed in the open and along the beaches of Plymouth Bay readings from the Bible joined with the Psalm-songs of Ainsworth. It is a full mile row around the eighty acres of Clark's island, which dots the water but a half mile from Duxbury shore.

Pilgrim visitors to Plymouth shrines, stand today in silence at the beginning of things in the land of your nativity, and heed these voices of the past! The beaches, the beautiful harbor, the glittering white sand and cliff-crowned, Roman-nose-



*Courtesy of A. S. Burbank*  
MONUMENT TO MYLES  
STANDISH.





*Courtesy of A. S. Burbank.*

ELECTION ROCK ON CLARK'S ISLAND.



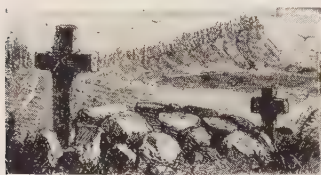
*Courtesy of C. B. Webster & Co., Boston, Mass.*

BIRD'S EYE VIEW OF DUXBURY SHORE.



ROMAN-NOSED GURNET, AN OUTPOST. GUARD TO  
PLYMOUTH HARBOR.

pointed-Gurnet, all lie at your feet, as you face from Monument Hill that blue-sheeted sea! Here, though possibly set in the charm of fiction only, that venturesome Norseman, Thorwald, in landing, fell victim to Indian arrows. Unconsciously he started that first cemetery six hundred years and more before your ancestors strode the strand of Cape Cod.



THE NORSEMAN'S GRAVE ON  
THE GURNET.

Barring man's handicraft, each feature of land and ocean upon which we gaze, save the now denuded, but once forest-edged strand fringing the sea, was before the eyes of the Pilgrims in December, 1620. Cautiously threading the underbrush and ever on the lookout for prowling Indians, they climbed the slope of Monument Hill to discern the possibilities of upland and hilltop, bay, brook, and spring for the making of their homes.

Go a step farther, modern Pilgrim, and, as did your



DESTROYING THE PEQUOT FORT.

Indian brother, former lord of the soil, place ear against Mother Earth and listen. Rising above sounds which your untrained nerves can never sense, he heard the crashing of the bear, flanked by her cubs, plunging through the thicket; the bounding of the stag, and at rare intervals the kingly moose, heading for waterways; the far-away whoop of his tribal enemies; the stealthy moccasin tread as the canebrake crackled beneath oncoming war-shod feet.

You, in contrast to all this, with the record of a past sanctified by heart prayers and martyr blood, hear rarer—aye, holier—echoes.

At this shrine of all shrines in the New World, one reads the past. He sees the fulcrum on which heroism placed its lever to transform the heroic efforts of fifty-four sick and poverty-stricken specimens of humanity, clinging, with the grip of men nigh to possible death, while yet loving life, to that narrow, sandy strip edging the sea. Through their descendants this scene of sorrow burst forth into a *New* England, and then, with brotherly aid from others, into the United States of America.



THE MAYFLOWER STRUGGLING WITH THAT MID-OCEAN STORM.

Listen again, and closer, brother. Place the lips of the seashell wrought by the Divine Artist to your ear. These murmurings of seemingly minor import were in reality as world transformers. Let imagination body forth succeeding events as in a pageant.



THAT FIRST BATTLE.



A storm-tossed, leaking vessel, through an iron brace, firmly rivetted, they were saved, "yet so as by fire." Two bands, mutually strangers, one with hostile arrows; one with



REVEREND THOMAS PRINCE, HIS CHURCH AND PULPIT.  
THE "OLD SOUTH" IN BOSTON MASSACHUSETTS.

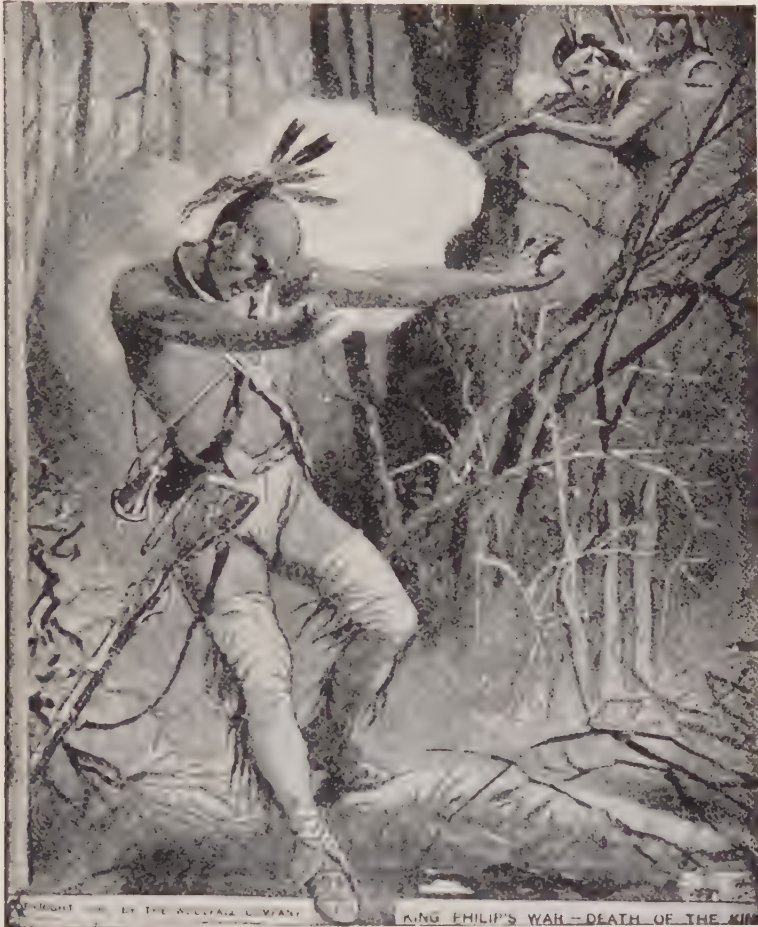
firelocks, arrayed in battle, yet with no loss of life! How strange the picture! How amazing the results!

The swift, bloody uprising and the still swifter suppression by fire and sword meant the almost entire obliteration of the fierce Pequots of Connecticut.

Two hundred miles of Indian border warfare, threatening the extinction of one hundred thousand colonists—then the annihilation of the Narragansetts; the tragic death of King Philip, and freedom from Indian attacks!

A prayer of deep unction speeding heavenward from

the Old South Church tub-pulpit; a tempest preventing the wrecking and scattering of English settlements by France along a coast-line extending from Maine to Florida borderland. Through time and space come the words "In the name



Courtesy of the Jones Brothers Publishing Co.

DEATH OF KING PHILIP.

of the Great Jehovah and the Continental Congress"—and Boston is saved from fire, sword and rapine!

On the frozen, snow-blanketed soil of Valley Forge behold the idol of a nation bowed in prayer—sequel, the

destruction of the Indians and Canadians by Sullivan's expedition, battles, Napoleonic strategy, then Yorktown!

What an amazing series of dissolving views! What results never paralleled before in the world's history!



WASHINGTON AT VALLEY FORGE.

No longer with ear against Mother Earth, in the land of your fathers, do you forget Pilgrims of the past or the glories of the present, while in faith you picture the splendor of the future! In this land so divinely favored you turn

thought and face toward Nature and "through Nature up to Nature's God." The words of Byron, from whose pages



"IN THE NAME OF THE GREAT JEHOVAH AND THE CONTINENTAL CONGRESS!"  
ETHAN ALLEN CAPTURING TICONDEROGA AND IN THE ACT SAVING BOSTON.



THE PSALMES  
in Metre.

## PSALME 1.



Bless'd man, that doth  
not in the wicked

counsel walk: nor stand in synners way.

nor sit in seat of scornful-folk. But set-

teth in Iehovahs law, his pleasureful de-

light: and in his law dooth meditate,

by day and eke by night.

And he shalbe, like-as a tree,

by water brooks planted;

which in his time, shall give his fruit;

his leaf eke shall not fade;

and whatsoever he shall doe,

it prosperously shall thrive.

Not so the wicked: but as chaff,

which wind away doth-drive.

Therefore, the wicked shall not in

the judgement stand: uprights

and in th' assemblie of the iust,

not any synful-wight.

For, of the iust, Iehovah he

acknowledgeth the way;

and way, of the ungracious

shall utterly-decay.

## PSALME 2.

Sing thou as the 18. Psalm.

Why doe the hea-  
thens rage tumultuously:  
and peoples, me-  
ditate on vanity?

2. Kings of the earth,  
themselves presenting sets,  
and Princes for

to plot together-ger:

against Ieho-

vah, 'gainst his Christ also.

3. Break we, their bands:

and their cords from us throw,

4. He laugheth, that

in heavens doeth reside:

the Lord, he them

doth mockingly-deride.

5. Then in his an-

ger speak to them will hee:

and in his wrath,

them trouble-suddainlie.

6. And I, anoynt-

ed-have my King: upon

the mountayn of

my holynes, Sion.

7. Tell wil I the

decrees: IAH sayd to mee,

thou art my son;

thou day begat I thee.

8. Ask me, and I

wil give thyne heritance,

hethens; and earths

ends, thy him-retenance.

9. Thou shalt them rough-

ly rule with yron rod;

as Potters ves-

sel scatter them abroad.

10. And now, ye Kings

be wise: be nurtured,

ye earths Iudges.

11. Iehovah serve with dreads

and joy, with tremb-

ling. Kys the Son, lest he

be wroth, and pe-

with

not a few American place names were taken, seem here fulfilled on a colossal scale.

“There is a pleasure in the pathless woods,  
There is a rapture on the lonely shore;  
There is society where none intrudes;  
By the deep sea, and music in its roar.  
I love not man the less, but nature more  
From these our interviews, in which I steal  
From all I may be or have been before,  
To mingle with the universe and feel  
What I can ne’er express but cannot all conceal.”

Of early Pilgrim wills at least three have come down to us; those of Peregrine White, Edward Winslow, and Mary Chilton.

In 1645, one Puritan divine, speaking in the House of Lords, characterized the Dutchman “as infamous in the Christian world on account of his tolerance.” From the example of the Republic, the Pilgrims were reinforced in will and purpose, and toleration was woven into the Pilgrim’s girdle, and even, as it were, into a seamless robe; for direct, virile, persecution cannot be proved against them. In contrast, the Puritan, with gleesome zest, sent his argumentative visitors into the wilderness.

Around the word “tolerance” there buzzed many an argument for and against. Roger Williams, Ann Hutchinson, Samuel Gorton, and the Quaker invaded the two small communities with malice aforethought to inject their repellant ideas, often by offensive method, into the minds of a people whose ears were stopped through their own ways of thinking, and who desired no dealings with the Philistine outsider.

Both Pilgrim and Puritan were wedded to the Bible. From its pages they took their laws intact and the names of their children, occasionally saddling to the infant’s name a verse of scripture, which tagged him to the edge of the grave. It took courage for the young Puritan swain at



Copyright LIFE Publishing Co.

Reprinted from LIFE by permission.

IS THE PILGRIM MAIDEN READING THE BIBLE OR PSALM MELODIES? IN ANOTHER MOMENT THIS DAUGHTER OF NEW ENGLAND WILL BE DRAGGED INTO INDIAN SLAVERY.

early eve to lift the knocker, pull the latchstring, and ask if "Miss Tribulation" or "Miss Godly Sorrow" was at home. In days of superstition he must have hesitated long





*Painting by Francis Davis Willett.*

THE BLACK SHEEP

READING CONDEMNATORY SCRIPTURE TO THE ERRING DAUGHTER OF  
THE HOUSE.

ere plighting troth with one whose dowry was a veritable Calamity Jane.

This grotesque naming habit overlapped into nonsectarian camps and all sorts of descriptive cognomens were hung about the necks of newly born babes. When Dinely, Senior, of Boston rushed for the doctor he fell in a snow-drift, and was brought home a stiffly frozen corpse on a shutter. It seemed infinitely appropriate to name the infant "Fathergone Dinely," and throughout a long life Fathergone Dinely strode Boston streets.

Sit on the backless bench against the outer wall beside this fair maid of Puritan days, who might have lived in Plymouth, and hear the tale of the black sheep's depravity. The head of the house sonorously lays on her back veritable tongue stripes, after reading the Ten Commandments, intensifying one that has been badly cracked, if not broken. Other members of the family sit in awed, condemnatory silence, as sentence is pronounced against the



YOUTH HAD ITS FULL DAY IN PILGRIM TIMES IN SPITE OF THE WATCHFUL TITHING MAN.



*Courtesy of the publisher.*

UNADORNED PILGRIM HOMES.

erring daughter. Has she been visiting Mercy Warren, who kept a card-table hidden under the rafters? Or is it Mercy Tufts, under ban in 1652, for indulging in mixed dancing? Or can it be some Plymouth's Hester Prynne just prior to the sewing on her breast of the Scarlet Letter, a symbol of shame sometimes stitched in other colors. This, a custom of substituting in penal matters what would leave no scar after repentance, was borrowed from the Dutch, who at the time of the Reformation substituted merciful textile for the red hot branding irons once used to sear human flesh, but now cold and rusty in the museums.

When, before the dawn of the eighteenth century in America, the second generation had become adults, time-honored barriers were vaulted and people reverted to the recreations of their English ancestors, such as huskings, apple parings and quilting bees. These recreations of the old motherlands developed later into popular delights, such as the American Virginia reel and kindred frivolities.

Those homesick-looking homes of our progenitors seem to us barren of adornment and comfort, but they sheltered sturdy men and women and, those greatest treasures in the world, *true hearts*.

The framework of chronology within the limits of which the Pilgrim story was told is in the main accepted and reads as follows:

1602—Founding of the Separatist Church at Gainsborough.

1606—This year Rev. Richard Clyfton with his assistant, the Rev. John Robinson, had charge of the Separatist Church at Scrooby.

1607—Attempted sailing and imprisonment at Boston, England.

1608—Partially successful attempt to sail to Holland from Mollie Brown's Cove. A later meeting in Amsterdam the same year.

1609—Removal of the Pilgrim Church from Amsterdam to Leyden.

1620, July 22—Speedwell sailing from Delfshaven.

1620, Aug. 15—Sailing of Mayflower and Speedwell from Southampton.

1620, Aug. 20—Sailing of Mayflower and Speedwell from Dartmouth.



- 1620, Sept. 16—Mayflower leaving Plymouth.
- 1620, Nov. 19—Cape Cod sighted.
- 1620, Nov. 21—Mayflower anchored in Provincetown Harbor and Compact signed probably before reaching harbor.
- 1620, Nov. 21—John Carver was elected Governor when on the Mayflower, and Nov. 21 on land.
- 1620, Nov. 21—A few of the passengers landed on the beach.
- 1620, Nov. 22—First Sabbath at Provincetown.
- 1620, Nov. 23—Monday Wash Day inaugurated.
- 1620, Nov. 26—Captain Myles Standish and nineteen men made an excursion to Truro Spring, Pamet River, and Corn Hill.
- 1620, Dec. 7—Twenty-four men under Master Jones sailed in the shallop to East Harbor and Pamet River.
- 1620, Dec. 14—Edward Thompson died; the first death after reaching Cape Cod.
- 1620, Dec. 16—Captain Standish and seventeen men sailed in the shallop to Eastham; conflict with Indians at the First Encounter.
- 1620, Dec. 17—Dorothy May Bradford drowned; Peregrine White, first English child in New England, born.
- 1620, Dec. 19—Pilgrims landed on Clark's Island.
- 1620, Dec. 21—Forefathers' Day. First landing on Plymouth Rock.
- 1620, Dec. 22—Return of party to the Mayflower.
- 1620, Dec. 26—Mayflower anchored in Plymouth Harbor near the Cow Yard.
- 1620, Dec. 27—First Sabbath in Plymouth Harbor.
- 1620, Dec. 30—Selected place of settlement and twenty passengers landed.
- 1621, Jan. 2—The clearing of land begun.
- 1621, Jan. 7—Company divided into nineteen families, with plots of land laid out for each.
- 1621, Jan. 31—"Kept our first meeting on land."
- 1621, Feb. 21—"Military Orders" established with Myles Standish as captain.
- 1621, Mar. 3—Cannon mounted on the hill.
- 1621, Mar. 26—Samoset appeared and said "Welcome, stranger."
- 1621, Mar. 28—Samoset returned with five other Indians.
- 1621, Mar. 31—Last of the Pilgrims leave the Mayflower.
- 1621, Apr. 1—Samoset brought Squanto; Massasoit arrived, and the first Indian treaty was made.
- 1621, Apr. 15—Number of colonists had now shrunk from 102 to 54, Mayflower left for England, making less to feed.
- 1621, April —In the latter part of this month seed was sown. Gov. John Carver died in the field; William Bradford was elected governor and Isaac Allerton deputy governor.

- 1621, Apr. 22—First marriage in the colony, Susanna White, widow of William and mother of Peregrine White, to Edward Winslow.
- 1621, July 2—Edward Winslow and Stephen Hopkins visit Massasoit at his hut and present him with the red coat and copper chain.
- 1621, Aug. 24—Captain Standish with Samoset and fourteen men rescue Squanto from Corbitant's custody.
- 1621, Sept. 28—Ten men with Standish and Squanto sailed in the shallop to Massachusetts Harbor.
- 1621, Nov. 19—The *Fortune* arrives with Robert Cushman and thirty-five others.
- 1621, Dec. 13—Sailing of the *Unfortunate Fortune* for England.
- 1621, Dec. 21—Colonists reduced to half an allowance of food. Rattlesnake skin filled with arrows received from Canoncus and returned filled with powder and bullets.
- 1622, Feb. —Complete stockade built about the town.
- 1622, May —Famine in settlement; shallop from the ship *Sparrow* arrives.
- 1622, June or early July—The *Charity* and *Swan* sail into harbor. Trouble began with Weston's settlement.
- During this summer of 1622 the fort was built on the hill, Weston's men settled Weymouth. In August the *Sparrow* sailed into port, and the *Discovery* came from Virginia, its cargo supplying knives and beads for Indian barter. In November, Governor Bradford joined with the Weymouth colonists in a voyage in the *Swan* to buy provisions from the Indians.
- 1623, Jan. —Captain Standish sailed in the shallop to the Massachusetts Indians for provisions. Governor Bradford purchased corn.
- 1623, Mar. —Edward Winslow and Stephen Hopkins visited sick Massasoit, who revealed to Hobomok an Indian conspiracy to massacre all whites.
- 1623, Mar. 23—Captain Standish with eight men went to Weymouth colony, protected the inhabitants, killed seven of the Indians, and brought back the head of the ringleader to Plymouth. This act called forth the condemnation of Pastor Robinson, who did not realize conditions.
- 1623, Apr. 15—End of the Communistic experiment, each family was allotted a plot of land, much to the advantage of settlers. From first to last the family was the fundamental unit of this Christian Society.

- 1623, June —Ship Plantation arrived. On it was Francis West, made Admiral of New England.
- 1623, June 15—The vessel Anne with sixty colonists and the pinnace Little James arrived. In June the nine hour prayer meeting brought a rain storm that saved the crops and amazed the Indians.
- 1623, Aug. 14—Governor Bradford later married the love of his youth, Alice Carpenter Southworth, who arrived on the Anne.
- 1623, Sept. 10—The craft Anne returned to England, laden with furs and clapboards.
- 1623, Sept. 24—Arrival of the Paragon on which was Captain Robert Gorges, the new governor of New England, but disliking conditions, he returned, to the great relief of the Pilgrims.
- 1624, Jan. —At the annual election, instead of one assistant, five were chosen to help the Governor.
- 1624, Mar. —Edward Winslow brought over three heifers and a bull from England, the first cattle to arrive in New England. (It is assumed in some cozy corner of the overcrowded Mayflower there may have been a few goats and swine, though there is no such record.) John Oldham and Rev. John Lyford were tried and expelled for undermining the faith of the colony by advocating Church of England worship.
- 1624—In this year Roger Conant left Plymouth for Nantasket, later going to Cape Ann. An allotment of land was made.
- 1625—Captain Standish sailed for England; Edward Winslow set out to trade on the Kennebec River.
- 1625—The colony was abandoned by London stockholders.
- 1626, Mar. 11—Pastor John Robinson died in Leyden.
- 1626, April —Captain Standish returned from England; Isaac Allerton sailed to the Mother Country.
- 1626—Fishing not lucrative; fur trading was extended to the Maine coast.
- 1627—Isaac Allerton returned with a draft of a new agreement between colonists and the adventurers in England. De Rasières brought wampum, which stimulated commercial prosperity and for one hundred years and more influenced New England's institutions and business life.
- 1627—Establishment on Buzzard's Bay, including a trading post, and hog farm.
- 1628—As the company grew, a larger allotment of land was made this year.



- 1629—Fur trading proving a success in Maine, a trading-post was established on the Penobscot River. Wampum now came into free circulation as currency.
- 1631—Settlement at Winsor, Conn.
- 1631-32—Prosperity smiling more broadly, Pilgrims absorbed adjacent land.
- 1632—The Plymouth men now turned toward the fertile Connecticut Valley, establishing a trading-post on the Connecticut River.
- 1634—The Lords of Industry and Finance in England interfered.
- 1635—The trading-post at Penobscot was absorbed by the French.
- 1636—A more elaborate Code of Laws was inaugurated to cover a wider range of punishment.
- 1637—Pequot Indians living on the Thames invaded the Connecticut Valley, resulting in the Pequot War.
- 1638—The Plymouth settlement showed but small growth and dull times in this year.
- 1643—Plymouth merged for a time with the other colonies in the New England Confederation. Commissioners from now onward regulated the four colonies as one.
- 1661—All trace of the Separatists in Leyden gone.
- 1690—Fusion of Pilgrim and Puritan colonies; no further continuous history of the Pilgrims; the story and even the record of their origin and peculiar characteristics lost, until within seventy-five years. The New England Confederation was undoubtedly suggested by, if not borrowed from, the Dutch example of seven states in union. The use of wampum as an exchange medium brought to the notice of the pilgrims by de Rasières, revolutionized their actual and prospective finances.

No more than the colonies of New England, when in 1579 the Dutch formed a League of Provinces, did the Dutch expect that a true nation and indissoluble union of indestructible States would grow out of the Compact made in what they called the Cradle of Liberty, in Utrecht.

In Eastern England several inns were named in Pilgrim days "The League of Seven States," but after the wind and rain, storm and sun of a century or two, the story of origin having been forgotten, the sign-painter in restoration lettered one sign "The Leg and Seven Stars." Herein is a parable—the Pilgrim story long forgotten, but from 1850 retold!

### CHAPTER III

#### TRADING, FISHING, WHALING, FRUITS, PREÈMPTING SITE OF BOSTON

**I**N the tercentenary year of 1920, the beginnings of New England churches, particularly this First Church of Plymouth, sixth in rotation and close to the site of the first congregation of that faith in New England, stirred sacred thoughts and emotions even in the cold-blooded casualist. Tracing its history in an unbroken thread via Plymouth, Leyden, Amsterdam, Scrooby, and indirectly to Gainsborough, one stands within the shadow of its outward expression with a zeal reborn of the hour. He recalls that in the old country the pulpit teachers of this first church included Richard Clyfton, John Robinson, Elder Brewster, (who, however, never received ordination) Roger Williams, John Cotton—son of the famous preacher of both Boston Olde and Boston Newe—Charles Chauncey, Harvard's second president, and other shining lights.

All these were men whose influence and whose thought are still imprinted on the New England mind, though Clyfton and Robinson never saw New England, as was also the case with those great Americanizers, Sir Walter Raleigh, Chief Justice Popham, Sir Edwyn Sandys, Sir Ferdinando Gorges, and Matthew Craddock. For this last worthy the Craddock house in Medford was named, in the hope of tempting President Craddock to risk the dreaded sea voyage. In those days this was indeed a fearsome trip made in small, "wet" boats, which deterred other earnest souls who backed the secular as well as the religious side of this section of our country's development.

Americans of today feel envious of Leyden that has held the dust of the man who in his farewell words to his people—pioneers in New England—laid down the eternal principle that religion is not static, but dynamic, and that



THE MATTHEW CRADDOCK HOUSE AT MEDFORD, MASSACHUSETTS.

*McGraw-Hill*

progress is the law of the church's life. More light yet to break from the Divine Word is the Magna Charta of Christianity, and Robinson's message reaffirmed that of the Master, who promised that the Holy Spirit should lead His followers into all truth.

The Covenant of the First Church of Plymouth briefly reads:

"In the name of our Lord Jesus Christ, and in obedience to His holy will and divine ordinances, we being by the most wise and good providence of God brought together in this place and desirous to unite ourselves into one congregation or church under the Lord Jesus Christ, our head, that it may be in such sort as becometh all those whom He hath redeemed and sanctified to Himself, we do



hereby solemnly and religiously (as in His most holy presence) avouch the Lord Jehovah, the only true God, to be our God, and the God of ours; and do promise to bind ourselves to walk in all our ways according to the rule of the Gospel, and in all sincere conformity to His holy ordinances, and in mutual love to, and watchfulness over one another, depending wholly and only upon the Lord our God to enable us by his grace hereunto."

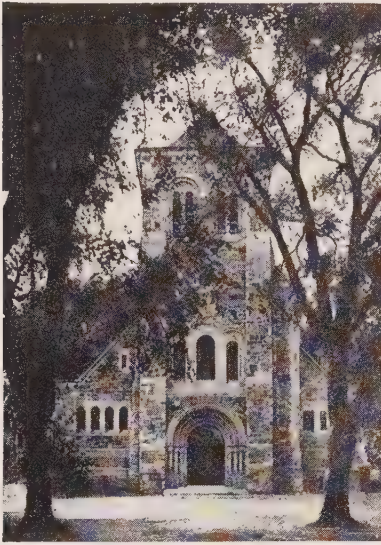
With any such covenant to steer his "gospel" craft, backbiting, uncharitable treatment and other agents that so often disrupt a church and incidentally start new religious bodies, would be entirely absent while the faith should spread and deepen. Records leak, however, and one finds that the conscientious Pilgrim sometimes "slipped a cog," as for example when, with invidious design, he sent word to the Salem Church, referring to the true-hearted Roger Williams, "Look out for him."

The first fully organized church in America, able to stand all challenges, is the Dutch Reformed, located at Twenty-ninth street and Fifth Avenue, New York City. Another interesting church of the same faith sponsored by Governor Peter Minuit, who bought Manhattan Island for twenty-four dollars, is located at the corner of Forty-eighth Street and Fifth Avenue, New York City. The Pilgrims during the first ten years had no pastor, and were a part of the Leyden Church located at Plymouth.

The bell in the tower of this church at Plymouth was cast in 1801 by Paul Revere and rang out on reluctant ears rising and curfew for over a century.

In detail, the swing from the Fort Church, located on what is today known as Burial Hill, was in 1638, when the first steeple-house was built on the north side of the Square. In 1683, on the east side of this Square, the third church edifice was erected.

Church building number four, counting the Fort Church, was built in 1744, practically on the same site as the previous edifice. Edifice number five, a Gothic build-



*Courtesy of A. S. Burbank, Plymouth, Mass.*

THE PRESENT PILGRIM CHURCH AT  
PLYMOUTH. THE SIXTH IN  
SUCCESSION.

man's oath: "I do freely and sincerely acknowledge that I am justly and lawfully subject to the government of the Company and do accordingly submit my person and my estate to be protected, ordered, and governed by the law and constitution thereof."

The key to Plymouth's settlement was the wonderful flowing spring near the Towne Brooke described by Bradford as "A very sweete brooke 'neath the hillside also many delicate springs of good water can

ing, erected in 1830, near the old site, was destroyed by fire. On November 22, 1892, the present attractive stone structure facing the Square (the sixth in succession) was dedicated December 21, 1899. It was a happy conceit to make the entrance portal a close duplicate of that in the ancient church at Austerfield, the portal being in Norman style. In the Austerfield Church Governor Bradford was christened and here he worshipped until joining the Scrooby church.

Thus read the Pilgrim free-



THE AUSTERFIELD DOORWAY, CLOSELY  
COPIED IN THE PLYMOUTH CHURCH.

be drunke." According to hereditary custom, Pilgrims usually refreshed on beer, believing that loathsome disease often lurked in water, which, with the rest of the civilized world, they drank with fear and trembling. Such a



NEW ENGLAND IN OUTLINE AS WILLIAM HUBBARD  
SAW IT IN 1677.

belief may have shortened life, as this necessary food solvent was taken sparingly. Nevertheless, they—or at least Bradford and other Pilgrims like him—were perhaps the very first in America to celebrate the virtues and beauty of what is “sparkling and bright in its liquid light.” Ponce de Leon was more anxious to lave his body than his tongue.

The twentieth century layout of Cape Cod shows a marked contrast to William Hubbard’s somewhat distorted outline map, traced two hundred and forty-five years ago, the first engraved in the New World.

The Watch Tower was erected on Burial Hill in 1643. The location is indisputable, because disclosed by its brick foundation discovered through a grave-digging sexton; the fact is farther proved by this extract from the Town Rec-



ords entered, in the cramped handwriting of the age, September 23, 1643:

"It is agreed upon by the whole that there shall be a watch house forthwith built of brick, and that Mr. Grimes will sell us the brick at eleven shilling a thousand."

To have the written record clinch rumor and belief, and, going a step farther, to unearth proofs of the act itself, rejoices the heart of the antiquarian, and these foundations under romance thrill the soul with confirmation of truth long desired.

One reads in the Town Books that Nathaniel Southworth was paid eight pounds to build the Watch House, in size 16 x 12 x 8, including two floors, chimney and stairs, to be paid in money or equivalent.

From this same Watch Tower, in March, 1676, women and children saw blazing cabins and massacre of settlers at Eel River (now Chiltonville) during King Philip's war.

When the "last call" for recruits for the "Land beyond the River" echoed along Patuxet Beach in 1621, John Carver, the first governor and first signer of the Compact, was the first leader to step from the ranks. Carver's early death may account for the fact that his signature is not on record.

The chief mode of early travel—apart from journeys on foot—was on horseback. Plymouth very soon after the arrival of the Puritans and in noble rivalry with them, began free schools, a plan copied from the Dutch, whose record of a national system of free education for all children goes back to the twelfth century. Scotland, under the inspiration of John Knox, was probably the first of the nations recreated through the Reformation to form the public schools—that is, the schools, open to all, and not "for gentlemen only," the rector or schoolmaster, imitating the Dutch title for church Domine, but spelling it "Dominie."

Governor Thomas Prentice had the honor of starting this educational ball in Plymouth in 1634.

The Dutch title (largely known through Sir Walter Scott's novels) has been mistakenly copied into our dictionaries as "Dominie," for a schoolmaster, or a "stickit minister." The pastor of a Dutch church used the unaltered Latin "Domine," and was so addressed in speech and writing.

Fire in 1913 destroyed blacksmith Coale's weather-beaten shop, so long headquarters for neighborly and unneighborly gossip and the iron shoeing of steed and cattle. Here from the raw imported material nails, strap-hinges, andirons, cranes, trammels, and pot-hooks were hammered into form. The rafters that inset the ridge pole and were oak-pegged into axe-hewn beams dated back to 1684.

Among the early pioneers in finding and smelting native iron in this region were the ancestors of Abraham Lincoln.

Pilgrims for the first time saw beavers at their work and traded in skins which later dug them out of the morass of debt in which they had been submerged even to gasping. The hides and furs obtained in barter came through different tribes; some as far west as Niagara Falls. One wonders if imagination drove the artist's brush when, over two hundred years ago, he painted the world's awe-inspiring cataract. The weight of probability adjudges him to have actually seen what he has pictured. Recently Wisconsin farmers protested against a protection which allowed the sagacious beaver to raise a solid dam eight hundred feet



COALE'S BLACKSMITH SHOP.

long, causing meadow land to be disastrously overflowed. In our own State of New York during the year 1917, this industrious animal cut down and appropriated thousands of trees to work out its architectural ideas.



BEAVERS BUILDING THEIR HOMES.

It was natural that the Pilgrim should study the habits of the animal which laid the economic foundations of the bridge over which he traveled to financial freedom. Its fur with that of the otter, packed in hogsheads for shipment to England, was so largely traded in as to form a major part of the Pilgrim's business. Beaver hat manufacturers



all over Europe welcomed consignments of New England peltries which aided the Pilgrim to gain a sure footing in the land of his adoption.

To meet with prudence the issue of unwelcome, curious-



AS NIAGARA AND A BEAVER COLONY LOOKED TO A  
PIONEER ARTIST SOME TWO HUNDRED YEARS AGO.

minded, intrusive Indian visitors who incessantly strolled into and through the village, Edward Winslow and Stephen Hopkins, with Squanto as guide, in July 1621, undertook the delicate mission of carrying greetings from Governor Bradford to Massasoit. As diplomatically written as the Seven Leyden Articles was this shrewd epistle to the Indian chieftain.

“Foreasmuch as his (Massasoit’s) subjects came often and without fear upon all occasions amongst us, so we were now come unto him, and in witness of the love and the good will the English bear unto him, the governor hath sent him a coat, desiring that the peace and amity that was between them and us might be continued. Not that we feared them, but because we intended not to injure any, desiring to live

peacefully, and as with all men so especially with them our nearest neighbors. But whereas his people come over often and very many together unto us, bringing for the most part their wives and children, they are welcome, yet we being but strangers as yet at Patuxet, alias New Plymouth, and not knowing how our corn might prosper, we could not longer give them such entertainment as we had done and as we desire still to do, yet if he would be pleased to come himself or any special friend of his desired to see us, coming from him, they should be welcome. And to the end we might know them from others our governor has sent him a copper chain, desiring, if any message should come from him to us, we might know by bringing it with him, and harken and give credit to his message accordingly."

Records prove Massasoit to have been an extraordinarily good Indian, even though he could not grasp that philosophy of monotheism which raises man's soul from vagaries into a conception of law in the whole universe, and is the first and deepest of all foundations for true democracy. He refused to worship the white man's God, saying in substance "It certainly is not good business to give up thirty-four manitous for one." Apart from all reasons personal, local, or temporary, under all lay the abiding conservatism of the savage. To those who have studied the Indian psychology, there is little trace of anything like mental freedom or the will to believe. In almost every instance the savage red man—unless caught very young and well instructed, by example, reinforced by good teachers and environment—is bound hand and foot by tradition and what was taught him in infancy. In strong contrast to Massasoit's good character, was that of his two sons, Alexander (Wamsutta) and Philip (Metacomet). Both were thoroughly bad. Heredity in this case, as often, gave a glaring example of its uncertainty in problems concerning individuals. It is wholly fitting that some of the finest hotels in New England should be named after this hospitable chieftain.

To know where to find the Indians if occasion served or necessity prompted, as also to see their strength and discover the country, was another reason for this journey.

They took with them a horseman's coat of red cotton,



THAT CONFERENCE BETWEEN WINSLOW AND MASSASOIT.

ornamented with lace for a present. Diplomacy with the Indian was an imitation of English and Dutch customs, reinforced by decorations—medals, feathered hats, and the tinsel emblems of good will. The copper chain\* of authority and the Red Horseman's Coat, combined with Massasoit's natural fairness, accomplished the object of the diplomatic mission in curtailing Indian visitation even while holding their new friends' regard. On this journey the Indians courteously carried the Pilgrim ambassadors across the river on their backs. Massasoit later surprised the entire settlement in a way that to the Pilgrims seemed unethical and set heads shaking. He acted out that purely Indian scheme of

\*In thus using the neck chain as an insignia, Brewster may have remembered the gold chain of authority he wore in Holland and at Queen Elizabeth's court,



theatrically transforming sadness to joy, by wrongly reporting the death of a chief, so that the late welcome news from a supposed deathbed would be jubilant. In this case he selected Edward Winslow for the experiment, which proved a pronounced success, though evoking the righteous indignation of the Pilgrims, thus needlessly shocked.



AN ALGERIAN PIRATE.

Valorous men were our forefathers, in all climes! In the north, encircled by berg and floe, they faced the leviathan of the sea with the same courage that in the south they met with pike and axe, the Chinese, the Malayans, and Moorish pirates, who vainly tried to end life and block a career of mercantile activity in foreign lands.

New England commerce seriously suffered from pirates, who often crossed pike and cutlass with Yankee crews, and if victorious compelled the vanquished to walk the plank. The Tartar usually found he had awakened a greater Tartar and one who wrought his swift undoing.

When these pests of the sea (Algerian pirates) attempted to capture a Yankee skipper from either Plymouth, Boston, Salem, or Marblehead, they were generally overmatched and thrust heels over head into the deep, by firmly gripped boarding pikes. These, ever ready at hand, circled the masts of all New England craft which left the coast's protecting lea to sail an alien sea.

Pilgrims, as well as their descendants, frequently had hard-fought battles with the whale. In colonial days whales swam freely along our Eastern coast in such numbers that New York found it necessary to pay a yearly stipend to keep the Bay free of these sea monsters and even today, in the year 1922, whales occasionally enter New York Bay as well as Plymouth waters.

Cape Cod whalers extended their operations from the



*Courtesy of State Street Trust Company, Boston, Mass.*

ONLY BRAVE MEN COULD CAPTURE WITH THE CRUDE WEAPONS OF THAT DAY  
THE LEVIATHAN OF THE DEEP.

blue waters of Plymouth Bay to the edge of the Arctic Circle. In later centuries, they doubled Cape Horn and scoured the Pacific even to the ice floes. It was the whale that carried Occidental civilization to Japan. In 1850, seventeen million dollars was invested in the Pacific whaling enterprise. Fillmore's successful diplomatic opening of Japan through Perry was, in its first intention, for the benefit of

American whalers. For the Cape Cod and Cape Ann fishermen and sailors the educators of our navy always had the highest respect, seeing in them and their environment the preparatory school of our sea power. The Pilgrim minister's share in blubber and oil from captured whales helped defray his expenses. Very likely in the eyes of the rising generation these special privileges gave dignity to the shepherd of souls, but the incumbent would doubtless have preferred a cash increase in his moderate salary.

As we have seen, before the trailing arbutus forced its way through the thin spring snow blanket (the poor man's fertilizer) nearly half the little company was under the sod of Coale's Hill, or buried in the protecting shadow of the home—in other words, the back-yard of the Common House. For sixty years no monuments marked their graves. Rather were these carefully concealed by growing corn and other crops which, shielding the dead, gave sustenance to the living. This was in order that Indian cunning might not fathom the dire reality. In December and January seventeen, and in February fourteen died. At this time Myles Standish and Elder Brewster were apparently as immune to disease as they were proof against Indian arrows, though later both felt the burning grip of fever. The consumption of tainted beef and pork may have caused mysterious ptomaine poisoning, then unnamed and today unconquered, hastening with fever the end of many a Pilgrim, with a soul unconquerable, except by the grim victor Death.

The October-November (1920) Proceedings of the Massachusetts Historical Society prints the following, taken from a source some fifty years or more old.

“Here rest the great and good—and here they repose  
After their generous toil. A sacred band,  
They take their sleep together, while the year  
Comes with its early flowers to deck their graves,  
And gathers them again, as winter frowns.  
Theirs is no vulgar sepulchre—green sods  
Are all their monument; and yet it tells



A nobler history than pillared piles,  
 Or the eternal pyramids. They need  
 No statue nor inscription to reveal  
 Their greatness. It is round them; and the joy  
 With which their children tread the hallowed ground  
 That holds their venerated bones, the peace  
 That smiles on all they fought for, and the wealth  
 That clothes the land they rescued—these, though mute  
 As feeling ever is when deepest—these  
 Are monuments more lasting than the fanes  
 Reared to the kings and demigods of old."

At the end of the death winter, the little company consisted of twenty-two men, five women, nineteen girls, and sixteen boys, all racked by disease, and only a few strong enough to stagger or crawl to spring and wood pile. A meagre showing this, to combat conditions rarely falling to man's lot.

In a world given over to strenuous wrestling for life, health, or even precarious foothold, a community guided by any such clear-cut doctrine as the Pilgrim held should not and did not wander far from the straight and narrow way.

A majority of those first forty-six graves, on the cleared bluff at the foot of the loftier hill thus tied the living to the dead—in most cases with a double and at times a triple leash. In addition to its use as a burying-ground, Coale's Hill in 1742 was a battery-ground. In 1775 this battery was rebuilt and in 1814 a fort covered the graves of many of the first Pilgrims and it was known as Fort Hill.



JOHN HARVARD'S MONUMENT IN THE CHARLESTOWN GRAVEYARD.

Part of the Pilgrims' and Puritans' history was written with the chisel. Varied are the literary strivings and the types of the efforts of New England rhymesters on stone to locate and extol the habitations of the dead and warn the living.

A hundred years' life tenure frequently obliterated these examples of the stone cutter's art when graven on softer slabs—notably, the monument of Rev. John Harvard, founder of Harvard College in Charlestown's ancient graveyard. The native green rock, however, withstood New England's variable climate. Imported slate was another type of burial tablet, hard as proverbial flint on which even today, after two or more centuries of pelting climatic storms, baronial coats of arms, angels, cherubim, hour glasses and death's heads show in clear relief. The third popular stone was of native marble, which has also excellently held its own. The modern headstone of John Howland chronicles him as "the last man left of those who came over in the ship called the Mayflower that lived in Plymouth." He died February 23, 1672-73, but John Cook was the last male Mayflower passenger to "shuffle off this mortal coil" after 1694. The shallop which when stored on the Mayflower had been used as a stateroom for sleeping bunks, repaired and refitted, was now moored just off the rough pier jutting into the stream where it flowed harborward.

One gains a better idea of the Pilgrims from Bradford's History than from all other sources. He thus graphically describes Howland's escape from death during that mighty sea storm when, because of the buckling of the beam, the Mayflower nearly foundered in mid-Atlantic. This quotation also shows how the company in storms was kept beneath the hatches.

"Coming upon some occasion above ye gratings, was, with a seele of ye shipe throwne into sea; but it pleased God yt he caught hould of ye tope-saile halliards, which hunge over board & rane out at length; yet he held his hould (though he was sundrie fadomes under water) till he was

hald up by ye same rope to ye brime of ye water, and then with a boat hooke & other means got into ye shipe again, & his life was saved; and though he was something ill with it, yet he lived many years after, and became a profitable member both in church and commone wealthe."

The natural food supply of New England when properly husbanded and distributed even in Pilgrim days was abundant. John Dawes, Queen Elizabeth's daring navigator, pioneering for that Northwest passage which lured so many intrepid sea warriors to destruction, incidentally showing that "the contemptible trade of fishing" had not yet been borrowed by the English from the Dutch, writes thus of cod that packed the waters of New England's coast.

"Wee beeing vnprouided of fishing furniture, with a long spike nayle made a hoke, and fastening the same to one of our sounding lynes Before the bayte was changed wee tooke more than fortie great cods, the fishe swimming so abundantly thicke about our barke as is incredible to be reported of, which, with a small portion of salte that wee had, wee preserued some thirtie couple, or there aboutes, and soe returne for England."

One who on the spot or close by it wrote of conditions and acts for posterity's benefit thus makes report, showing the supply of food from the air, excelling even the Hebrews' desert supply of quail. "Such is the simplicity of the smaller sort of these birds (which he called 'Humilities or Simplicities') that one may drive them on a heape like so many sheepe, and seeing a fit time shoot them; the living seeing the dead, settle themselves on the same place againe, amongst which the Fowler discharges againe. I my selfe have killed twelve score at two shootes."

Nathaniel Morton, secretary of Plymouth Colony, who wrote in 1669, says of geese:

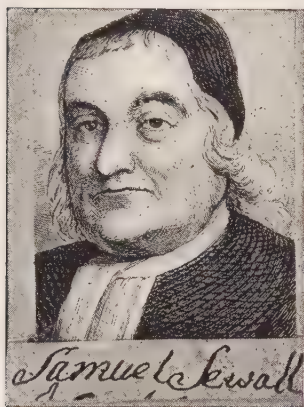
"There is of them great abundance. I have had often 1000. before the mouth of my gunne . . . the fethers of the Geese that I have killed in a short time, have paid



for all the powther and shott, I have spent in a yeare, and I have fed my dogs with as fatt Geese as there as I have ever fed upon my selfe in England."

And of sanderling:

"They were easie to come by because I went but a stepp or to for them; I have killed betweene foure and five dozen at a shoot which would loade me home."



Referring to the supply of food from the water and the abundance of the seas in codfish, bass and mackerel:

"The Coast aboundeth with such multitudes of Codd, that the inhabitants of New England doe dunge their grounds with Codd; and it is a commodity better than the golden mines of the Spanish Indies.

. . . The Basse is an excellent Fish. . . . There are such multitudes, that I have seene stoppe into the river (Merri-mack) close adjoyning to my howse with a sand at one tide, so many as will loade a ship." As to flounders, they "Almost come ashore, so that one may stepp but half a foote deepe and pick them up on the sands."

The scheme of building a double dam across the Towne-Brooke, that stream of utility and food supply, and the outlet of Billington Sea to the bay, to keep in shad and alewives, that nosed up the little rivulet at spawning time,

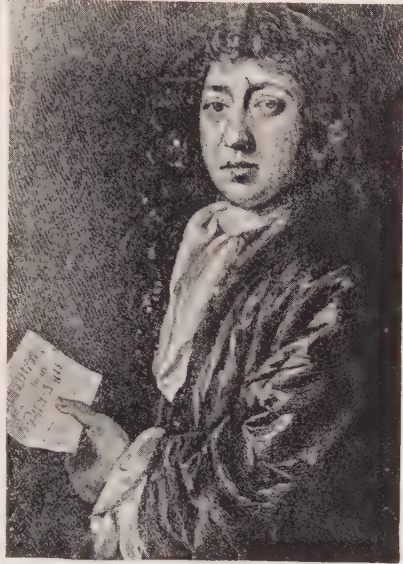


SAMUEL SEWALL'S BOOK PLATE.

ten or twelve thousand to a seining, was an added proof of Pilgrim thrift and ingenuity in dragging a living from the water as well as from the soil. They disproved the oft-bruited and false report that New England was a famine-burdened, pestilential country, which seems to have been the opinion of the Reverend Nathaniel Ward of Ipswich, who had been educated at Emmanuel College—that famous Puritan seed plot. He wrote of the transatlantic land where “neither soil nor climate would support life as well as that of England.” Nathaniel Ward, who wrote the “Body of Liberties” for the colony, was a very different person from the man Ward, of little account, who frequently inflicted himself on Boston and denounced Pilgrim and Puritan, layman, and clergyman, laying on with the fervor of a MacDuff, sarcastic criticism saturated with broadest license.

Governor Bradford not only kept a diary, but the muse that haunted Puritanical Boston Town wandered Plymouthward and when wooing or wooed produced through the richly endowed Pilgrim Governor the following jingle, overflowing with agricultural and horticultural information of the seventeenth century, regarding Plymouth’s ability to feed the inner man while catering to his love for the beautiful in the floral domain.

“All sorts of grain which our own land doth yield,  
Was hither brought, and sown in every field,  
As wheat and rye, barley, oats, beans and pease,  
Here all thrive, and they profit from them raise;  
All sorts of roots and herbs in gardens grow,



SAMUEL PEPYS.

Parsnips, carrots, turnips, or what you'll sow,  
Onions, melons, cucumbers, radishes,  
Skirets, beets, coleworts, and fair cabbages;  
Here grows fine flowers many, and 'mongst those  
The fair white lilly, and sweet fragrant rose,  
Many good wholesome berries here you'll find,  
Fit for man's use, almost of ev'ry kind;  
Nuts and grapes of several sorts are here,  
If you will take the pains them to seek for."

A couple of generations later Samuel Sewall of Newbury (New England's Samuel Pepys) who occasionally served as a night watchman, as sometimes did his betters, and finally ended life as Chief Justice of Massachusetts, thus clinches the argument of New England's self-supporting powers:

"As long as Plum Island shall faithfully keep the commanded Post, Notwithstanding the hectoring words and hard blows of the proud and boisterous ocean; As long as any Salmon or Sturgeon shall swim in the streams of Merrimack, or any Perch or Pickeril in Crane Pond; As long as the Sea Fowl shall know the time of their coming, and not neglect seasonably to visit the places of their acquaintance; As long as any Cattel shall be fed with the Grass growing in the meadows which doe humbly bow themselves before Turkie Hill; As long as any Sheep shall walk upon Old-town Hills, and shall from thence pleasantly look down upon the River Parker and the fruitful Marishes lying beneath; As long as any free and harmless Doves shall find a White Oak or other Tree within the township to perch, or feed, or build a careless Nest upon, and shall voluntarily present themselves to perform the office of Gleaners after Barley Harvest; As long as Nature shall not grow old and dote, but shall constantly remember to give the rows of Indian Corn their education by Pairs,—so long shall Christians be born there; and being first made meet, shall from thence be translated to be made partakers of the Saints of Light."



Born at Bishopgate, England, March 28, 1652, and dying January 1, 1730, Sewall lived through the most strenuous days of the Olde and the Baye Colonies, and talked himself into their histories and into the hearts of their people. Sewall often visited Plymouth. Whittier, who so beautifully invests and glorifies in poetry the prose of life, discerned in the Judge deep poetic feeling as shown in the "Prophecy of Samuel Sewall," which reads in part:

"I see it all like a chart unrolled,  
But my thoughts are full of the past and old;  
I hear the tales of my boyhood told,  
And the shadows and shapes of early days  
Flit dimly by in the veiling haze,  
With measured movement and rhythmic chime  
Weaving like shuttles my web of rhyme.  
I think of the old man wise and good  
Who once on yon misty hillsides stood,  
(A poet who never measured rhyme,  
A seer unknown to his dull-cared time.)  
And, propped on his staff of age, I looked down,  
With his boyhood's love, on his native town,  
Where, written, as if on its hills and plains,  
His burden of prophecy yet remains,  
For the voices of wood, and wave, and wind  
To read in the ear of the musing mind.

As long as Plum Island, to guard the coast  
As God appointed, shall keep its post;  
As long as a salmon shall haunt the deep  
Of Merrimac river, or sturgeon leap;  
As long as pickerel swift and slim,  
Or red-backed perch in Crane Pond swim;  
As long as the annual sea fowl know  
Their time to come and their time to go;  
As long as cattle shall roam at will  
The green, grass meadows by Turkey Hill;  
As long as sheep shall look from the side  
Of Oldtown Hill on Marishes wide,  
And Parker River and salt-sea tide;  
As long as a wandering pigeon shall search

The fields below from his white oak perch  
When the barley harvest is ripe and shorn  
And the dry husks fall from the standing corn  
As long as nature shall not grow old,  
Nor drop her work from her doting hold,  
And her care for the Indian corn forget;  
And the yellow rows in pairs to set;  
So long shall Christians here be born,  
Grow up and ripen as God's sweet corn.  
By the beak of bird, by the breath of frost  
Shall never a holy ear be lost,  
But husked by death in the Planter's sight  
Be sown again in the fields of light."

Samuel Sewall married Judith Hull, a portion of whose inheritance was the well-known Point Judith. One can well imagine the thrifty young man standing by the side of his father-in-law, John Hull, the Mint Master of Massachusetts, while on the scales were thrown the shining shillings that made him and his future wife the envy of the town. This episode, and Hull Street deeded to the town on condition that its name should never be changed, anchor the Judge and his family to the traditions of Boston.



*Courtesy of the Old Colony Trust Co., Boston, Mass.*

WORTH HER WEIGHT IN PINE TREE SHILLINGS OF 1652. THE ECONOMICAL MINT MASTER USED THE SAME DATE FOR TWENTY YEARS.

Thrice did Samuel Sewall lead to the altar a fair Puritan. He found time also amid vivid descriptions of his adopted town to dwell in more or less detail upon his varied wooings as he roamed afield in the marriage market. From these records we find Sewall's "stock" of reputation in Madame Winthrop's bailiwick was at low ebb, as with several others, whom the presence of the great man did not abash. Judge Sewall's account of his several efforts made before he found a female "Barkis willin" when courting his latest mate proves spicy reading. The aged gallant records with refreshing candor "I ask her to acquit me of rudeness if I drew off her glove, stating 'twas great odds between handling a dead goat and a living lady."

Samuel Sewall led the Congregational singing for many years until one day a front tooth came out. Evidently realizing that he might whistle instead of sing, the judge speedily slipped the "old servant and daughter of 'Musick' into his pocket with the dolorous soliloquy that "life is nearing its ending."

In 1730 Samuel Sewall passed on. "He talked much of self," would have been a fairly good epitaph over this voluminous writer, for Sewall's light was never hidden under a bushel, and his descriptions were often flamboyant, if not pyrotechnic. No better idea of Puritan Boston and New England, including Plymouth of the last decade of the seventeenth, and the first quarter of the eighteenth century, can be obtained than by keeping step with Samuel Sewall. A pronounced and almost bizarre individuality made him a prominent man of the town, enhanced socially by his first marriage to the daughter of the rich mint master Hull. In his pamphlet "The Selling of Joseph" he fearlessly struck at slavery, and was the first outspoken anti-slavery agitator in the long list of those abolitionists especially indigenous to Boston soil and the Olde Baye State. Yet it was an organized body that raised united and official protest previous to Sewall—that of the Dutch Mennonites

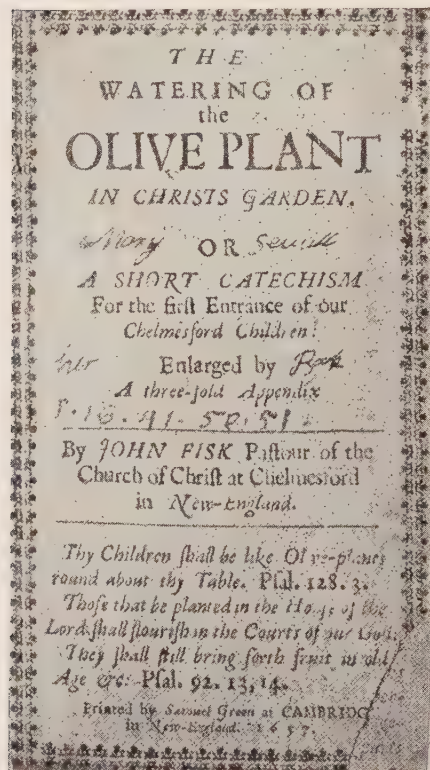


at Germantown, Pennsylvania, now part of Philadelphia, in which city the first anti-slavery society was formed.

In accordance with the habit of the times, Sewall discoursed also at length on matters that seem trivial. For

instance, he berated his minister because this worthy cut his hair and wore a patriarchal wig. In epitomizing the virtues of Boston's dean of schoolmasters, Ezekiel Cheever, Sewall according to his own estimate outdid himself.

The cockles in the heart of the lover of country life in our day, while strolling through his fruit orchards, glow with greater warmth, as he realizes that when that first Puritan famine-banishing ship, the Lion, sailed into Boston harbor in the spring of 1631, she carried, along with Baptist Roger Williams, aside from wheat, butter, and suet, three hundred fruit trees. These were



MARY SEWALL'S BOOK.

doubtless scions from trees indigenous to Asia, the backlog of our present civilization. They nourished and sweetened life for the Puritan colonists, who undoubtedly yearned keenly for the "flesh pots of Egypt." Less than one hundred years later, about 1725, one finds descriptions of fruit culture in New England. To the pomologist it is of interest to know what varieties were grown by his great, great grand-sire to make a centerpiece for his dining-table or to squeeze into the cider flagon.

A garden was one of the Bostonian's chief delights. Peter Faneuil's uncle, Andrew Faneuil, is said to have built the first greenhouse—a Dutch invention. Gardiner Greene, Sir Henry Frankland, Governor Hancock, and Doctor James Lloyd, also vied with scores of others to concentrate the sunshine and aid Dame Nature in furbishing and arranging her vari-colored apparel.

One horticultural enthusiast thus wrote in painstaking detail of fruit cultivation in America:

"The Plants of England, as well as those of the Fields and Orchards as those of the Garden, that have been brought over hither, suit mighty well with our Soil, and grow here to great Perfection.

"Our apples are without Doubt as good as those of England, and much fairer to look to; and so are the Pears, but we have not got all the Sorts,

"Our Peaches do rather excel those of England; and then we have not the Trouble or Expense of Walls for them, for our Peach Trees are all Standards; and I have had in my own Garden seven or eight Hundred fine Peaches of the Rare-ripes growing at a Time on one Tree.

"Our people of late Years run so much upon Orchards, that in a village near Boston, consisting of about forty Families, they made near three Thousand Barrels of Cyder. This was in the Year 1721. And in another Town, of two Hundred Families, in the same year, I am credibly informed, they made near ten Thousand Barrels. Some of our Apple Trees will make six, some have made seven, Barrels of Cyder, but this is not common; and the Apples will yield from seven to nine Bushels for a Barrel of Cyder.

"A good Apple Tree with us will measure from six to ten Foot in Girt. I have seen a fine Pearmain, at a Foot from the Ground, measure ten Feet and four inches round. This Tree in one Year has borne thirty-eight Bushels (by measure) of as fine Pearmain as ever I saw in England. A Kentish Pippin, at three foot from the Ground, seven

Foot in Girt; a Golden Rossetin, six Foot round. The largest Apple Tree that I could find was ten Foot and six inches round; but this was no Graft.

"An Orange Pear Tree grows the largest and yields the fairest Fruit. I know one of them, near forty Foot high, that measures six Foot and six Inches in Girt a Yard from the Ground, and has borne thirty Bushels at a Time. I have a Warden Pear Tree that measures five foot six inches round. One of my Neighbors has a Bergamot Pear Tree, that was brought from England in a Box about the Year 1643, that now measures six Foot about, and has borne twenty-two Bushels of fine Pears in one Year.

"Our Peach Trees are large and fruitful, and bear commonly in three Years from the Stone. I have one in my Garden of twelve Years' Growth, that measures two Foot and an Inch in Girt a Yard from the Ground, which two Years ago bore me near a Bushel of fine Peaches. Our Common Cherries are not so good as the Kentish Cherries of England; and we have no Dukes or Heart Cherries, unless in two or three Gardens."

Two hundred years old is this comparison table of plant maturity. Well posted were our English forebears as to what might be expected of the fruit harvest in America when they ventured across the tempestuous Atlantic!

Gooseberry in blossom,	England, Norfolk,	April 13th,
do. do.	America, Boston,	May 5th
do. do.	Sweden, at Upsal,	June 7th,
Gooseberry in leaf.	England,	March 11th.
do. do.	America,	April 20th.
Apple tree in blossom,	Sweden,	June 2d.
do. do.	England,	April 25th.
do. do.	America, Boston,	May 20th.
Lily of the Valley,	Sweden,	May 30th.
do. do.	America, Boston,	May 16th.
Red Currants,	England,	April 3d.
do.	America, Boston,	May 9th.
Apricot,	England,	April 1st.
do.	Boston,	May 1st.



Plum,	England,	April 16th.
do.	Berlin,	May 12th.
Peach,	England,	April 6th.
do.	Boston,	May 8th.
Cherry,	England,	April 18th.
do.	Boston,	May 6th.

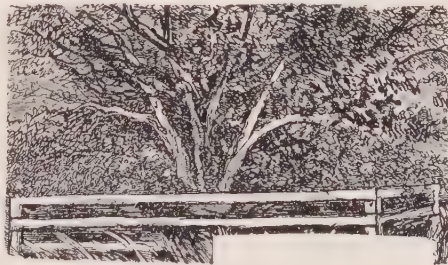
John Josselyn, evidently well versed in medicinal herbs, hands down to posterity this list of cure-alls:

*Spear Mint*—Rue, will hardly grow. . . . *Fetherfew*, prospereth exceedingly. . . . *Southernwood*, is no plant for this country. . . . Nor *Rosemary*. . . . Nor, *Bays*. . . . *Bloodwort*, but sorily, but *Patience* and *English Roses*, very pleasantly.

These two fruit trees illustrated, the apple and pear, undoubtedly came to America in the Lion's consignment in 1631. We know positively that Endecott's pear tree was in this shipment, although Peregrine White was only eleven years old on its arrival. The inference is that the tree afterward known as the White apple tree was in the same Lion shipment. These two fruit bearers have now gone the way of earth. The third, extant until within twenty-five years, was Governor Prence's pear tree. The author now has growing on his country place scions from the Olde Plymouth Governor's tree, the fruit not as luscious as a Bartlett, nor as sour as a Crab, nor as plump as a Beurre d'Anjou.



PEREGRINE WHITE'S APPLE TREE.



GOVERNOR ENDECOTT'S PEAR TREE.

## THE PILGRIMS' FIRST VISIT TO BOSTON HARBOR

Winslow writes of that first momentous journey to the site of future Boston Town on September 13, 28, or 29, 1621—probably the 13th. Fearlessness was a foremost quality with the Pilgrim, and Indian attacks were promptly blocked by taking the initiative. The Pilgrim diplomat's record reads "The Massachusetts Arrow Shaped Hill or Great Hill Tribe has often threatened us, we were informed, yet we should go among them, partly to see the country and partly to make peace with them and partly to procure their truck. For these ends the Governor chose ten men, and Tisquantum (Squanto) and two other savages, to bring us to speech with the people and interpret for us."

"On the 13th of September, 1621, being Tuesday, we set out about midnight, the tide then serving us; we, supposing it to be nearer than it is, thought to be there the next morning betime, but it proved to be well-nigh twenty leagues from New England. We came into the bottom of the bay, but being late, anchored and lay in the shallop, not having seen any of the people."

The Pilgrims anchored off Thomson Island, coasting close to Castle Island, the present site of Fort Independence, an especially historic spot to descendants of both Pilgrim and Puritan. The laying out of the fort that crowned this site was accomplished thirteen years later, with all the thoroughness characteristic of its Puritan owners. The Island began to be fortified as early as 1634, colonists evidently fearing an



CASTLE ISLAND, BOSTON HARBOR.



FORT HILL. FROM THIS VANTAGE POINT STREET URCHINS DISCOVERED THE ONCOMING RELIEF SHIP.

armed misunderstanding with the Mother Country at the time the king demanded the return, through Governor Craddock, of the charter given by Charles I in 1628.

Digressing to note the subsequent history of this future important Puritan stronghold, we find it was the first real fort built in New England.

"The Governor & Council, & diverse of the Minrs, & others, mett at Castle Iland, & there agreed vpon erecting 2 platformes & one small fortification to secure them bothe, for the present furtherance of it they agreed to laye out 511 a man till a rate might be made at the next Genll Court. The Deputye, Roger Ludlow, was chosen overseer of this worke."

"The General Court ordered on September 3, 1634, That there should be a plattform made on the north-east syde of Castle Ileland, & an house built on the topp of the hill to defend the said plattform"; and Captains John Underhill, Daniel Patrick, John Mason, William Trask and Nathaniel Turner, and Lieutenants Robert Feakes and Richard Morris were chosen as a committee to fix upon the place for the fort and lay out the work.

" . . . is spacious within, that the trauerse of one gunne will not hinder the other's course; and for defence, the foundation is of stone and well banked with earth for dulling the shott and hindering execution; finally, wee app'hended it to be the compleatest worke of that kind which hitherto hath been erected in this country."

History also tells us that in later years, in July, 1665, "God was pleased to send a grievous storm of thunder and lightening, which did some hurt in Boston and struck dead here that worthy renowned Captain Richard Davenport; upon which the General Court in Aug. 10th following appointed another Captain."

Built for protection against possible Dutch and French invasion, as well as from Home-Country interference, the island became in later times a popular retreat for unpopular



leaders and military offenders. Its walls once harbored what Lord North sarcastically called in Parliament "Sam Adams' regiments," the Fourteenth and Twenty-ninth British regulars. After the Boston Massacre the incensed popu-



TRI-MOUNTAIN BEFORE THE WILDERNESS BECAME A MODERN ATHENS.

lace, under Samuel Adams' leadership, demanded of Governor Thomas Hutchinson to remove the offending troops. Realizing that discretion was the better part of valor, the Red-coats vacated their town barracks and secured protection in the fort from exasperated citizens.

Squantum Head, somewhat inconsistently, gives Squanto, for whom it was named, Caucasian features.

Returning to the Pilgrim explorers of then unnamed Boston and its magnificent harbor, one finds that in their



SQUANTUM HEAD, DORCHESTER.

eagerness to inspect the country, late though the hour, a few investigated by starlight the island off which they anchored. They named it for David Thomson, a Scotch fishmonger of London—his nationality and trade showing that the Scotch preceded the English in drawing food supplies from the sea.

It was also called after the sailor Trevore, who represented Thomson, his employer, the Thomson name survived time's onslaughts, Thomson lived on the island in 1624, dying in 1628. In these days it was known as "The Fruitful Isle."

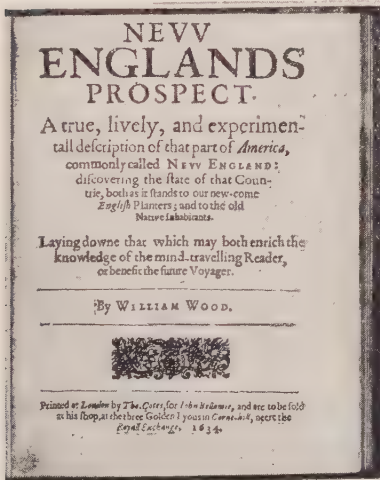
On or near Squantum Head nine years later the first Governor Winthrop's company landed from the big ship, *The Mary and John*. They crossed in small boats from Nantasket.

Thus began Dorchester's progressive settlement. Well named! What a chain of history from the days of the British village! The Roman camp, the Saxon stronghold, the English city, and finally the place of American homes, rich in wealth and culture!

Who will write a history that tells the whole story of some early habitation of man—say Dorchester or Braintree (home of President Harding's ancestors)—from prehistoric days of the Briton, through all the centuries and waves of humanity and civilization, down to our time?



ROUGH STONE MONUMENT  
AT DORCHESTER ERECTED  
IN MEMORY OF STANDISH.



"NEW ENGLANDS PROSPECT" BY  
WILLIAM WOOD.

The West Men from Dorchester, England, antedated the East Men from Boston-on-the-Witham by some two weeks. The Dorchester settlement was under the kindly and forceful patronage of the Reverend John White, that other

*The Squaw Sachems Amark*

(Father) John of New England of clerical rather than war and sea-rating abilities. It was he who raised three thousand pounds sterling to start the colony, which grew rapidly. In its earliest days it outstripped in prestige Boston-on-the-Charles-and-Bay. At least, so states William Wood, one of the group led by that first Puritan minister, the Reverend Mr. Higginson.

Wood came out as a reporter for the English Company which settled at Salem. Fortunately for posterity, he was so interested in land and people that in 1634, he wrote the History of New England. Among other details he described Dorchester as the most important town. In a tax levy of four hundred pounds, Dorchester's share was eighty as against Boston's forty pounds.

On Dorchester Heights and in the Massachusetts Fields (an Indian powwow place) Standish conferred with Abbatinewat (Obbatinewat), who feared with dire dismay the Tarantines, that savage tribe living on the Penobscot in Maine. These in the late autumn usually raided the shore front of Massachusetts, and "took in" a pirate's share of their thrifty Indian neighbor's harvesting. Standish speedily used the knowledge thus obtained by offering to be their safeguard if they



SQUANTO.



would swear allegiance to King James—a proposition eagerly accepted.

The whites visited the grave of the Indian king, Nanepashema, a palisaded area within which in a sort of house the body was suspended on poles higher than a man's head. This custom of burial was for protection against wild beasts, the same reason which lay at the foundation of the Celtic wakes over the bodies of the dead.

The search of the Pilgrims for the Amazon-squaw-sachem, widow of the king, led them to Mystic, where they marched in martial array up Rock-Hill, Medford, and "back again," for Nanepashema's widow was "far hence." After this futile quest "with full moon and fair wind," as chronicled by the Pilgrim scribe, they "through the goodness of God came safely home before noon of the day following, with a considerable quantity of beaver and a good report of the place."

The widow of Nanepashema later married Welcomb, the medicine man, and in 1639 jointly with her new husband gave Somerville its deed.

In 1623 the Pilgrims established a trading-post in Boston Harbor, probably on Conant's (Governor's) Island. They thus preëmpted Boston years ahead of the Reverend William Blaxton; yet as in Windsor, Connecticut, Gloucester, Cape Ann and Castine and Penobscot, Maine, Pilgrims lost out in the final issue. It was on this trip to Boston Harbor that Squanto showed his thievish propensities by advising the Englishmen to steal the beaver skin garments of the squaws, thus leaving them robeless. Needless to state, the Pilgrims refused to do so. This picking of quarrels with fellow Indians in order to augment his own importance was one rock on which Squanto's reputation for veracity was hopelessly wrecked. On occasion "chickens came home to roost" on the rooftree of this wily Indian, to his sore confusion and ultimate undoing.

To their comrades the Pilgrims made a good report of the place, "wishing we had been seated there." A forty-

odd mile sail to the eastward, on that third and final excursion, undertaken December 16, 1620, would have landed the Pilgrims in this ideal spot—the result possibly being a *Pilgrim* instead of a *Puritan* Boston. Evidently, the visit to what became Boston's beautiful harbor and attractive shore and islands, affected their minds with feelings of envy.

The Pilgrim had made his homestead-holdings on a narrow arm of land seventy to eighty miles long, and averaging some six miles in width, fog and sea-environed. Though wooded in those days to the shore, it was still only a sand heap. Cape Cod's greatest height is of rock ground to powder and piled three hundred feet. Well borings show the same substance, even to a depth of fully three hundred feet. Here is a true sand mountain rising from the sea. Its outlying tentacle-sand-bars through the centuries have caught and carried in their pitiless grip myriads of ships down to death. This was before Wood-End, Long-Point, and Highland-Hill streamed forth warning lights.

The Puritan in England for the most part "lived in a grander way" than the less opulent Pilgrim, but in the New Land, in those early days, both learned the sweets of leaner living, as well as the canker of grinding poverty.

Instead of "God Bless Our Home," and other mottoes on the walls of each rough cabin, were hung the following rules of action:

#### THE TWELVE GOOD RULES

- Profane no Divine ordinance.
- Touch no state matters.
- Urge no healths.
- Pick no quarrels.
- Encourage no vice.
- Repeat no grievances.
- Reveal no secrets.
- Maintain no ill opinions.
- Make no comparisons.
- Keep no bad company.
- Make no long meals.
- Lay no wagers.



CONTRASTING HOMES OF PURITAN AND PILGRIM IN ENGLAND. THE  
FORMER FREQUENTLY A PALACE, THE LATTER OFTEN A COT.





TYPE OF AN EARLY LOG CABIN ERECTED AT PLYMOUTH'S TERCENTENARY CELEBRATION IN 1921, BUT DE RASIÈRES TELLS US THE HOUSES WERE MADE OF HEWN PLANKS.

The interior conformed to that of the log cabin of the western hunter and woodsman. The building specifications of those first Pilgrim plank cabins that edged "the Streete" read "Eighteen feet square, a seven foot ceiling; kitchen and bedroom or living room on ground level, a ladder to sleeping garret, catted log chimney, oiled linen or paper window panes," and at first a sea-grass thatched roof, later rough boarded on the slant, strengthened with cross ties as shown.

The exterior and interior of Pilgrim dwellings and the general environment in the New World was inferior to the English home of Pilgrim or Puritan, but freedom of worship, according to an enlightened conscience, outweighed physical comfort.

The "Little Captain," not drawing a stipend, evidently put in his bill when his family larder needed filling; though with as much diffidence as he showed in his traditional courting methods. This alleged signature of Myles Standish has been labeled spurious by the recent discovery of a claimed genuine.

The military invasion of New England (Virginia) by

the little band of Pilgrim warriors was fostered and led by a man of unshaken courage in war, though proven in poetic tradition valorless in love, that soldier of fortune and energetic warrior who served the Dutch Republic as Captain

*Governor Bradford*

*Sir..... My journey  
to Massachusetts lodge may  
be worth 16 s. 4 d to your hon.  
ble. servant.*

*Myles Standish*

*Plymouth Colonic*

*16 June 1621.*

SPURIOUS SIGNATURE OF MYLES STANDISH IN THE OPINION OF SOME RESEACHERS.

of the English "help troops." Myles Standish was well armed.

"With cutlass and corselet of steel, and his trusty sword of Damascus,  
"Curved at the point and inscribed with its mystical Arabic sentence."

Myles Standish's portrait, one regrets to state, has not a history "as of the family." Its somewhat dust-begrimed and mist-enveloped pedigree traveled into publicity, via an antique picture shop on School Street, Boston, and the painting is inscribed

"Myles Standish, 1625; Age 38."

That year Myles visited England. The known life-tenure of this portrait is traced to Roger Gilbert, through the Chews of Germantown, Pennsylvania, prior to 1812,—

that family around whose home one of the Revolutionary battles so luridly blazed. The unproved assumption is that the portrait was painted in England, in 1625, at the time of the captain's wild fling in high pressure finance. In this year, 1625, Myles returned to England on Colonial business, trying his hand as a financier and most disastrously failing to star therein.

After five months of negotiations, with the bankers, he obtained a paltry one hundred and fifty pounds on which the money-changers charged him fifty per cent interest. One can well imagine the doughty captain sweating agonies under the heel of capital as in desperation he wilted in the game with extortioners and hurried back to Plymouth. There he was able to face a home-task more to his liking—that of checkmating and if need be fighting and beheading hostile Indians.

His financial defeat did not however bar Standish from election to the post of town treasurer. Myles Standish was one Pilgrim who had by right of descent an interest in castles and broad acres, with the manorial prestige that goes therewith. The Standishes of Standish Hall in Lancashire, near Chorley, carried high heads amid England's gentry. Plymouth's military commander appropriately and in a double sense acquired the soubriquet "Soldier of Fortune." Edward Winslow also had manorial rights. These dated back to the fourteenth century, Winslow being descended from Walter Wynslow of Buckingham county.

An axe found in the cellar of Standish's house proved that the owner believed, with Gladstone of England and the deposed Hohenzollern, that physical exercise should parallel the mental.

Was Myles Standish a Free Churchman? History gives an unequivocal "No." Was Myles Standish a Nonconformist? No one seems to have known, or if known it was not emphasized. Fighting was the "Little Captain's" spec-





ialty—unquestioned reality that evidently overshadowed whatever may be the facts as to his personal religion.

Even after the colonists lost their precious cargo of furs shipped to England on the return voyage of the *Fortune*, they still observed a thanksgiving day. They “rejoiced in an especial manner, in spite of the fact that they also suffered from a plague of mosquitoes and rattlesnakes.”

Events like the birth of Peregrine White, the conquering of Indians and disease, the saving of life, the prayer for rain, the gathering of the harvest, or the arrival of a vessel, were frequently celebrated by a specially appointed day of thanksgiving, irrespective of the time of year, although the regular Thanksgiving did not occur again for nine years.

Undoubtedly Elder Brewster, in searching the Scriptures for a clinching text, read once and again and commented upon that dramatic conference of the disciple to Jesus the Christ in Cæsarea Philippi. Turning to Peter, He said “Thou art Peter, upon this rock will I build my church, and the gates of hell shall not prevail against it.”

If the Elder, with the eye of prophecy, could have crossed the centuries and seen the glorious outcome, his lesson of the day to the Pilgrims would possibly have been As Christ founded the Christian church on Petros, the Rock, so we, pioneers in a strange land, have not only brought the church to the rock, but on this little boulder edging Plymouth’s water front founded the Christian Empire of the West.

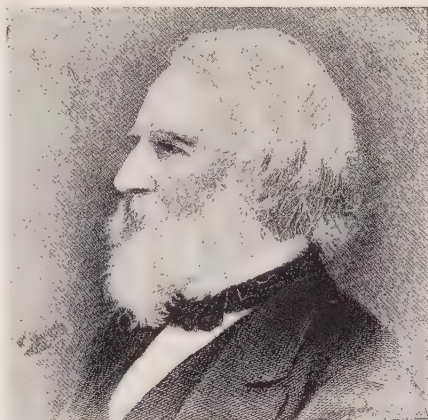
CHAPTER IV

THE ROMANCE OF JOHN ALDEN  
AND  
PRISCILLA MULLINS

THE oft-told romance of the Plymouth maiden Priscilla, were it not for its inherent beauty, would have been worn threadbare and lost in oblivion long since. Yet, with unimpaired vigor, it has survived all attacks of severe skepticism and cold-blooded dissection with which historians have been uselessly busy. Unwilling to allow any poetic license, they condemn both background and narrative.

What New England village since 1630 has not had its galaxy of fair Priscillas whose descendants overspread today the entire country? Few names of pleasing rhythm, that can be culled out of the ordinary, with but slight chance of pet or pleasing abbreviation, have traveled so fast and so far.

The story in verbal tradition and in the poet's numbers, opens with a description of the Pilgrim maiden. One finds the fair one orphaned and left brotherless prior to or just after her marriage, either through the dreaded typhus, pulmonary consumption, or possibly fever-fed pneumonia, that ruthlessly tore asunder the band of ven-



*Henry W. Longfellow*

*Courtesy of Houghton, Mifflin Co.*



turesome, heroic, and conscience-bound Separatists. Life then must have assumed to the little blond maiden features of present and prospective desolation.

It is evident that Captain Myles Standish, whom romance portrays as the diffident suitor, kept his own counsel.



*Courtesy of Houghton Mifflin Co.*

THE FOREVER-AND-A-DAY ROMANCE OF PLYMOUTH.

Hence it is not known whether affection or pity revived from silence the love note in the recently bereaved widower. Ruth, his wife, dying January 29, 1621, left little Lorea, their daughter, a half-orphan. As in most scenes of dramatic interest, because of contrast, two men sought one woman. John Alden of Southampton, youngest member of the Pilgrim colony, was a rival, whether consciously or unconsciously. The elements of a good story were all there

at Plymouth. This young man was an artisan of no mean ability, a cooper by trade, "a youth fair to look upon and eloquent of speech," albeit, the tallest and handsomest of all the men. Governor Bradford describes him as a "hopeful younge man and much desired."

Jóhn Alden was the only member of the Pilgrim band from Southampton\* and had been hired to fulfill the requirements of the barrel law, which was passed to avoid curtailing the capacity of the kingdom to produce staves of oak, so essential to the beer-drinking Englishman of that era. John Alden's bill of service issued by the authorities read "artificer of the mystery of coopering," a species of C. E., E. E., or M. E. in the mechanical world of 1620. To the agricultural majority of the islanders, all skill and handicraft was called a "mystery." Indeed, the secrets of each guild were almost religiously guarded. Nevertheless, the root word and idea came from the old English "mister," meaning a mechanical trade. A parliamentary statute of 1543 required that "whoever shall carry Beer beyond Sea, shali find Sureties to the Customers of that Port, to bring in Clapboard meet to make so much Vessel as he shall carry forth."

Alden probably expected to return to his native heath when the initial cargo of clapboards should be exported from Plymouth. Cupid, so often engaged in switching the well-laid schemes of humanity, seems to have effectually thwarted his plans. It is even rumored that striding along the quay at Southampton, the rare beauty of the Separatist maiden attracted him more than an opportunity to cooper barrels. Certain it is that around the figure of Priscilla Mullins† romance has thrown her most enchanting mantle.

\*Later reports claim there were several Southamptons on the Mayflower, including that Huguenot who escaped from France in a cask.

†Methodical Bradford gives four ways of spelling Priscilla's maiden name; Mullins, Molines, Mollines, and Mullen. Let us venture to say that these names of the Pilgrim maid, were tenderly and possibly diffidently murmured by the sixteen lads, among whom were John Crackstone and Joseph Rogers, who trained as youthful eligibles in a land void of bachelors and where early marriages were in vogue.



*Courtesy of Houghton Mifflin Co.*

"SHALL I DESERT THE FIELD AND SAIL?"

Evidently love's flame was well lighted when Alden, in the Captain's behalf, made that historic call. As the poet thus outlines, "Shall I stay and barter my very soul for honor?" inwardly queried the Southampton barrel artisan, later Captain Standish's love ambassador, "or flee to England on the Mayflower." "Make up your mind, lad; we are headed for Merrie England and home."

The young crave romance, the middle-aged court it, the old indulge in retrospect over its glory when its afterglow lights up the heaven of memory with resplendent hues.

Let us turn for the moment from any possible sombre hue of place, hour, environment, or circumstance, and listen with the fervor of youth, while the wooing of Priscilla Mullins by John Alden is outlined for us by Longfellow's pen of romance.

When Peleg Wadsworth, pedagogue warrior, and captain of Kingston's Revolutionary minute men in 1779, second



in command of that unfortunate Penobscot expedition, gave his daughter Zilpah in marriage to Stephen Longfellow, he little realized that Henry Wadsworth Longfellow, his grandson-to-be, would enshrine the Pilgrims and Plymouth town



*Courtesy of Houghton, Mifflin Co.*

MYLES STANDISH AT THE GRAVE OF  
ROSE STANDISH.

in the language that encircles the earth. Though born in Portland, Maine, Longfellow held an affection for the land of his fathers that was unfaltering and that blossomed into the widely known poem that sets John Alden and Priscilla Mullins in the world's memory forever. It was nearly forty years prior to Massachusetts' receipt, in 1897, of Bradford's "Historie of the Plimouth Plantation"

that Longfellow penned this matchless poem. Manuscript revelations would have altered a trifle the plot and some details of this most winsome and interesting tale, which saw the light ten years after his heart-racking version of *Evangeline*, the latter based on Plymouth's part in the removal of the Acadians by General Winslow, one of the town's best-loved and most prominent citizens of the eighteenth century.

Longfellow's phantasy has drawn many a visitor to Pilgrim land.

Chronologically the poem begins with a grave:

On the hill by the sea lies buried Rose Standish;  
Beautiful rose of love that bloomed for me by the wayside;  
She was the first to die of all who came in the Mayflower;  
Green above is growing the field of wheat we have sown there.

Myles Standish, with his ambassador John Alden, kept bachelor hall until they reached the parting of the ways

caused by the passion-divine wildly throbbing in each rival's breast.

The romantic thirty-six year old widower, with all his noble characteristics and profound military knowledge, was in this instance unwise, and without deep or shrewd perception, in selecting John Alden as his proxy ambassador to plead with Priscilla.

In the light, not of record, but of romance—we read—

“Well, Captain, what shall I say to Priscilla? It's hardly to my liking but I'll do my best for the man I honor above all other men in Plymouth or across the sea.”

The poet, with rare perception, leads us into the very swirl of the whirlwind courtship when the captain thus answers the question;

“Go to the damsel Priscilla, the loveliest maiden of Plymouth;  
Say that a blunt old captain—a man not of words, but of actions—  
Offers his hand and his heart; the hand and heart of a soldier.  
Not in these words, you know, but this in short is my meaning.  
I am a maker of war and not a maker of phrases;  
You who are bred as a scholar can say it in elegant language  
Such as you read in your books of the pleadings and wooings of lovers.

So through the Plymouth woods John Alden went on his errand;  
Crossing the brook at the ford, where it brawled over pebble and shallow,  
Gathering still, as he went, the May-flowers blooming around him,  
Fragrant, filling the air with a strange and wonderful sweetness.  
Children lost in the woods, and covered with leaves in their slumber.  
“Puritan flowers,” he said, “and the type of Puritan maidens,  
Modest and simple and sweet, the very type of Priscilla!  
So I will take them to her; to Priscilla the May-flower of Plymouth.”  
Then, as he opened the door, he beheld the form of the maiden  
Seated beside her wheel, and the carded wool\* like a snowdrift  
Piled at her knee; her white hands feeding the ravenous spindle,  
While with her foot on the treadle she guided the wheel in its motion.  
Open wide on her lap lay a well-worn psalm book of Ainsworth,  
Printed in Amsterdam, the words and music together.”

\*Poetic license, as in 1621 no wool or flax was in the colonies unless it was brought there.

Such was the book from the pages of which old Puritan anthems were sung. Our forebears in Pilgrim and Puritan times were great singers. How often does Bradford refer with most enjoyable relish to the musical meetings of the



*Courtesy of Houghton Mifflin Co.*

JOHN ALDEN PROVED AN APT SCHOLAR IN CUPID'S  
REALM.

Leyden Pilgrims—prototpye of our colonial and later singing schools. The music of the spheres—birthright of all races—became the music of the people. Today, the true American melody, original in its birth, bursts mainly from the throat of the negro.

As early as the year 1672, London began to farm out its singing, the concert was born, and hired talent silenced.



the voice of the civilized world, which up to that hour sang and sang well. Today the opera, church worship, the jazz of the cabaret and mechanical instruments, largely bound the confines of voiced melody.\*

Ainsworth's Psalm Book, while ministering to the soul's advance, also furthered the union of souls.

We have today the well-worn Psalm Book of Ainsworth, printed in Amsterdam. "Here appear rough-hewn angular notes like stones in the wall of a churchyard, darkened and overhung by the running vine of the verses."

In the book from which the Pilgrims sang was the following:

- |   |   |
|---|---|
| <p>"1. O blessed that doth not<br/>In wicked counsell walk;<br/>Nor stand in sinner's way,<br/>Nor sit in seat of scornful folk</p> | <p>"2. But setteth in Jehovah's law<br/>His pleasurable delight;<br/>And in his law doth meditate<br/>By day and eke by night."</p> |
|---|---|

In 1640 the Bay Psalm Book was printed at the "Printery" in Cambridge on the first printing press set up in the colonies, imported from Holland. The one hundred and thirty-third psalm was thus Englished and arranged:

"How good and sweet to see  
It's for brethren to dwel  
Together in unitee;

"It's like choice oyle that fell  
The head upon;  
That down did flow,

\* It is doubtful whether the Free Churchmen in England, prior to the Commonwealth, had congregational singing. The residence of the Pilgrims in the Republic was very favorable to the development of music among them, for no people excel or ever excelled the Dutch in congregational singing, or in instrumental music, as the furore created by Mengelberg in March, 1921, showed. Until the Reformation, the Dutch cathedrals had no second in Europe for choral singing. With the change in the form of religious service, hundreds of Dutch vocalists and instrumental performers emigrated to France and Italy, where they assumed French and Italian names. Counterpoint, if not invented in the Netherlands, was there first developed in mediæval times. The Reformers in other countries might give up their organs and banish them from the church, but the Dutch Puritans have always kept theirs. Haarlem for centuries led in the size of its instruments.

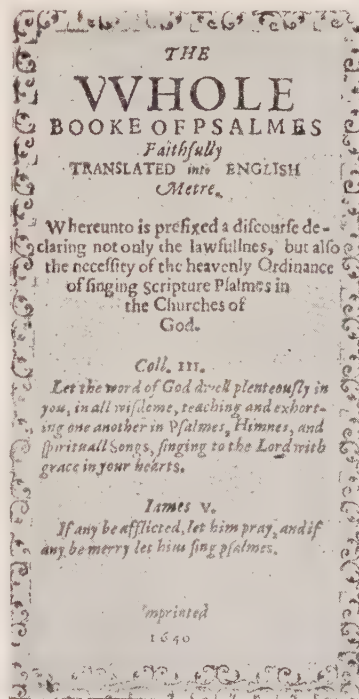
The beard unto,  
 Beard of Aron,  
 The skirts of his garment,  
 That unto them went down."

"Fair Priscilla"\* argues the proxy lover as he diffidently held one side of the psalm book:

"Stouter hearts than a woman's have quailed in this terrible winter  
 Yours is tender and trusting and needs a stronger to lean on;  
 I have come to you now with an offer and proffer of marriage  
 Made by a good man and true, Myles Standish, the Captain of Plymouth.  
 But as he warmed and glowed, in his simple and eloquent language,  
 Quite forgetful of self, and full of the praise of his rival,  
 Archly the maiden smiled, and, with eyes overrunning with laughter,  
 Said, in a tremulous voice, "Why don't you speak for yourself, John?"\*

These words, at once penetrating, compelling, and decisive, opened the second chapter in the heart-throbbing romance—set in poetry since the year 1858, when the world first eagerly read Longfellow's idealistic tale. Probably no other long poem yet written in America has been such a favorite with lovers, regardless of age, sex, station, or temperament.

In prose and illustration, one again sees the rendering of the romance. A rare concept this, the love tale that for three centuries has glowed the hearts of myriads. This is no hour for Bible reading. John has closed the sacred volume. Work, dull, unromantic work has hummed all day. The



AINSWORTH'S PSALM BOOK PUBLISHED AT CAMBRIDGE IN 1640.

\* Longfellow evidently had family legends reinforced from the poem of 1672 on "Courtship" by Moses Mullins, reprinted by Timothy Alden in 1814. The magic words of romance, "Why don't you speak for yourself, John?" are found in this early narrative.



*From Original Painting by John B. Whittaker, courtesy of Wayne W. Wilson, Esq.*

JOHN ALDEN AND PRISCILLA MULLINS.

spinning-wheel now has been pushed aside. Listen! Alden is telling the story of the ages, as old as the mountains. His words match in delicate color and phrase



*Through courtesy of and arrangement with J. L. G. Ferris.*

CAPTAIN STANDISH'S CALL ON THE BRIDAL COUPLE.



the beauty of the field flowers which love's ambassador has plucked by the wayside to lend a touch of romance to this proxy-wooing venture. Having delivered the mandate and finished his delicate errand, the answer of the radiant Puri-



*By permission of and arrangement with Houghton Mifflin Co.*

THE BRIDAL PROCESSION.

tan maiden falls startlingly, delightfully on his ears and in the events of that hour the horoscope of the Alden family in America, today numbering many thousands, was settled for all time.

A face never to be forgotten, even in times yet to be, is that of the fair Pilgrim maiden, Priscilla, in that traditionally early love-pact of New England, beginning the epic of home life, which was the foundation of the Pilgrim Repub-



Courtesy of Houghton Mifflin Co.

ALDEN, THE BENEDICT, HURRYING HOMEWARD.

lic. Love pacts oft dovetailed tragedy, but in this case, Time, the repairer, glossed o'er the Captain's bruised heart when he married sister-in-law Barbara.

"Forward the bridal procession now moved to their new habitation,  
Old and yet ever new, and simple and beautiful always.  
Love immortal and young, in the ever endless succession of lovers;  
So through the Plymouth woods passed onward the bridal procession."

It is a no more conscientious messenger than Dame Rumor who tells us that when John Alden returned from his ambassadorial visit to the fair Priscilla and reported *in part* the interview, the Captain's wrath towered far above his height. His going off to fight Indians, the false news of Standish's death, and the marriage of the happy pair followed in quick succession. Then came the tragic moment, turned by the royal hearted captain into deepest felicitations, when he smilingly greeted bride

II—15



Courtesy of The Christian Advocate,  
Nashville, Tenn.

BRINGING HOME THE CHRIST-  
MAS TURKEY.





THAT ALDEN REUNION AT PLYMOUTH IN 1902.

and groom at the threshold of the Community House with the words, "John and Priscilla Alden, God bless you."

The only ring in the poetically conceived bridal cavalcade of John Alden and Priscilla Mullins was nosed in the horned steer that existed also only in poetry. No golden band of protection, savoring of ancient pagan Rome and ecclesiastical ritualism, graced the hand of the bride, for, as a leading divine of the times proclaimed, with due solemnity, "The marriage ring of the Conformist typifies a diabolical circle for the devil to dance in."

Priscilla's father, mother, and brother, according to the most trustworthy records, all died in March 1621, and it is generally assumed that not long after their decease this ideal marriage took place.

It is stated that Barbara, younger sister of Rose Standish, married Captain Myles. To know that it was a continued story adds interest to the interlinked romance, as John Alden's daughter Sarah became the wife of Myles Standish's son, Alexander. The blending of the fountain-heads has through the centuries occurred again and again and once again.

Over- and under-sod homes of Elizabeth Alden Pa-

bodie, eldest of John and Priscilla Alden's eleven children, are here shown.

Elizabeth (Betty) was the first English female child born in New England, opening her violet blue eyes in the John Alden house in Duxberrie on a morning of welcome and glory about 1623.

Elizabeth (Betty) Alden was married to William Pabodie, December 26, 1644, doubtless by her magisterial father, John Alden, even as it is recorded he married her sister Ruth.



SOME OF JOHN ALDEN'S POSSESSIONS.

The Pabodies lived in Duxberrie for forty years, then moved to Little Compton. Thirteen children blessed the home. William Pabodie, the father, born in 1620, died in 1707; Betty died May 31, 1717, in the ninety-fourth year of her age, and had the rare distinction of holding in her arms the great grandson of her own granddaughter, on which fact was founded the well-known New England couplet:—

“Rise daughter, to thy daughter run;  
Thy granddaughter's daughter hath a son.”

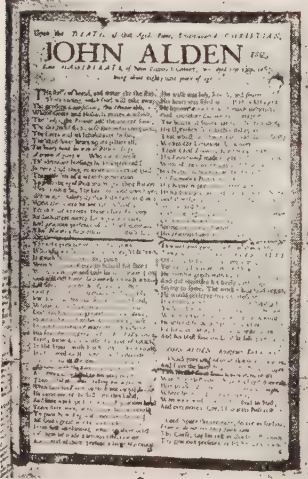
Had Daguerre been on the carpet he could have grouped and pictured *five* generations of Aldens.

The muse was ever close at hand in Pilgrim Land and these two poems written in memory of John Alden in the very hour of his departure prove how deeply his death affected the colony.



ELIZABETH PABODIE'S MONUMENT.

The house now standing, roof-treed in 1653 and built on large lines to meet the needs of the growing family, is near the site of that Honeymoon Cot built in 1627. The 1653 house undoubtedly at times sheltered that first John and Priscilla. Over two hundred and fifty years after its building, a John and Priscilla Alden still stirred the

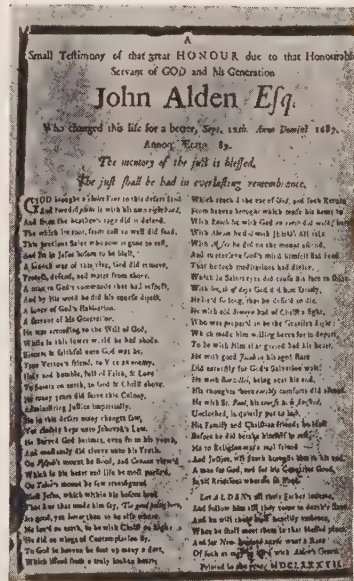


THESE TWO POEMS ON THE DEATH OF JOHN ALDEN HAVE BEEN PRESERVED FOR OVER TWO CENTURIES.



TOMBSTONE OF JOHN ALDEN.

flickering embers of the big log fire into a roaring up-chimney-flame on the hearthstone of their ancestors and pursued the humdrum domestic routine within the hallowed walls, unruffled by the mad world's grasping stir. "Greate" room, "beste" room or parlor, living-room, and bedroom, are just as reality and romance left them two and a half centuries ago. Few homes in the land can thus boast of an unbroken line to





distant ancestors. With a thrill of sincerity did John Quincy Adams, descended through John Alden and Priscilla's daughter Ruth, state, "I would rather have one drop of Puritan (Pilgrim) blood in my veins than all that ever flowed in the veins of kings and princes." In like manner he boasted of his Welsh descent.

John Alden was assistant treasurer, member of the council, soldier under Standish, and the last survivor of the signers of the Mayflower Compact. In the Warwick Patent of 1629, Alden was named with Standish, Winslow and Howland. From 1641 to 1649 he represented the town of Duxbury in the General Court of the Olde Colony and was among the largest taxpayers. In 1653-4-5 John Alden was a member of the Council of War, and from 1650 to 1686 one of the assistants for the long term of thirty-six years, being by twenty

years the senior member of the Board and at times deputy-governor. On September 12, 1687, John Alden finished his earthly mission. His co-workers in the Vineyard thus commented on, epitomized, and epitaphed his fragrant, well-spent life:

"He was a meek, sincere and faithful follower of the blessed Redeemer, and his end was peace and triumph. Like the saints of old he was willing



*Courtesy of Houghton Mifflin Co.*

PORTRAIT OF JUDAH ALDEN DRAWN BY  
KOSCIUSKO AT VALLEY FORGE. POSSIBLY  
THIS GREAT GRANDSON MAY RESEMBLE  
IN FEATURE HIS PROGENITOR.

to endure hardships with the people of God. Here he was unmolested in the exercise of the rights of conscience—in addition to his spiritual blessings he was crowned with that competence which is vital to content, with uncommon length of days and with a goodly number of children, all of whom delighted in the ordinances of God, and finally left that good name in the world which is better than precious ointment.”

There was a great gathering of the descendants of John and Priscilla Alden in 1902 in and about the Alden homestead. Who can tell but that without his visual image on this unique occasion they enjoyed the basic spiritual presence of their mated ancestors who illustrated the corner-stone of the Pilgrims' organization—obedience to the divine law in making family life the unit. Those of the group herein pictured and their descendants will as long as life lasts revere the hearthstone of those from whom they sprang.

The scraping of paint from the ends of the heavy timbers that corner the Harlow House allow the present visitor to see and handle a portion of that revered structure, the Old Fort Church, on which John Alden labored with his fellows.

Fifty-two or fifty-four of the Pilgrims attended that first thanksgiving dinner, where ninety-one Indians were guests. As savages outnumbered the Pilgrims two to one, Brotherly Love must surely have had a reserved seat at the feast. It was a real course dinner, with turkey and “fixins,” including a dessert of beech nuts. Among the Indian food gifts were delicious oysters—uncontaminated by modern drainage and—hearken, ye skeptics,—an individual oyster then measured a foot in length. This claim as to length of New England oysters is certified by William Wood, a leading historian of that century.

The first oysters tasted by the Pilgrims, were eaten with impunity on Oyster Introduction Day,—well centering the months containing a protecting “r.”

As some one has said, “It took rare courage to eat the first oyster,” but courage was saddled firmly with the Pilgrim, and no fear of death in the oyster pot limited inclin-



THE FIRST THANKSGIVING DINNER.  
*Thanksgiving Dinner (by Taylor) published by arrangement with the Curtis Publishing Co. of Philadelphia.*

NEW ENGLAND'S FIRST THANKSGIVING DINNER, WHERE INDIAN GUESTS OUTNUMBERED THE PILGRIMS TWO TO ONE.



ation or appetite. Where ignorance was bliss it was then "folly to be wise" with ideas of a century later, forced by human waste and the concentration of population.

Edward Winslow, in the following words, sent down through the centuries, described that first historic New England Thanksgiving, which was non-religious; for there was only one day that the Pilgrims observed as religious and that was the Holy Sabbath:

"Our harvest being gotten in, our Governor sent four men on fowling, so that we might after a special manner rejoice together after we had gathered in the fruit of our labors. They four in one day killed as much fowl as served the company almost a week. At this time, among other recreations, we exercised our arms, many of the Indians coming among us, and with them their great King, Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our Governor and upon the Captain and others."

Thus was started the good old New England custom of a day of Thanksgiving, though on this very First Thanksgiving, the jollification lasted three days—the beginning of a domestic getting together which in time spread across the country and became a national festival, acting now in a million homes as a magnet to draw the children and children's children at least once a year under the paternal roof.

One finds that the smoking habit learned from the Indian made rapid strides with the Pilgrim as the tobacco habit generally does, and there is no question but the first smoker held in north Virginia finished that first Thanksgiving feast where Indian and white man fraternized in friendly after-dinner fashion, followed by an arrow and musket ball target practice.

Very probably the Pilgrims cultivated tobacco quite early—even before the Dutchmen of New Netherland—despite Washington Irving's caricature and the popular traditions, in which the uncritical lovers of jokes and fun delight. Among the commodities which Bradford offered



*Through courtesy of and arrangement with the artist, J. L. G. Ferris.*

ANOTHER CONCEPT OF THAT THANKSGIVING DINNER.

in trade with the Manhattan folk, the first was for a smoker's supply; "Tobacco, fish, corn, or other things." The canny and thrifty Pilgrim Governor added the query "and what prices you will give?"

The Pilgrims did not closely follow the model of the Thanksgiving Day which the Dutch established at Leyden in 1572, and which they have continuously observed even to the present day, for no recurrence of a day of combined worship and feasting in Plymouth—the latter predominating on the initial date—is recorded until 1630.

It was a wonderful product of American environment—that bird well roasted and stuffed—which was served on the first Thanksgiving. Haphazard naming, after the manner of "turkey wheat" for maize, fastened upon this royal fowl the commonplace and unmeaning name of "turkey" a bird well deserving a ringing, self-explanatory American name. In England and in Holland nearly all novelties took their name from Turkey, from which country they were supposed to have come. Commerce between the lands of the seven-striped flag and the crescent and star in this era was very flourishing.

If Benjamin Franklin had had his way, the wild turkey of the American forest would be now the insignia of the United States, rather than the monarchical European eagle. Voice evidently counted in the selection. The piercing, defiant shriek of the eagle, heard among mountain fastnesses as he flew straight in the eye of the sun, as compared with the domestic earth-walking of the bird that could utter only the harsh and monotonous "gobble, gobble" settled the selection. In our far west, the name "Truckee" river shows the attempt of a savage to pronounce the name of a domestic bird that had escaped from its coop.

After the Pilgrim had passed the famine years, he revelled in good living, the variety on his table at times out-ranking the festive boards of European princes. The menu read, wild celery soup, oysters, fish freshly caught from



brook or sea, venison, bear's meat, and that luscious food, the proudest game bird of the woods, wild turkey stuffed with chestnuts, and sauced with cranberries from the lowlands. The "laze root," or potato, seems to have been omitted, but



SCENE ON THE QUARTER-DECK OF THE FORTUNE.

a good substitute, corn, took its place. This was prepared in a dozen ways, in early summer before it was ripe, and at New Year dragged from the wintry, snow-covered field unharmed, save as rodent or crow had made inroads on crops which should have been stored in that Indian invention, the corn-crib. Pone, corn flapjacks smothered in maple syrup, scrapple and hominy, berries of all sorts in season, wild grapes, tough of skin but rich in flavor, hickory nuts and chestnuts, the former often made into an excellent oily butter that greased the viands and throats of the feasters, made meals which, without stretching the imagination, could be called satisfying.

/ **An witness** whereof the said President & Counsell haue  
to the one p̄t of this p̄nte Indenture sett their seales\* And  
th'other p̄t hereof the said John Peirce in the name of himself  
and his said Associat<sup>l</sup> haue sett to his seale geuen the day and  
yeeres first aboue written/

Lenox Hamilton  
 Pe Warrick Thylke  
 F. Gorges

\*SIGNATURES TO PLYMOUTH PATENT.

It is a positive affliction that Europe, even in time of famine following the World War, knows not fully the worth and nutriment of delicious maize, used in many forms by the Pilgrims.

During the voyage of the second Pilgrim ship to reach Cape Cod, the mate of the *Fortune*\* explained to his breathlessly interested passengers conditions in the New World—the Indian foe, the wild beasts, with doubtless more agreeable tales of the beauty of land and sea, the native Indian corn, the delicious wild strawberry, the ideally fragrant trailing arbutus, and the freedom of life, where neither king nor bishop could dictate, imprison, or behead. As with many of these old pictures, the artist has grasped most accurately time, place, and mental as well as physical environment. On this same *Fortune* came William Bassett, progenitor of many of the New England Bassetts, and one of Duxberry's

\*One writer claims this experience occurred on the *Mayflower*, and that the mate was describing Hudson's explorations.

(Duxborrow's) first settlers, whose daughter Sarah later married Peregrine White. Among the thirty-five passengers was Brewster's eldest son, and John, brother of Edward Winslow. John Winslow afterward married Mary Chilton, the maiden of the Mayflower who is reputed to have been the first to step on Plymouth Rock.

The thirty-five newcomers on the *Fortune*—that first caller from Homeland—came empty-handed, and were to be fed from an almost empty corncrib. It is said that in their hurry to board ship, coats, doublets, and firearms were in some cases forgotten. The feverish rush of America's Forty-Niners to reach California was outclassed, in 1621, by this pell mell rush of Englishmen to reach New England.

Pierce's signature is missing on the above Patent, doubtless torn off with the seal.

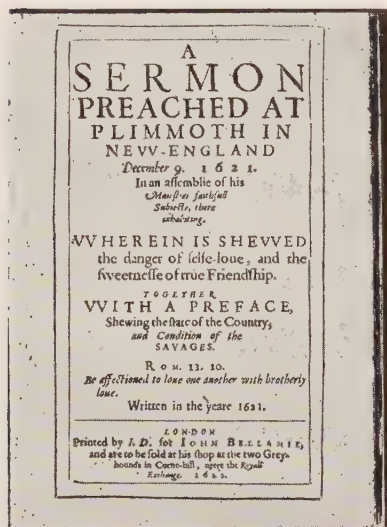
The original of this initial *Plymouth Patent*,\* the oldest State paper in New England, dated June 1, 1621, one of America's most hallowed relics, is to be seen in Plymouth Hall, Plymouth, Massachusetts. It bears the signatures and seals of the Duke of Lenox, Marquis of Hamilton, Earl of Warwick, and Sir Ferdinando Gorges. However, in spite of such august god-fathering, its life tenure was only a year.

Stirring events came still faster in that bleak November. On the *Fortune* was the "scrap of paper," covering the land where the Pilgrims had located. It was taken out in trust in the name of John Pierce, one of the London stockholders who later obtained a duplicate malice-bred personal patent. Happily for the Pilgrims, he was deterred by a tremendous storm from reaching New England to enforce its tenets. This protest of nature, as the Pilgrims interpreted it, thwarted his well- or rather, ill-laid plans to make serious trouble for the Plymouth men by claiming as an Overlord both their improvements and their landed properties. In present day vernacular his was an attempted "hold-up" of flagrant proportions. Discouraged after one more futile

\* That first patent, granted Plymouth colonists by the North Virginia Company, in the name of John Wincob, was never used.



attempt to cross that bugbear of timid souls, the storm-breeding Atlantic, Pierce sold to the Pilgrims for the sum of five hundred pounds, a claim that had cost him but fifty pounds. This black cloud of trouble followed its myriad predecessors into oblivion—again proving that our greatest worries rarely if ever arrive.



ROBERT CUSHMAN'S SERMON ON SELF LOVE.

Another annoying scrap of paper on the Fortune was a letter of upbraiding from the London Adventurers, who, having ventured their money, demanded prompter remittances, and were nettled that the Mayflower had returned with empty coffers.

On the Fortune, in 1621, came Robert Cushman, a man of authority, and fresh from conference with those hectoring partner-supervisors in England. Cushman it seems combined religious with sec-

ular duties. Joining the little procession that trailed after him up hill to a cabin on the south side of "The Streete" one would have heard what brother Cushman elected to state was "The first real sermon preached in New England," thus completely ignoring Elder Brewster, who doubtless instructively preached himself to the point of exhaustion scores of times. Anything less than an hour's sermon in early colonial days brought down upon the preacher the hearer's verdict "ran short of material." Nor were hunting-case watches, opening with a spring and closing with a snap, known in times when the sermon meant library, club, and newspaper.

Cushman's affection for himself, a trait he so emphatically and purblindly condemned in others, possibly caused

him to have published and circulated in London in 1622 the sermon on the theme, "Sin and Dangers of Self Love." This dictatorial, dynamic discourse of Robert Cushman, delivered in Plymouth, New England, was in part as follows:



ONE PHASE OF MYLES STANDISH'S CONSOLATION FOR A RACKED HEART.

"The parts of this text are two. 1. A dehortation. 2. An exhortation. The dehortation: Let no man seek his own. The exhortation: But every man another's wealth. In handling of which, I will first open the words; secondly, gather the doctrine; thirdly, illustrate the doctrine by Scriptures, experience and reason; fourthly, apply the same to every one his portion."

"The difference between a temperate, good man and a belly-god is this: A good man will not eat his morsels alone, especially if he have better than others; but if by God's providence he have gotten some meat which is better than ordinary, and better than his other brethren, he can have no rest in himself, except he make others partake with him. But a belly-god will slop all in his own throat, yea, though his neighbor come in and behold him eat; yet this gripple-gut shameth not to swallow all."

This was followed by an hour or two more of the same or broader speech—a habit of the times. The present-day assumption is that brother Cushman may have been an element of discord, requiring judicious handling, but the Pilgrims frequently declared he was an important member of the colony and their very right hand in England. Cushman was sent by the London Adventurers, more especially to examine into Pilgrim affairs, collect on the debt what he could, and try to commit the colonists to the unsigned section giving full six days' labor to their English backers—the article that caused promotor Weston to withhold that vital hundred pounds, and in a fit of temper to leave the Pilgrims in the lurch at Southampton. This was Cushman's only journey to the colony, as he died in England.

Bradford anathematized the keeping of Christmas Day as smacking of the belief which they had foresworn, of making one day more holy than another when pressing need and duty obliterated any and all red letter days in the calendar.

“No Christmas festivities, comrades! Work, the night “approacheth, and London merchants must be paid.”

was the Governor's command to the colonists in the fall of 1621.

Among the newcomers on the *Fortune* were a few dawdlers, moral slackers, whose “religious scruples” as they cannily said, prevented their “working on Christmas Day.” When Governor Bradford returned from the woods to his midday meal he made short shrift of lame excuses invented to indulge in gaming, playing stool-ball and pitch-bar. With an indignation not to be mistaken, challenged or trifled with, he ordered the lukewarm backsliders either to keep the day religiously in their homes, or to work, making tar, soap and clapboards—which it is recorded they did ever after. Some of these “wished themselves in England againe, others fell a-weeping,” fancying their own misery in what they saw in



*By arrangement with the artist, J. L. G. Ferris.*

THE FIRST SERMON IN PLYMOUTH PREACHED BY ELDER BREWSTER.





THE SINGING MASTER OF LATER COLONIAL TIMES EARNING HIS STIPEND.

others—so successfully did auto-hypnosis grip even the stern Pilgrim mind.

To offset the wails of the faint-hearted, let us look over the shoulder of William Hilton, a true optimist, one of the *Fortune's* passengers, who, in the midst of discouraging circumstances, wrote home: "Our Company are for the most part a very religious, honest people; the word of God is sincerely taught every Sabbath, so that I know not anything a contented mind can want here."

As early as 1637 football was with Boston youths a popular leg-stretcher and lung-expander. They chased the "pigskin" on the world renowned Common. This pastime doubtless reached Plymouth, but dice, cards, and "cross and pile" were barred from both colonies. Other joyous recreations were apple bees and corn huskings, which lighted up with fun and joy what in our perspective—if we look at only one side of the shield—seems to have been sombre environment, while promoting love and mating.



Singing schools did not come into existence until one hundred years later. The record is that singing was "taught" as a fine art in 1720. Boston, more affluent, launched the theatre on a patiently waiting New England world in, 1750, an innovation that was considered by many a fresh advance of the forces of iniquity.

Storms seem to have come to hand opportunely to harass and to aid the Pilgrims. Specimens and proofs had been seen in mid-ocean when a beam buckled under impinging waves; when driven to safety on Clark's Island; also during John Pierce's futile voyages; in Gorges' attempted trip, and especially in the tempest that held back the moving of the town. The spell of good fortune was broken when a tidal wave engulfed dwellings and crops to a depth of twenty feet.

Log rolling and turning over by hand the hard, tough soil with a mattock were the immediate occupations of the Free Churchman in a free land. The expression of his finer nature was delayed until his horny hand became pliant through trading and his brain was free from figuring how "five grains of corn" could furnish a meal for a starving family. The number of mouths to fill, because of the Fortune's arrival, and even the victualing of the ship for her return voyage, compelled all in the colony to live on half rations during the entire winter. Well was it that sea food



FIVE GRAINS OF CORN.



and game were available to fill many an aching void. It required "soldier stomachs" to attack and digest the monotonous daily diet of lobsters and hard shell clams (quahaugs), washed down with cold water, which for months kept the Pilgrim soul in its tabernacle during a situation bordering on starvation.

"By the time our corn is planted, our victuals are spent, not knowing at night where to have a bit in the morning, and have neither bread nor corn for THREE OR FOUR MONTHS TOGETHER, yet bear our wants with cheerfulness, and rest on Providence."

Bradford wrote most cheerfully: "They bore their hardships with great patience and in spite of scanty fare, God in His mercy preserved both health and life." After Cushman's death in England, his young orphan son, Thomas, was brought up in the family of Governor Bradford and became a ruling Elder in the Pilgrim church, so long founded and administered on Barrowist or semi-Presbyterian principles, but not for several generations on true Congregational ideas and practices. Thomas Cushman served in this office of ruling Elder—unknown to modern Congregationalism—during forty years. He married Mary, daughter of Isaac Allerton, who was the last survivor of the Mayflower passengers, with the exception of the Provincetown, harbor-born Peregrine White, who died in 1704.

The Pilgrims were next confronted with a terrifying problem, when two thousand Narragansett braves (as reckoned in the settlements), gave the symbol of extermination, a declaration of war, by sending a message of defiance to this handful of white men struggling for a foothold in the New World. Instead of parchment duly signed and sealed with wax, a messenger was dispatched who laid upon the governor's table a bunch of arrows encircled by the skin of a rattlesnake. The Indian frequently and picturesquely united act and utterance in his symbolism without words.

Happily, Standish was already educated in Indian psychology. Not satisfied with the sight of things outward,

he had gained insight with his experience, and he interpreted rightly and instantly the meaning of the message. Very promptly was the challenge met, as described by that poet, true child of Plymouth ancestry, who in verse haloed Plymouth, and her brave men and fair women.



*Courtesy of Houghton Mifflin Co.*

#### CHALLENGE OF THE NARRAGANSETTS.

This incident, crowned with the aureole of poesy reads:

“Meanwhile the cholerick Captain strode wrathful away to the council,  
Found it already assembled, impatiently waiting his coming;  
Men in the middle of life, austere and grave in deportment,  
Only one of them old, the hill that was nearest to heaven,  
Covered with snow, but erect, the excellent Elder of Plymouth.  
God had sifted three kingdoms to find the wheat for his planting,  
Then had sifted the wheat as the living seed of a nation.

\* \* \* \* \*

“One voice only for peace, and that the voice of the elder,  
Then outspoke Myles Standish— . . .  
‘Leave this matter to me, for to me by right it pertaineth;  
‘War is a terrible trade, but in a trade that is righteous  
‘Sweet is the smell of powder and thus I answer the challenge’;

Then from the rattlesnake's skin with a sudden contemptuous gesture  
Jerking the Indian arrow he filled it with powder and bullets  
Full to the very jaws and handed it back to the savage."

Governor Bradford, strenuously backed by Captain Myles Standish, not only returned the rattlesnake's skin to



ROGER WILLIAMS WINNING THE NARRAGANSETTS AS COLONIST'S ALLIES.

Chief Canonicus, afterward a close friend of Roger Williams, but sent this message: "If the English had boats, they would in person demand satisfaction for the insult," and dared Canonicus to make good his threat.

Thus did forty or fifty Englishmen instantly defy a united and overwhelming force of blood-thirsty warriors. In the act of returning the bullets and gunpowder, they threw down the gauntlet to thousands of Indians in other



tribes, who itched mightily for English scalps, muskets, ammunition, tools, and gew-gaws. The widespread terror inspired by the returned rattlesnake skin stuffed with the white man's "thunder and lightning" is vividly set forth by Bradford in his history. It is pleasant to read that a dozen years later at the outbreak of the Pequot (Pequod) War, Roger Williams successfully held back the arrows, tomahawks, and muskets bought from the Dutch of these same Narra-



A DOOR THE ONLY BULWARK BETWEEN A HOWLING HORDE OF SAVAGES AND THE COLONIST'S HOME.

gansetts through his influence with their chiefs, Canonicus and Miantonomo.

The building of that other shallop in 1621 on Buzzard's Bay, coupled with fear of land-absorption by the Pilgrim, doubtless had much to do with this futile attempt at intimidation made by Canonicus, in the rattlesnake episode of 1622, so narrowly averting an Indian war. It is said the Indian chief, fearful of that rattlesnake skin filled with powder and shot, returned it unopened, and then, in Indian fashion, changed his abiding-place each day. Indeed, the savage, often swollen with bravado, generally wilted before the superior, unyielding nerve of a true red-blooded civilized man.

From Captain John Huddleston, a stranger to the Pil-

grims and one of the fishermen rendezvousing in Maine, a message was sent by the Sparrow's shallop. This craft with seven passengers, entered Plymouth Harbor in 1622, on a voyage of investigation for Thomas Weston. The news borne was to the effect that three hundred and forty-seven Virginian settlers had been massacred in April, 1622, by order of Opechancanough. This unparalleled slaughter of the whites, located in outlying plantations near Jamestown, gave farther alarm to the handful of religious pioneers marooned in a hostile land. Their well-grounded fear was that word concerning acts of southern Indians would inflame the northern tribes and compel farther action for safeguard and defense. The Plymouth men, enfeebled through sickness, could work but a few hours each day, but they now redoubled their efforts in strengthening the Fort Church and conserved their powers for a possible fight to the death, if need be, with the Indian tribes by which they were surrounded. These might at any time, in spite of treaties, give way to savage cupidity and vengeance. Or it might be that some renegade Pilgrim, Puritan, or free lance settler who had corrupted the Indian and in the act corrupted himself, might betray the whites. After providing for wall protection, military drill was the order of the day, and preparedness became a watchword.

So thoroughly was the Fort Church put together and log stockades driven and securely pegged, that one brother of severely critical mood complained that defenses were being "vaingloriously built." This Pilgrim trait, however, served them well in their ever present exigencies, for, as a matter of fact, forewarned meant forearmed, and the moral effect on the savages was convincing.

Weston, having sold his holdings in the parent company, sent to New England following the Sparrow—his private venture—the one-hundred-ton *Charity* and the thirty-ton *Swan*. His purpose was to compete with the Indians, and with carefully planned duplicity, to wreck the Pilgrim settlement. On board these privateers, as we might call them,

were sixty "undesirables" collected from the scum of England's water front. Not only did the new arrivals at Plymouth rob and trample the cornfields by night, but they induced some of the settlers—undermined by such license—to follow suit and pluck the sweet young corn.\* Plymouth magistrates condemned the culprits to be publicly whipped for example. These impudent newcomers were a sorry lot; they slurringly called the Pilgrims "Brownists," reviling their benefactors. It was a temporarily joyful day for the Pilgrims when Weston's people went eighteen miles northward and settled at Weymouth (Wessagusset).

Meantime, good Doctor Fuller had again shown his kindness of heart by treating, free of charge, the sick Weymouthites who had, from June to August, camped on the Pilgrims. By him they were most tenderly cared for. Richard Green, Weston's brother-in-law, who had charge of the expedition, died in Plymouth, and was succeeded by one Saunders. Doctor Fuller died in 1633. His first wife was Agnes Carpenter and his second Bridget Lee. His nephew, Samuel Fuller, has been sometimes confused with his uncle, the doctor, whose descendants are found in every state in the union.

The Pocasset episode came next in line, a seemingly small affair, but in reality a strenuous attempt to undermine the Massasoit treaty by the subordinate chief Corbitant of Nemasket (Middleboro). Having failed to persuade the Nemasket and Massachusetts tribes to join the revolt, with the intent also of supplanting Massasoit as chief of the Cape Cod tribes, Corbitant's next move was to dispose of the "Englishman's Mouth," as he called Squanto and Hobomok. The latter slipped through the would-be assassins, his guards, as they attempted to stab him, and brought news to Plymouth of the probable death of Squanto. One can well imagine the

\* Was this the original of the vulgar term "corn stealer" for the right hand? We have heard the greeting of two old cronies as they met again after absence: "Old man, give us your 'corn stealer?'"





BREWSTER READING THE WORD.

preparations made by exasperated Standish and his men.

Standish took but ten men with him to attack this Pocasset tribe. The Indians fully realized they had again to deal with the "little pot that soon boils over, quick of temper as of eye."\* Such a descriptive name had been given by them to Standish, possibly in semi-fearsome derision, but surely well seasoned with foreboding shivers.

The best part of a stormy night was spent lying in the wet woods near the Indian village, in order to make an attack in the darkness. Standish took oath to bring back the head of Corbitant if a hair of Squanto's head was harmed. Squanto, however, was rescued during the fight. Each little Indian lad, seeing that squaws were unharmed, with the occasional cowardice of his race, yelled "I am a girl." The wounded savages were triumphantly brought to Plymouth, later nursed to health, and returned to their tribes. This act, to the aborigines so novel in war, aided greatly in the healing of any aftermath ruptures and the suppression of Indian uprisings.

It was rough treatment to hang a man for stealing a deer haunch from a debauched Indian, but these were crude times. Whether or not the dastardly act, embalmed by a New England versifier some hundred and fifty years nearer the time of the rumored harrowing episode, over which future generations were to shudder, rings true, is still a

\* One argument showing Standish was under size.

question. While bringing it into the limelight, one follows custom and mantles the deed with charity, especially as the act, if committed, was by those very earliest Weymouthites—in no sense Pilgrims—who had no church and were for the most part disreputable citizens, when gauged by Pilgrim and Puritan moral standards.

“That sinners may supply the place,  
Of suffering saints is a plain case.  
Justice gives sentence many times,  
On one man for another’s crimes.  
Our brethren of New England use,  
Choice malefactors to excuse—  
And hang the guiltless in their stead,  
Of whom the churches have less need.  
As lately ’t happen’d. In a town,  
There liv’d a cobbler, and but one,  
That out of doctrine there could but use  
And mend men’s lives as well as shoes;  
This precious brother having slain,  
In time of peace an Indian—  
(Not out of malice, but mere zeal,  
Because he was an infidel.)  
The mighty Tottypottymoy,  
Sent to our elders an envoy.  
Complaining sorely of the breach,  
Of league held forth by brother patch;  
In which he crav’d the saints to render  
Into his hands, or hang th’ offender.  
But they maturely having weigh’d  
They had no more but him o’ the trade,  
(A man that serv’d them in the double  
Capacity, to teach and cobble.)  
Resolv’d to spare him; yet to do  
The Indian Hogammogan too  
Impartial justice, in his stead, did,  
Hang an old weaver that was bed-rid.  
Then wherefore may not you be skipp’d  
And in your room another whipp’d?  
For all Philosophers but the skeptick,  
Hold whipping may be sympathetick.”

Edward Winslow's regard for his fellows was more than skin deep. In the spring of 1623 he risked his life to nurse back to health the Sachem Massasoit, who was at death's door with a contagious disease. This humane act of Wins-



MASSASOIT'S HOME.

low's, unknown at the hour of happening, cemented still more deeply a friendship that held in abeyance Indian warfare until King Philip's fearful lapse over half a century later. Winslow ignored the Indian medicine man and proved his case by speaking of "such a hellish noise as distempered us who were well and therefore unlike to ease him that was sick." Massasoit in these words thanked the kind-hearted Pilgrim when he said, "Winsnow" (for the In-

dian could not pronounce the letter L), "Now I see that the English are my friends and love me, and while I live I will never forget this kindness they have shown me." And he never did. In this almost mortal sickness of Massasoit, Indians ran over hill and valley as far as one hundred miles to comfort the dying chief.

In unvarnished prose it may be stated that the Indian plot, in part instigated by the weak and cowardly Massachusetts tribe, whom the fierce Tarantines of Maine had well under heel, had for its first measure the massacre of Weymouth settlers. After disposing of these stricken, subservient wretches now despised by the savages, the plan was to exter-





*Courtesy of Houghton Mifflin Co.*

PECKSUETT'S INTERVIEW WITH STANDISH PREVIOUS TO THE WEYMOUTH TRAGEDY.

minate the Plymouth colony before the white man's "winged canoes" could come o'er ocean in rescuing squadrons.

Massasoit, deeply grateful for Winslow's cure of that deadly illness, effectually blocked the scheme, by apprising the colonists, through Hobomok, that tribes which he could not control, though under his jurisdiction; the Massachusetts, Eastham, Cape Cod, Falmouth, Barnstable, Buzzards Bay, Wareham and the Martha's Vineyard Indians, would soon be on the warpath and had plotted to massacre all colonists at one fell swoop. The Massachusetts and Neponset tribes now began to show their teeth. Bradford thus writes of conditions in and about Weymouth, which town, going its own mad way, nullified much of the good accomplished by the Pilgrims among the Indians and even came frightfully near wrecking Plymouth colony and destroying this first stand for the Free Churchman's faith made in the New World.

"Hitherto ye Indians of these parts had no pieces nor other arms but their bows and arrows, nor for many years after, neither durst they scarce handle a gun, so much were they afraid of them, and ye very sight of one though out of kilter was a terrour outo them."

The details of this vital conquest of the Indians are as follows: At a town meeting on Thursday, March 23 (O. S.)

April 2, (N. S.) 1623, it was voted to meet the issue by force. The doings of town meetings in those days never leaked out. Standish followed the invariable custom of the Pilgrims and at once took the initiative. With a bodyguard



KILLING OF PECKSUET BY CAPTAIN STANDISH.

of but nine men, he went to Weymouth. He found that John Sanders, head of the colony, had gone to Maine for food. The thirty-ton *Swan* was lying at anchor unguarded. The settlers were living in fancied security with Indians,

some of the men being away at the plantation. Bribing the shiftless, with a daily stipend of a pint of corn, to stick closely to the settlement, in the course of a few days, Standish called Wattawamat (Wituwamat) and three other of the con-



TRIUMPHAL MARCH INTO PLYMOUTH

spirators, including Pecksuet, all of whom had been exasperatingly insulting and threatening, into a log cabin. Then he quickly closed the door, and, aided by two comrades, started in grim silence a knife-to-knife fight, the result of which was that seven redskins lay dead, including four killed outside. Details show that the Captain personally started the combat. He snatched the knife from huge Pecksuet's neck—that knife that on the previous day had been disdainfully and insultingly flourished by the Indian in the face of the Captain—and plunged it into the Indian's heart. By this





THE HIDDEN FOE. GOING TO CHURCH SOMETIMES MEANT A DEATH STRUGGLE.

heroic and desperate action, Standish saved the Pilgrim settlement from probable annihilation. Master courage was needed thus to inaugurate war, but it was not written in the "Little Captain's" decalogue, to flinch in the face of any issue, however strenuous. So swift was the onslaught, and so dire the punishment, that a new word entered into the descriptive vocabulary of the Indians. Henceforth by this Indian tribe the Plymouth men were called "Stabbers."

To the Pilgrim and Puritan, governed so much by the spirit of the older parts of the Old Testament, the Biblical record of the Canaanite wars gave, they thought, full license to slaughter the aborigines. Nevertheless, it is rather remarkable that the spirit of the Israelites in borrowing from their Egyptian neighbors the night before their departure, with no intention of payment, was not more closely followed in

their dealings with Indians. The lives of these men to whom the Biblical library was a code of law—as they read it—were completely guided by Holy Writ. All records in three countries prove that the Pilgrims were scrupulously honest, even to a fault, with both friend and foe.

Yet this is also the record among various tribes of men all over the world. They specialize in virtues which they select for emphasis. Rarely does any community keep all the commandments in their true relation and importance.

The sin of killing that first Indian, a Massachusetts son of the soil, as pastor Robinson intimated it was in a letter to the colonists, by a Pilgrim, was laid at the door of Captain Standish. This drastic action was committed over three years after the Pilgrims' arrival, but from the cisatlantic point of view it came under the head of dire necessity.

"Frightened, the savage fled for shelter in swamp and in thicket; hotly pursued and beset; but their sachem, the brave Watawamat fled not; he was dead."

As a trophy of war, the head of Watawamat was exposed on the roof of the fort, which at once was a "church and a fortress." Here for many years it bleached in wind, rain, and sun. A pair of wrens, to the amusement of the children, built their nests and made their home inside the gruesome proof of the Captain's bravery.



THOUGHTS OF OLD ENGLAND.

When King Philip's war broke out half a century later, the Cape Cod Indians having had their fill of Pilgrim fighting prowess, refused to join those tribes which brought such dire calamity to the colonists. When close neighboring tribes were athirst for slaughter, their goal being the extermination of the whites, these Indians and their descendants kept in lively memory this deadly chastisement, arguing if nine white men by their stern initiative could overawe a whole county filled with Indians, what would hundreds of banded Englishmen do? This was the enigma. Serving as a brand on the memory of the Cape Cod savages, it forced speedy decision. The savages remained neutral.

That the savages of the coast so near the Pilgrims needed this lesson can hardly be gainsaid. It was imperative to make the red man understand that he could not impose upon nor frighten the colonists.

Did the transatlantic view edge the academic? The Reverend John Robinson could only crudely comprehend the alarming conditions. He criticized Standish in unmistakable language, but both men acted in the line of conscience and duty, each one doing first what he was convinced he ought to do. The shepherd of souls wished to convert first; the soldier saw the actual need, and made the guilty suffer in order to save the innocent. Who shall upbraid either?

Robinson was a man of culture and ability; an impressive preacher; capable in argument—a first quality peace-maker, and exceptionally broad-minded. At Leyden he entered the university and became a power in educational circles. The church in Plymouth which had impatiently yearned for his personal leadership, eagerly expecting him on each incoming vessel, was sadly grieved over the unfair treatment given its beloved pastor by the London Puritan contingent who successfully intrigued to hold him in Holland. Hearing of the slaughter of Indians, at Weymouth, Robinson wrote to the Plymouth church cautioning it regarding the hot temper of Captain Standish:



"He hoped that the Lord had sent him among them for good if they used him right."

but feared he might be lacking "in that tenderness of the life of men made after God's image, which we meet."

He closes with that pathetic and heartfelt declaration:

"O, how happy a thing had it been that you had converted some before you killed any."

Surely the pastor was not wrong, for the profession which the Pilgrims made before leaving Holland and one object particularly professed for their going was the spread of the gospel among the natives.

The Pilgrim church in Plymouth—that is, the younger part of the Leyden church—was ever after in the main managed by laymen, no pastor ever again possessing the power exercised without fear or favor by the masterful Pastor Robinson.

On Standish's return from his only journey back to England, he brought news of the death of John Robinson, of whom Roger White, Robinson's brother-in-law, wrote to the colonists:

"If either prayers, tears, or moans would have saved his life, he had not gone hence."

John Robinson the scholar, preacher, pastor, champion of Calvinism and Free Church principles, statesman and colonizer, died March 14, 1625, at the age of forty-nine years. Letters he had written to the church were received nearly a year after his death; Bradford wrote—

"His and their adversaries had been long and continually plotting how they might hinder his coming hither, but ye Lord had appointed a better place."

One can imagine with what profound and tense interest the reading of letters traced by the then lifeless hand of their

beloved leader was listened to and commented upon 'mid blinding tears by the faithful. Robinson's death prevented Standish from personally explaining his action in the Weymouth tragedy, but his broad manhood and love for the revered pastor were shown when he wrote in his will thirty years after—

"I give three pounds to Mercy Robinson,  
Whom I tenderly love for her grandfather's sake."

The church record furnishes proof that the Reverend John Robinson's body was placed in a grave hired for seven years at an expense of nine florins—a rigid custom nearly universal in all the thickly settled parts of Europe. At the expiration of the rental, each heap of dust and bones was cast out on the pile that awaited farther usefulness in fertilizing fields under cultivation for thousands of years. "To deepen pansies for a year or two," is the poet's thought.

From Winslow we learn that Robinson's funeral was impressive, attended by most of the notables in Leyden. "The universities and ministers of the city accompanied him to his grave, with all their accustomed solemnities, bewailing the great loss that not only that particular church had whereof he was pastor, but some of the chief of them sadly

10 mai. — *Sept un puer van Jay wylent ingesprekants y*  
*Extrait fidèle des Registres*  
*catholiques de la ville van de*  
*Provincie d'Amsterdam le 1619 fol 1129. —*

*Copied before me,*  
*J. S.*  
*Leyden Decr. 13 1841*

*J. J. G. van der Meer*  
*Pastor de l'Eglise Reformée Hollandaise*  
*J. J. G. van der Meer*  
*Commissaire à l'Administration des Eglises*  
*Reformées de Leyde*

EXPENSES IN CONNECTION WITH JOHN ROBINSON'S BURIAL.

affirmed that all the churches of Christ sustained a loss by the death of that worthy instrument of the gospel."

On the evening of August 31, 1921 (Queen Wilhelmina's birthday) in the great church (Pieter's Kerk) in Leyden, not far away from the burial-place of the Pilgrim pastor, a most impressive service was held—probably two thousand natives and foreigners being present. It was conducted by American, English, and Dutch ministers, with congregational and choir singing by Leyden folks. In the American delegation were Christians of every name who revered the memory of this noble, self-effacing pastor, all in "the unity of the spirit and the bond of peace," showing how widely Pilgrim leaven had spread and deepened with intense force.

To the Pilgrim tablet in the Reformed church at Delfshaven, at least one prominent Roman Catholic in New York City contributed. In this act we see inklings of the leavening wherein lies final brotherhood.



## CHAPTER V

### PILGRIM REINFORCEMENTS—COMMUNISM ABOLISHED

TO the regret and alarm of the Pilgrims, Massasoit's friendship for the colonists now suddenly cooled, owing to Squanto's lies, stating that Massasoit intended to massacre the English and obtain their possessions. The indignant and loyal chief, learning of this lapse of Squanto, sent messengers to demand the head of the scheming Indian, who hoped to supplant the chieftain in his great influence with the English—sending his knife for the job as well as a placating present of beaver skins. The Pilgrims, under the terms of their treaty with Massasoit, though their determination was tinged with deep sorrow, met squarely the unfortunate issue. They decided to surrender Squanto but they refused to barter their integrity for pelts. Squanto's life was saved, at the last moment, by the arrival of Weston's shallop. This caused such excitement that the Squanto incident was overlooked.

The "Englishman's Mouth," as jealous Corbitant, until the day of his death, continued to call the Indian interpreter, died of the dreaded fever at Chatham (Mansimock) in October, 1622, during that joint search for corn around the Cape, made under the pangs of hunger by men on the Swan, accompanied by its owners, the Weymouthites. Even the elements at times seemed to fight against the Pilgrim forward effort. Before reaching Chatham on this food search, their advance was twice balked by storms.

Squanto in his dying moments, yearning to go to the "white man's heaven," begged Bradford so to pray, which the good Governor did with the unction of an Old Testament

prophet. It was a sad day for the Englishmen when the red man, who with such signal success had acted as their interpreter, guide, and impartor of Indian lore, left them for the Happy Hunting Ground. Having lost their pilot, the trip was abandoned after some thirty hogsheads of corn had been secured. Then the sorrowing company returned to Plymouth, bearing news that depressed every man, woman and child in the colony.

When the ship *Discovery*\* from Virginia put into the harbor, in September 1622, the Pilgrims seized with avidity the opportunity to lay in a stock of gew-gaws and glass beads for Indian trading, thus warding off starvation. The Governor, ever ready to give thanks to the Source of All Good, marked her opportune arrival with the words, "In God's good mercy the *Discovery* arrived." Upon Virginia, though widely differing from her religiously, the Plymouth colony now began to look as a calling neighbor in both receiving and giving, although the calls were at first one-sided, as Jamestown frivolities were hardly in harmony with Separatist ethics. Virginia soon received the affectionate regard of her Pilgrim Sister.

On July 16, 1623, the ship *Plantation*, which had been at first driven back to England by a storm when John Pierce attempted the journey, arrived with Sir Francis West, to whom the Council of New England had given the office of Admiral. This high official's duties for the Company included oversight of the territory and the collection of revenue from fishing fleets along the coast, but his mission proved a failure. The independent, hardy fishermen laughed him to scorn. The Admiral finally sailed home and the fish revenue laws of the unpopular Council of New England were speedily revoked by Parliament, on petition of the fishermen.

In this same year, 1623, fourteen days after the arrival

\* On this ship *Discovery* was John Pory, whose lost letters published in 1622 and recently discovered, give interesting sidelights on Pilgrim life in Plymouth.

of the Plantation, came ninety-six new settlers in two vessels, the *Anne*, of one hundred and forty tons, followed in about ten days (a storm having separated them in mid-Atlantic) by a pinnacle of forty-four tons, appropriately called the *Little James*, possibly in ironical criticism of the bigot king. Her captain was William Bridges.

The *Little James*, being of light draft, was planned and afterward used as a fishing craft, but was returned to England within two years as a losing investment, having been partially wrecked several times on rocks and sand bars, entailing a heavy repair account. Inaccurately and imperfectly charted waters kept the sailor-man ever uncertain as to hidden reefs and shoals. A pinnacle varied in carrying capacity from fifteen to eighty tons.

Sixty of the new arrivals called themselves "Generals" and were in harmony with the Pilgrims; the others took and received the nondescript name of "Particulars." These latter, true breeders of divisive elements, at opportunity showed their Conformist leanings, coupled with gross duplicity. Were the Pilgrims wrong in branding as ungodly the so-called National Church of the sixteenth and seventeenth centuries when in outward form it salved man's conscience, while clergy and laity vied in abominations? In the midst of this widespread corruption, it has been well said "Puritan thought expressed all that was worth while in the heart of England."

Reading between the lines of the documents in the Plymouth archives, the critical student discerns the heart of the Pilgrim and both his thought and purpose—that the spiritual should ever dominate the material. In coming to America, these people aimed to found a commonwealth of God on earth. Well based was the vision of these idealists. "They looked for a city which hath foundations."

The inheritances of age-old traditions, with mental habits formed in early childhood, so influenced them that kingly protection seemed a necessity; but in the religious



realm, the Pilgrim claimed absolute freedom. He wished to build a true commonwealth for himself and his descendants.

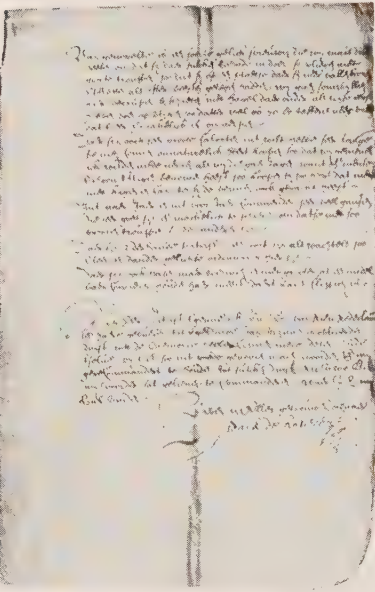
Duty, "stern daughter of the voice of God," was the Pilgrim's mentor. His conviction was unyielding, and his acts were hewn to the line. With a good conscience he greeted the first rays of the rising sun, sat at table, bowed his head and his knees in loyal devotion, enjoyed comfort and warmth at the fireside. "Himself from God he could not free" and "he builded better than he knew." Pilgrim life at times may have aggravated the flesh, but it brought all heaven before his eyes. Above all things, he was a realist. He craved not symbols, but what was behind and beneath the symbols. He knew the divine promises. Without the Bible from which to draw inspiration, the Pilgrim would never have o'erleaped a degenerate world, set new values, struck new tokens of worth, staked out a new realm, and enacted laws which though drawn from a source thousands of years old, were novelties in his day and generation.

We have noted that Governor Bradford's first wife, Dorothy May of Wisbeck, was drowned in Provincetown harbor while he was away on that third and final excursion of the Pilgrim explorers. On this larger ship *Anne*, one of the passengers was a lady who had been, traditionally at least, Governor Bradford's first love.

In Bradford's history he hints delicately at his romance when he demurely writes "The *Anne* arrived with some very useful persons on board," undoubtedly referring to Alice Carpenter Southworth, widow of Edward Southworth. Alice had evidently crossed the ocean to plight her troth. Also came Barbara, presumably a sister of Myles Standish's first wife, Rose. Barbara in time healed the love wounds of the "Little Captain" and survived her husband many years. The wives of Dr. Samuel Fuller and Elder Brewster were also among the *Anne's* passengers. More than one American visiting Scrooby has also visited the adjoining village

of Scaftworth, either on foot, in automobile, or on bicycle, over a path often expectantly trodden by young Bradford.

The diet of Plymouth colonists, consisting in the main of fish, clams, lobster, and water, so crude and uninviting before the days of plenty, disgusted even to repulsion some of the new arrivals and they made complaint. On September 20, 1623, the *Anne* sailed back to England laden with clapboards (barrel-staves) and furs. Besides this material cargo there were certain human beings, the disaffected, eager to flee and forget, especially when returned at the colony's expense. In fact, it seems that any or all wishing to shirk duty or afraid to meet trials and dangers, received a free return ticket. Nevertheless, we must remember that for those who came over on the *Anne* it was a sad awakening to meet these friends



THAT FAMOUS LETTER OF ISAAC DE RASIERES WRITTEN TO HOLLAND ACCURATELY DESCRIBING PLYMOUTH AND ITS INHABITANTS.

from whom they parted in Leyden but two years before, and see them thus brought by meagre diet and sickness to appear as physical wrecks of their former selves.

A look in at the stockaded area of the Pilgrim settlement those first few years before the little community grew beyond its primal days, shows one large family; the fortified church on the hill, the little block house at its base, and the log cabins close together. These reveal living conditions which, when placed over and against the strenuousness of life in our day, have at least one redeeming feature—the nobility of an existence sweetened by neighborly acts of kindness. We are beholden to Governor Minuit's delegate, Isaac de

Rasières, and the friendly conference of fellow-Christians, Pilgrims and Dutchmen, in 1627. They were the only non-English people of the Reformed faith who thus visited Plymouth.

With fine literary skill this Walloon gentleman wrote



BIRD'S-EYE VIEW OF PLYMOUTH HILL.

*Upper, Courtesy of George Stedman Hanks, "Our Plymouth Forefathers."  
Lower, Courtesy of A. S. Burbank, Plymouth, Mass.*



in 1628 an unbiased description of the town, in which he pictures scenes of great moment to all who revere and love Plymouth. Clearly outlined by an eyewitness and honored guest is this account of how our forefathers lived.

"Plymouth lies on the slope of a hill, stretching east toward the seacoast, with a broad street about a cannon-shot of eight hundred feet long leading down the hill, with a crossing in the middle, northward to the rivulet and southward to the land.

"The houses are constructed of hewn planks, with gardens also enclosed behind and at the sides with hewn planks, so that their houses and courtyards are arranged in very good order, with a stockade against a sudden attack; and at the ends of the streets there are three wooden gates. In the centre, on the cross street, stands the Governor's house, before which is a square enclosure upon which four patereros are mounted, so as to flank along the streets."

"Upon the hill they have a large square house with a flat roof, made of thick sawn planks stayed with oak beams, upon the top of which they have six cannons, which shoot iron balls of four and five pounds and command the surrounding country. The lower part they use for their church, where they preach on Sundays and the usual holidays."

With a bird's-eye one views the Plymouth settlement; the silver strand, the "towne brooke," the anchored shallop, "the Streete," Coale's Hill, the Fort Church and the open country, just as the Pilgrim viewed it in those early days of struggle.

The Pilgrim anticipated Haussmann's plan to control Paris by planting cannon at street intersections. Four bastions pierced the palisade, one of the three gateways of which led to the Nemasket or Middleborough path, another to the Bay Colony, yet another towards the sea, while a fourth had no outlet. Strange as it now may seem, even England had public highways leading to Scotland and toward Ireland, France, and Holland, foundationed with the

same dirt material, for as yet, excepting fragments of Roman highways, paved roads in Great Britain were unknown. Neither the Anglo-Saxon nor Norman races were famous for either roads or bridges. Rome in her military and civil conquests was not imitated. Macadam was not born, nor was it thought that his name would ever mean broken stone, as road material, or that the Greek termination "ize" would be added to his Scotch patronymic as a synonym of well "metalled" roads. Not until 1756 did this "restorer of paths to dwell in" see the light. Not until the nineteenth century were there, as a rule, in modern countries, paved public roads of length, nor, except Philadelphia—the first city in America with paved streets—from the beginning, did even the large towns know cobblestone. The paving of Stone Street in New York came later.

Thus reads the oldest history of the times describing the Fort Church:

"This somer they builte a forte with good timber, both strong and comly, which was of good defence, made with a flat rofe and batilments, on which their ordinance were mounted, and wher they kepte constant watch, espetially in time of danger. It served them allso for a meeting house."

Seven log cabins, which in time increased to thirty-one—eight of this number in the original Leyden street settlement soon thoroughly palisaded—lined what was primarily known as "The Streete." Later this thoroughfare was called after the City of St. Peter in the Dutch Republic, but it held its initial name until about 1804. Then a sense of justice to the sacred memory of the past caused Pilgrim descendants to do what their ancestors should have done, when they staked out those first log cabins. They took for the namesake of that first street in the Olde Colony, even as it is today, Leyden street. In the memory of living men, the beautiful city of Hartford, in giving Dutch names to some of the newer streets, followed the Pilgrim precedent, and honored both truth and history.

In the routine of living, we note that a special Thanks-



THE HOME ACROSS THE SEA.

giving day was appointed in praise to the Lord, when rain, after a six weeks' brazen sky, saturated parched cornfields and filled corncribs. This was a most welcome answer to a mid-week day of fasting, including nine hours of prayer and supplication to the Throne. Nevertheless, the Pilgrims' first Thanksgiving Day was not what is our national November festival day. That of 1621 had no religious significance, for the Separatists stoutly maintained in practice that the only sacred day to be commonly observed was the one and the only one commanded in the Bible, "the Sabbath." In their view every day was equally sacred.

Hobomok, asking the reason for these extra and prolonged devotions on the Sabbath and on special days of prayer, when enlightened, watched with other Indians, "wearying the heavens with beseeching looks" and marveled "mightily at the astounding result." The weekly gathering, with cessation of all labor, seemed a visible demonstration of the white man's close friendship with the Great Spirit, and farther increased the awe of the red man towards his white



neighbor. Hobomok knew that the souls of the Pilgrims had for weeks vibrated 'twixt hope and fear. They had planted extensively and the early spring promise of a generous crop was nearly ruined by the blasting heat. While facing possible—even probable—failure of a third planting, a half-matured plan had been evolved to forsake Plymouth and build houses nearer mountains that condensed the clouds and gave rain. The sequel of the prayer day decided the question, and the idea of removal passed out of mind. In his theology the Indian was not so far from normal, since the oldest Biblical name for Deity means the Giver of Rain.

Even in the third year of their occupation of the soil, the Pilgrims had only twenty-six acres under cultivation but these were utilized to the last square inch. No tares choked their corn. Besides this they ploughed that raging main again and again to capture the "Cape Cod turkey" that dwelt beneath the wave. With persistent zeal the fishermen, as they gained skill, also drove the black fish whale ashore, an easier task than that of winning "bread out of the earth" by laboriously swinging the mattock and struggling with nature's wildness.

Thomas Weston, a veritable Nemesis to the colony, whether in "Olde" or "Newe" England, having been an iron-monger in London, now disguised himself as a blacksmith and landed in Plymouth from a fishing-smack, mingling with the villagers as one unknown. With several companions, he sailed for Weymouth, to view the destruction of his settlement which he learned of in closer detail from the Pilgrims. Wrecked later near the Merrimac, harried and stripped by Indians of his belongings, including the clothes on his back, he was furnished with raiment through kind-hearted settlers at Portsmouth. Like the proverbial bad penny, Weston turned up again in Plymouth, but the Colonists, forgiving, if not forgetting his ruthless and dishonorable treatment at Southampton, obeyed again the law of God and the Master, who had given them an example.

Revenge was no part of the Pilgrim code of either mind or conduct; they nursed no grudges, but when even an enemy was down and out, they heaped "coals of fire upon his head." With silvery tongue and sophistical argument, Weston, New England's first promotor, persuaded kind-hearted Governor Bradford to lend him for trading purposes, in the spirit of "auld lang syne" from one hundred to one hundred and eighty pounds sterling value in beaver skins, though these were sorely needed by the colony to forestall famine. The loan was made by Bradford, with the consent of some half-dozen advisers. This act, owing to subsequent non-payment and loss, proved the only one for which Bradford during nearly forty years of official life was ever criticized by the rank and file.

Weston's duplicity, as if dyed in the wool, was again emphasized when, having safely landed the beaver skins on board his vessel, he loudly bragged that he would get the Plymouth leaders into trouble for exceeding their powers.

Communism for two years had a fair trial at Plymouth. The lazy shared equally with the industrious. Jamestown, Virginia, tried the scheme for two years. In 1623 the inevitable consequences caused Pilgrims to vote the substitution of personal responsibility for that method of raising revenue and drawing from a common stock. Quite naturally, all had proved swift drawers, and just as naturally an appreciable number slow providers. In the new plan each member of a family was assigned lands for planting instead of pursuing a community plan of cultivation. Communism—the argument against human nature—failed on the continent of America, as it had failed repeatedly in Asia, notably the China of the eleventh century, and even, so far as permanence was concerned, within the Christian church in its birth era.

The following account of improved conditions shows that the seventeenth century mind philosophized and bar-

gained and bargained and philosophized on much the same plan as the twentieth.

"The women now went willingly into the field and took their little ones with them to set corn, when before they would alledge weakness and



THE PILGRIM BUILDING HIS HABITATION.



MAP OF PLYMOUTH HARBOR.

inabilitie and whom to have compelled would have been thought a great tirinie and oppression."

"Those who had some to spare began to trade one with another for small things by ye quaret, potle, and peck, etc., for money they had none."

Self-interest increased cultivation, prudence in husbanding harvests, and insured well-filled granaries ever after. Character asserted itself even in figures and measures. After the famine year good living evidently aided high thinking. Lord Chatham's judgment, pronounced on the brain power of the Continental Congress, in which unity took the place of division and attractions overcame repulsions, in the interest of a higher evolution, was not far astray, even to the present hour.

Life in the wilderness, away from haunts of men, was no guarantee against some of the myriad annoyances that weaken and even throttle civilization. In September, Robert Gorges, that astute politician-promotor and investor, bound for deserted Weymouth, appeared on the vessel Paragon with new settlers. Gorges brought a formidable





A PILGRIM CARPENTER APPRENTICE.

document issued to him by the Council of New England on account of the charter so strenuously fostered by his father, appointing him Governor-General of its entire holdings. His associates were Admiral West, Christopher Levitt, Governor Bradford and such others as Gorges himself might choose to select as his assistants. Gorges went on to Plymouth, where he remained two weeks, to the grave apprehension of Separatists. These Free Churchmen, in secret conference in shop, living-room, and on street corner, anxiously awaited the outcome of this mysterious official visit.

The new governor as Overlord, did good work in arresting Weston, who chanced to sail into Plymouth Harbor, in his standby vessel, the thirty-ton *Swan*. In spite of Weston's previous glaringly insulting ingratitude, Governor Bradford twice generously obtained his release from Gorges' grip. In return the ungrateful Weston railed with biting sarcasm at his liberator. Gorges, smarting under Weston's unjust, irregular and careless administration of the interests of Weymouth Plantation, reversed Bradford's lenient policy as well as his own. He kept his insubordinate subordinate in Weymouth jail all winter, and in the spring shipped this unappreciative, untrustworthy man to Virginia. From this vantage-point at every opportunity, even to the end of his days, Weston lashed Pilgrims in "Olde" and "Newe" England and in Holland, with his never-resting tongue.



LOG CABIN WITH PROTECTING PALISADES.

Rough life on these frontiers of civilization did not agree with Robert Gorges, and he soon returned to comparatively luxurious England. Whether or not his report of conditions deterred the appointment of a successor is unknown. At all events the cloud passed, and it was sixty years before another governor-general was placed over Plymouth colony. Meantime, colonists, though growing slowly in numbers, under self-government waxed strong and assertive. Probably with mirth as well as delight, Bradford noted how handsomely consecrated manhood, industry and life prevailed over red tape, wax parchment, absenteeism and circumlocution.

There came with Robert Gorges—surreptitiously sent by the Council of New England—the Reverend Mr. Morrell, a clergyman of the Established Church, with power to control public worship. Whether he admired the Pilgrim fibre too much to attempt proselyting, or avoided testing weapons with so strenuous a people, history makes no record. The fact remains, however, that although Morrell tarried nearly a year it was not until some twelve months after his departure (one authority states he showed his true colors just prior to sailing) that colonists were aware of their own growth in character and attainments.

They realized that the elements which had driven them to leave the land of their fathers and even in some cases to sacrifice their entire worldly possessions for principle had kept pace with their wanderings. With some of the Particulars the desire for ease and the fleshpots of Egypt was as a smoldering spark, which, barring the smothering hand of the Lord, might have burst at any moment into a devouring flame. The Reverend Mr. Morrell's chief record of his visit to Plymouth is embodied in a Latin poem which he published in England and in various anthropological studies, at close range, of the American Indian, that rare and interesting product to the European eye and mind.

Another member of the ubiquitous Gorges family came to the surface some thirteen years later, in the person of William Gorges, probably a nephew of the old baronet, who settled at Agamenticus (York), Maine, in which the Pilgrims at one time had considerable holdings. Maine was sold to Massachusetts by young William Gorges, on May 1, 1677, for twelve hundred and fifty pounds, settling an ownership dispute with the Crown, it having been granted by Charles II to his brother, the Duke of York, in 1669. Later, outwitted royalty in several harassing directions vented its spleen on the Puritan purchasers. The impenetrable forests, rock-strewn rapids, long winters, and short summers of this region had attracted settlers so slowly that in 1686 the colony, including Nova Scotia, finding economic progress a thankless, disheartening and difficult task, came under the protection of Massachusetts. This transaction was confirmed in 1691. By the treaty of 1783 Nova Scotia was relinquished and boundaries were definitely settled. It was a century ago that Maine became a sovereign State of the Union.

Wickedness as well as goodness was illustrated intensively at Plymouth. An attempt to burn the town was made as early as November, 1623. Drunken sailors from the ships *Paragon* and *Swan* were overheard planning this



crime. Before the flames were quenched, four houses had gone up in smoke, and the most important building, the community storehouse, was partially destroyed. In the same year, two futile attempts were made by Indians, professedly friendly but thoroughly treacherous, to assassinate Myles Standish, the chief military man of the colony. Once it was Barnstable Indians and again a Nauset brave at Sandwich, who craved the greatest honor that could come to bad Indians of that day. Possibly, like the "youth that fired the Ephesian dome," and the assassin of Lincoln who imitated the classic incendiary, these amateurs so "careless with fire" hoped to win abiding fame.

At another time the forty Particulars fomented discord by complaint to London stockholders abroad and connivance among themselves at home in Patuxet (Plymouth). Evidently, there was a deliberate plot on the part of some of the English underwriters to force the Separatists back into the Established Church through disruption. Those across the sea would tear every vestige of Nonconformity from the Pilgrim community, the details of the plotting to be worked out on the spot by the Particulars.

The Reverend John Robinson had frequently written to Elder Brewster that objections continued to be made to his own embarkation or that of any more Leyden Church members to New England. Thus some of the merchants and investors who traded passage money for seven years of Pilgrim servitude, harassed and undermined the Pilgrim and blocked reinforcements of the faith at every opportunity, endeavoring to nullify all efforts of their protégés to obtain freedom from the galling yoke of English Conformity. In a word, Free Churchmanship had to fight long and hard for its life.

Though land apportioned to the Particulars was untaxed and these newcomers were exempt from town service, they were barred from drawing from the common store for their own use. The settlement tax levied on each one

of the new emigrants was one bushel of corn a year. This was cheap guardianship, since it insured protection from the Indian menace, as well as from that rowdyism and licentiousness which to man's discredit ever comes to the surface as tokens of the human tendency to revert to lower levels of living. Not only did the Particulars call their benefactors "Brownists," but, looking askance, resurrected that old misnomer, "the pinched fanatics of the Mayflower." Yet the Pilgrims had ever before them in Holy Writ the warning proverb about the dog that remains a dog and the washed sow that loves best her own wallowing, and this without any modern phases of the doctrine of evolution. They believed, for their cheer, in the potency of progress and also in their possibilities of reversion. Hence their forfeiture of the things behind and their noble pressing on to the things before—most happily for our inheritance and glorious advantage.

The colony now was sufficiently large to require a statute book. The first entry therein loudly clangs the tocsin of liberty. It states that

"the Citizens of the New England Colony as free subjects of England, are entitled to enact as follows: that no imposition, law or ordinance be made or imposed upon or by ourselves or others at present or to come, but such as shall be made or imposed by consent according to the free liberties of the state and kingdom of England and not otherwise."

These were noble echoes of the Netherland document, the Great Privilege of 1477 with which in Leyden the Pilgrim Fathers were familiar—"no taxation without consent"—which later in 1770 took the verbal form of "Taxation and Representation are Inseparable," against the contrary of which Americans went to war, protesting, in the Revolution. This principle, established by Americans in 1783 and by the British in 1830 is now rapidly becoming the basis of all civilization.



THE LOOKOUT

GUARDING WORKERS.



IN SOLEMN MOOD THEY STRODE TO MEETING.

IN TOUCH WITH THE SERVICE  
ALTHOUGH OUT IN THE COLD

STANDISH EXPLORING  
BOSTON HARBOR.



Plymouth became the parent in the New World of another firstling, as shown in trial by jury.

"It was ordained 17/27 day of Desemb. Anno. 1623 by the Court; who held; that all crimynall facts; and also all matters of Trespasses; and debts between man and men should, be tried by the verdict of twelve Honest men, to be Impanled by Authority."

The "Big Four," leaders of the Plymouth colony, were busy men in these days, especially Governor Bradford, who apportioned the work for the day, such as making soap, felling trees, cutting clapboard (beer-barrel staves), etc., settling minor disputes, while active generally in the three-fold departments of government: legislative, executive and judicial—first differentiated by the prophet Isaiah, even before Aristotle.

Various descriptions have been handed down as to how the Sabbath Day was kept. This "day of rest and gladness" began Saturday at sunset and ended at sundown Sunday. There was no cooking. It was especially the day of cessation of all toil for women. The bustle of housekeeping became a calm. Beds were unmade and rooms left unswept. Morning and afternoon the drum beat for church. The line formed in front of Standish's house. In Sabbath garb the procession moved to the Fort Church. Following the military officer was the robed Governor, also the elder in his Geneva gown, flanked by the forceful Captain with his side arms. Next filed the people by twos and threes, all wearing the wide, white, purity collar and cuffs. Each man bore his matchlock and was ever alert and vigilant, for, in spite of Indian treaties and promises, eternal watchfulness and complete preparedness were vital to the existence of the colony. This included discipline and the keeping of all weapons of defence in prime order and in evidence on all occasions. The forest echoes were awakened and prowling savages became sober-minded when the white men were at target muster practice.

Fire flashes and loud reports told of courage, skill, and unrelaxed discipline. It was these precautions, backed by almost superhuman courage, that prevented the extermination of this little band of conscience-fed and Bible-reading colonists. Nothing less than the standard implied in the apostolic order of "Having done all, to stand," interspersed with occasional outbursts of hymnal praise to the Lord of Hosts, satisfied either Bradford, Brewster or Winslow.

The hours of service were none too long, when there were no newspapers, magazines, fashion plates, books, nor any public sports. It was not, however, until 1681, that the custom of lining the hymn was diplomatically started—rumor saith because some brother was unable to read. No need at first of giving out verse by verse when the Pilgrims lived in Holland, where in the public schools so much singing was practiced, and all young persons learned music. Before their eyes and ears in wholesome stimulus was the rivalry of Walloons and Huguenots, who sang Marat's Psalms so grandly. Congregational singing was known in France and the Netherlands long before it was common in England. The more closely we follow the path trod by the Pilgrims in Europe, the more we realize how essential to their development was the Holland sojourn. In their exile, congregationality prevailed. In later days, especially under Puritan influence, ministeriality was the feature, bringing on the "glacial era" so mourned over by nineteenth century critics. The strictures of Hawthorne and Charles Francis Adams reach almost the point of cynical contempt.

It is on record by one of Plymouth's residents that in seven years no one ever heard an oath or saw a drunken man. Nothing is said of the eighth year, or of the fair sex, but a hold-out for over twenty-five hundred consecutive sunrises and sunsets tested and proved the fibre of the people and well matched the diploma of reliability given by the Leyden authorities. With his face toward the sun-

rise, reaction from the old was the Pilgrim's banner thought. The Papist knelt when he talked with the Creator. "I will stand," said the Pilgrim, "nor will I say prayers over the dead." Hence no priest nor parson at the cemetery! The clods dropping on the coffin were the only sounds breaking the solemnity of the hour. When, under pressure from without, the change of custom came in 1685 over the corpse of the Reverend Adam of Dedham, the prayer intoned seemed a sacrilegious curse to mourning friends.

The old Puritans also believed in realism. The bier was left standing over the grave of the latest death victim, a telling monument to the uncertainty of life. When time or disease cut down another citizen, the bier was removed to a new location and the process repeated as the Harvester claimed his "forever and a day" tollage.

With all their apparently hard-lined, straight-laced living, the Pilgrims were very human. When trouble and death crashed into their homes they talked the vital happenings over in secret, with God and the bees.\* Then they went forth with heads erect and shoulders squared to meet issues that would have abjectly depressed or annihilated a less strenuous and conscientious race. They had their Gethsemanes, yea, even their Calvarys, but they marched forward feeling they were victors over Death and Hell.

It took generations to dull the noble desire of both Pilgrim and Puritan to read the Hebraic law in the original tongue. One finds Bradford in his Leyden days diligently studying that language unmatched for sublimity, pathos and virility of description. His object was, as he trenchantly tells us, to see with his own eyes the ancient oracles of God in their native beauty—a good example this

\*"And the song she was singing ever since  
In my ear sounds on;  
'Stay at home, pretty bees, fly not hence;  
Mistress Mary is dead and gone."



to our weaklings in scholarship and our half-baked sermonizers!

Samuel Sewall, that stalwart of stalwart Puritans, born in Old England in 1652, who arrived in New England early in life, and died in 1730, carried this thought so intensely as to pray that his infant daughter "might be helped to speak the Jews' language, and forget that of Ashdod." Indeed rumor—we repeat, rumor—saith that certain enthusiasts among the Puritans seriously thought of supplanting the English language with Biblical Hebrew. As a matter of fact, some of the Separatists, more especially a few of the leaders, when in Amsterdam, split and separated farther on the question of using or discarding translations.

In addition to all this, these purists—well worthy of the name Puritan—carried their rage for purism, or reality, so far that, never at a loss to express themselves, they used lavishly hyperbole, sophistry, and sarcasm, plentifully sprinkled with Hebraic law to clinch their arguments. In all cases, they harked back to and laid their foundations on Holy Writ. With neither a Webster nor a Worcester to sanction spelling, "scrivening" was the recreation of many individuals. There was no academy or Royal Institute as yet, or National Institute of Arts and Letters. Quill, voice and brain were used strenuously in the search for reality, though the pathway to truth seemed often crooked and even whimsical.

The Pilgrims believed in long working hours. The rising bell clanged alarmingly at 4:30 A. M., and at 9 P. M. cheerfully knelled the curfew or "cover the fire." As at one time a single crude plough was all the settlement boasted, the morning star and the rising moon often found the Pilgrim gripping the plough handle that was the prophecy of corn. This cereal proved the foundation stone of vast import in the settlement of our country, furnishing a secure economic basis. In our day it has become a potent

factor in gaining a victory of emancipation for the human race in the World War of 1914. With this grain our people were fed at home, while the needed wheat went over sea to millions, not only while warring, but when later caught in that loom of destiny which for ages has ever marked the logic and succession of waste, desolation, famine, pestilence and bankruptcy, of which bloody strife is the beginning.

In the British Isles, prior to 1752, March 25 was New Year's Day. England, like the Russia of our remembrance, was ten or a dozen days behind the rest of Europe. When in the Dutch Republic, the Pilgrims used the continental or Gregorian calendar of 1582 while the rest of Europe made use of the Julian calendar. By the Gregorian calendar New Year's Day came on January 1. When the reform was made in England in 1752, there were serious popular riots. There being no general public school system for instruction of the masses in the matter, the ignorant people imagined they had lost eleven days out of their lives.

It was in 1624 that a law was passed fining an elected official of Plymouth who refused to serve, graft being unknown in those early days. Any suggestions flattening the Pilgrim's pocketbook was sure to cut off all intended resignations. This first executive council, consisting of the Governor, who received fifty pounds a year, and had five coadjutors, was the forerunner of our democratic form of government.

The necessity of an exchange medium was met at first by corn and even by bullets that passed as legal tender, and later by wampum, as a century or more of legislation shows in detail.

To appease the early cry for corn to barter, as well as to eat, more land was apportioned. Two hundred acres were divided among one hundred and eighty people. This act was, however, shadowed with a consciousness of breaking faith with the London stockholders, whose contract of

Received from the  
Sir Johnson for  
the Cayuga  
Sixty Dollars.

Received from the honorable Thomas and Richard Penn Esq's true and absolute Proprietors of Pensyl.  
vania by the hands of the honorable Sir William Johnson  
Baronet the sum of ten thousand Dollars being the  
full consideration of the Lands lately sold to them by  
the Indians of the six Nations at the late Treaty of  
Tort Schuwer We say received this Twenty Eighth  
day of July— Anno Domini 1769— for ourselves  
and the other Indians of the six Nations and their confederates  
and dependant Tribes for whom we act and by whom  
we are appointed and empowered—

Witnesses present Not. MacLeod  
Hon. Sir Johnson  
Quet Off. Clerk Justice



Anahgogared



Oroghranoron



Oroghshiny



For the Cayuga Nation  
by the demer of the whole



Anaquadocka



Sorichouma



Abraham for the Mohawks



Johannes Scharis



Jonathan Tazagawa



Joseph Tazagawa



James Sagarowone



Lodowicke Aughauke



Joseph Tagahwarone



Tayuni



control barred such division. It seemed to show a weak sense of responsibility for existing obligations. Moreover, it blocked intensive cultivation and encouraged a few farmer-slackers until 1627, when the seven-year-bounden period of obligation was to end—the debt to be paid, or their land holdings and personal belongings to be foreclosed and forfeited. “A pound of flesh” contract, was this, but the Pilgrims proposed to live up to the London deal in spirit if not in strict letter. The act of dividing additional land and giving the extra area of soil to thrift-driven colonists harmed no one on either side of the ocean, for it was not a sufficiently extensive division to interfere with conserved energy. It was simply an outcome of the dire necessity of supplying food directly through exchange, or of increased values to underfed if not famishing bodies. Strenuousness was the order of the day.

There is no record to prove one’s possible suspicion that, when it seemed darkest, some wondered why they had not joined the Walloon colony which under Dutch auspices was well located and comfortably housed and fed in the Hudson River valley. Some might have asked why the Pilgrims did not accept free transportation and cattle, avoid poverty and the heart-racking incubus of debt and rely on their proved individual prowess to withstand possible attack from fierce Hudson River Indians.

In the perspective of history, admiring the grit and sturdy independence of these people who were willing to pay the price of freedom, well may we say “All that ends well is well.” If, like Paul the Roman citizen, or the American Indian, they could not, as immigrants, boast that they were freeborn, but must, like the centurion say, “With a great sum obtained I this freedom,” they were, like Paul’s rescuer from the Jerusalem mob, as proud of their ransom from slavery of conscience as he was of his dignity as a Roman.

Rigid Puritans continued to control that London Board,

and would fain with non-radical English Separatists worship with and support the New Established Church—a church at this time radically changed to suit Puritan views, but still at heart the same Anglican Church of their fathers, allied with politics, persecutions, and intolerance. As much as ever it was an engine of government.

Against the wishes of both Winslow and Cushman, who were in England and strenuously objected to the arrangement, the Reverend John Lyford, a clergyman of the Anglican Establishment, with his wife and four children, was placed aboard the *Charity* by the English stockholders.

The breadth of the Pilgrim faith, as compared with that of the Puritan, is nowhere more clearly shown than in the treatment of this emissary—the agent of an ecclesiastical establishment allied with political government—who had been deliberately sent among them, in malice, to undermine their cherished beliefs. Lyford, the better to hide his covert purpose, hypocritically offered to renounce his ordination, and virtually become a full-fledged Separatist. To this the Pilgrims replied, thus proving their extreme fairness, “Neither we nor any of ours in the confession of their faith renounce or in one word contest with the Church of England.”

They differed as to forms of government, but not in the essentials or fundamentals of the Christian faith. In other words, where human ideas or forms dominated, the Separatists claimed equal right to think, determine, and act, but in the things of God, they bowed loyally to the Lord, appealing to the “law and testimony” as revealed in the Bible. Only one was their Master, even Christ, and all Christians were to those who followed Him, brethren, but in soul-life they called no man master. In their view, no church built on the New Testament idea could be “established” “by (human) law,” but only in hearts renewed by the Holy Spirit. To them their pastor, John Robinson, was as good a bishop, and with as authentic credentials, as any in the “Established” Church. In their view, a church could

not be made or ruled by a bishop, pope, or trading company, but only by redeemed souls. Theirs was "orthodoxy" not of an era, but for all time, and they showed their convictions, their charity, and their fraternity, by recognizing all mem-



Copyright by Charles Stedman Hanks. "Our Plymouth Forefathers."

#### THE TRIAL OF LYFORD.



ANOTHER CONCEPT OF THE HISTORIC MAYFLOWER  
SIGNING.

bers of the Church of England as brothers in faith, but not in ecclesiastical politics.

Both Pilgrims and Puritans were religionists in a true sense, and though circumstances sometimes warped judgment, at heart both persistently labored for the welfare of



mankind, the formula "A church without a bishop; a state without a (resident) king," expressed the spirit of the forefathers.

The culmination of Lying Lyford's duplicity is shown in his hypocritical attitude, also in the frustration of Oldham's efforts to deliberately disrupt the colony by division. These men were the forerunners of the apostles of social discontent, so numerous, and yet forming altogether such a small minority in the United States, which is populated by over one hundred millions, a majority of whom in 1921 had American grandfathers.

Thus wrote Lying Lyford to the London promoters regarding his benefactors, trying to paralyze the hand that gave him bread:

"that ye church, as they called themselves, though ye smallest member in the Colony, deprived the majority of the means of salvation and poor souls were complaining of it with tears to him."

Confronted at the trial by his own letters intercepted in reprisal by Bradford from an outgoing vessel, the craft having been overtaken after she had left the harbor—even as the Conformist clergyman had opened Bradford's letters at Gravesend—Lyford, in the face of his sworn oath of fealty to the Pilgrims, was proved a veritable seventeenth century Benedict Arnold.

While this deceitful churchman sycophantly begged for mercy, Oldham, his traitorous partner in the disrupting scheme, stormed and defied the Pilgrims to do their worst. This they proceeded quietly, but firmly, to do. Oldham had previously been obstreperous, refusing to stand guard as sentry. This duty was one born of dire necessity, and to shirk it was in Pilgrim eyes a heinous offence. He was "a dumb dog on the walls of Zion." He also committed the inexcusable military crime of calling the captain "Myles,"



*After the painting by George H. Boughton.*

THE HESTER PRYNNE (ELIZABETH PAYNE) OF PLYMOUTH.

and spoke of Standish as "a beggarly rascal." It appears that Lyford's own wife did not give him a first-class rating for morality. Rumor saith that, beneath the dust of time if one should dig deeply enough, there can be found record of a Hester Prynne (Elizabeth Payne) in Plymouth. It would be an unearthly community, if the sin of the race did not at times overleap barriers, even amid pure-minded Pilgrims, who, it is recorded, did not hesitate to peer, pry, and prate, as well as pray, for they were human all.

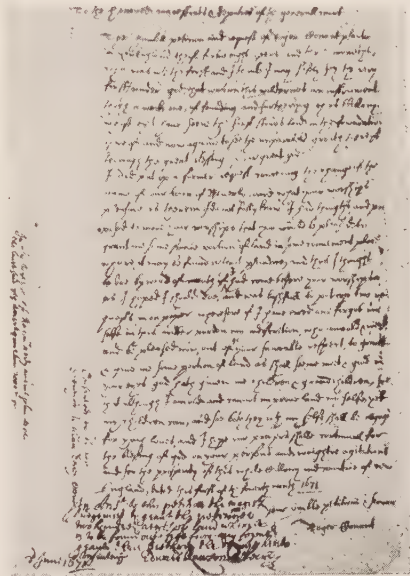
In the shakeup, Oldham and Lyford departed for Hull and Nantasket. Lyford was given six months to move his family, but he continued his scheme of returning evil for good by again writing libelous statements to England, of which copies were obtained for Governor Bradford. After expulsion, Oldham returned to Plymouth within the year 1625. With insulting braggadocio he met the colonists, but was made to run the gauntlet by his own neighbors as he, well paddled by musket butts, hastened to reach his vessel.

This community thrashing was accompanied by the command "Go and mende your manners."

Later, a storm at sea brought the bully to a state of contrition, and the forgiving spirit of the Pilgrim permitted his return. In a weapon-controversy with Indians his life went out—a fitting end to a turbulent fellow. Leaving Nantasket, Lyford and Roger Conant—the latter a reliable and desirable Separatist—settled in Gloucester on Cape Ann, Conant becoming governor of the little company. Lyford later ended his days in Virginia.

Engrossed in thumping recalcitrant Oldham, the indignant Pilgrims did not notice the arrival of the Jacob, until she was close to land, bringing Winslow, from another special trip to England, with word from disaffected stockholders that they contemplated withdrawing from the contract. Whereupon, under Winslow's advice and direction, the Pilgrims at once began to formulate plans to forestall foreclosures and liquidate their debt. By this prompt action they effectually blocked the tendency among many to stop planting trees, building fences, and making other permanent improvements for fear of ultimately losing their little property.

Antipodally different from such characters as Lyford and Oldham was the Reverend John White. Persistent as well as sagacious, he not only sponsored a new charter, but so handled his associates as to aid notably in starting that staunch Puritan, John Endecott, to settle Salem with fifty or sixty Puritan followers. In the succeeding year, 1629,



LETTER OF GOVERNOR ROGER CONANT.



joining the Salem colony, came the Reverends Higginson, Skelton, and Bright, with upward of two hundred colonists. These preceded Winthrop's mightier undertaking in 1630, in the main fruitage from seed sown on the rocky shores of Cape Ann by that enthusiastic Nonconformist minister, John White.

The Sons of the Sea who rendezvoused all along the shores from the Newfoundland Fishing Banks to Cape Ann, as is the wont of sailors, were generous to a fault. They kept in close touch with Plymouth, and in times of famine gave freely, without money and without price from their scanty store, to keep the Pilgrim soul within its tabernacle.

Among wisecracks the Council of New England was now derisively considered a dead letter or a "dead carcass," as dubbed by that imperious, impetuous, and as some believe, man with fair pretexts but ulterior schemes, Sir Ferdinando Gorges. The land division at Greenwich allowed Winslow and Cushman to purchase from Lord Sheffield for Plymouth colony those five hundred acres on Cape Ann. Puritans also obtained tracts of land from different owners, and looked askance at the Pilgrims. These they still occasionally called Brownists, the slur being both home and bone-bred in some Puritan minds. Among these and the prelates and ritualists, neither Browne, the Pilgrims, nor the other Separatists were ever forgiven for leaving England and their autocracy and going into the Dutch Republic, where the full freedom of conscience accorded to all men, including the Jewish race, was a constant rebuke to Anglican bigotry, just as for centuries later this asylum and training-place for the education of Whigs was hated by the Tories.

At this time in colonial history, the flesh of poultry, goats, and swine, with occasionally bear meat varied a diet of fish and clams, which had furnished their main food supply during early hardships and deprivations.

Hardly had the Pilgrim obtained precarious footing, in 1622, when the iron heel of James I, the opinionated fat



Perhaps in sharp contrast with Cape Cod, the very stability of Cape Ann, an impregnable, God-made Rock of Gibraltar, enticed the Pilgrims to part with hard-earned coin to purchase the five hundred acres at Stage Rocks (now in Gloucester). In Captain John Smith's picturesque naming, after his Turkish flame, Tragabigzanda, the headland, jutting well out to sea north of Pilgrim Land was so called.

The Pilgrims were keenly interested in the nomadic fishing fleets harboring and coasting along the Maine and Newfoundland shores. "When they make harbor, religious instruction must be given those fishermen, whose kirkless homes are on the high seas," said the Reverend John White, of Dorsetshire. Cape Ann seemed the ground most available for the venture. Even as over two centuries later the Reverend Father Taylor, of Boston's Seamen's Bethel, ministered to the seafaring man on this same Cape Ann, so did the Reverend John White's colony look after the fishermen's souls. Older than Boston was that settlement on Gloucester's rock-ribbed coast.

In 1623 fourteen men were set ashore at Cape Ann and started the good work. Five ships came later and the settlement grew until partially disrupted by the conflict of Hewes and Myles Standish over the Sheffield patent which covered the Cape Ann holdings purchased by Winslow and Cushman. Governor Conant, who had charge of the colony and acted the part of peacemaker between Standish and Hewes, later decided to leave for Beverly—settling for a time at Naumkeag (Salem), again returning to Beverly, a part of Salem, at the age of eighty, to pass his declining days in that old town.

Memorial Day is an anniversary of sadness for fishing towns in the Bay State. Then the yearly death-list of the watery waste is counted and brought to memory. Churches are thrown open for service, and orphans in their bereaved childhood scatter flowers o'er the waves in memory of the hundreds of brave men whom the fog, storm-lashed billow,





THE NARRAGANSETT CAMPAIGN.

or the swift ocean liner by collision have doomed to death while these food-providers were fishing on the Newfoundland banks.\* Driving spray and winds often heeled the fisher craft to her free-board. A subject of dramatic interest to the painter is that of Roger Conant stopping an impending battle between the forces of Hewes' barrel-intrenched defenders and Captain Standish's in-the-open-warriors ready to assault the impromptu fragile breastworks. The captain's trip to Cape Ann from Plymouth was in the recently arrived *Jacob*, here seen anchored in the offing.

In this same town of Salem, in the main for fishermen's children, Joanna Prince started the first Sunday School in America in 1810.

The dwelling, called the Planter's House, in which Governor Conant lived, built at Cape Ann on Plymouth property, was later taken down and moved, when the fishing post was abandoned by the Pilgrims, this being the first house-moving of record in the New Land.

This Cape Ann domicile of Governor Conant, owned

\* A half-score of the author's blood relatives living on Cape Ann thus were plunged into the depths off the Newfoundland and St. George's banks.

by the Pilgrims, became the "Faïre House," from which the imperious Puritan Governor Endecott ruled his Salem colony with an iron hand.

In 1624 Winslow, in the vessel *Charity*, imported to Ply-



THE "PLANTERS HOUSE."



© Charles Scribner's Sons.  
THE FISHERMEN OF CAPE ANN.

mouth the first cattle, a bull and three heifers, including the coddled and storied "Raghorn," to the great joy of all the colonists. The cattle in a few years proved a precious boon to tillers of the soil, though their late arrival in fact disturbs the attractive picture of the poetic bridal cavalcade. Longfellow's presentation of the theme was evidently drawn from imagination, not from record or chronology.\*

The outstanding features in both the courtship and the wedding of

John Alden with Priscilla Mullins, as versed by Longfellow, were gathered from tradition before Governor Bradford's "History of Plimouth Plantation" was discovered, in 1846, and recovered later. This precious document set the facts in their true perspective, after its disappearance for full threescore years and ten. Its recovery marked a charming episode in international brotherhood. This relic of Pilgrim days, which came back home in 1897, can be seen and reverently handled in the State House in Boston.

Horses in Plymouth were at first unknown. It was

\*Possibly the cue was taken from the Reverend William Blaxton's proclivity for riding a bull across Tri-Mountain peninsula.

not until 1644, a year after consolidation, that one finds any mention of these friends and fellow workers with man. Well-to-do Samuel Hopkins gives us the clue in being taxed for his mare.

The shipwright and salt-maker, who came out to the New World to fill a "long-felt want," proved failures. The

*Wymab*  *Walford*

shipwright died after building two shallops, one small vessel, and setting up a ship on the stocks. The salt-maker, lacking Pilgrim grit, showed the white feather and drifted away.

Weymouth (Wessagusset), that town edging Monatiquot Brook, was regarded by the Pilgrim as the Bad Town, as the Jews considered Nazareth, yet good came out of it. In

*with Blaxton*

*Samuel Mavericke*

1625 a trio of its pioneer sojourners—a fraction of those scattered "Olde settlers," as they were called, to distinguish them from later arriving Puritans—settled near the future Boston under the patent of Sir Ferdinando Gorges. They were Thomas Walford at Charlestown (Mushawum), William Blaxton, and Samuel Mavericke. The first was a blacksmith

*Ferd. Gorges*

with Episcopalian tendencies; the second was the High Church ecclesiastical recluse who raised his roof-tree on Boston's peninsula, Shawmut, near what is now Louisburg Square. The land which later included Boston Common was part of his sale to the Puritans. Blaxton lent the dignity



of the cloth to his ride on a bull through the berry paths that criss-crossed Trimountain. The third was a wealthy young churchman, who built that first moated house-fort on Noddle's Island (East Boston). He lived there with his vassals like a feudal lord and was ranked high for hospitality and luxury with visiting English gentry and other Europeans of the upper class. Mavericke was later appointed to a co-commissionership, with Childs and Vassal, in that Tory attempt to force a viceroy over the Bay and Plymouth colonies. The scheme was frustrated by the diplomatic Edward Winslow of Plymouth through a special journey to England made for that purpose. A street and Congregational church in South Boston are named after this man of colonial prominence.

The Walloons, or French-speaking Belgians, with their wives and children, were the first true settlers of New Netherland. This new province of the Dutch Republic, when organized as a civil government, was named New Belgium (Nova Belgica). The pious Walloon pioneers, being Pilgrims, had the usual experiences of settling in the wilderness among savage tribes, and of replenishing and subduing the earth. As fellow colonists, they sent Christian greetings to the Pilgrims at Plymouth. The Dutch Republic and England were still allies in the war against Spain, and the settlers of the future four Middle States were under the patronage of the West India Company at Manhattan. They now suggested, through Isaac de Rasières, secretary, in a letter to Governor Bradford, written in 1627, that they would "like to trade for mutual advantage and profits." Governor Bradford replied in terms of Christian fraternity and for the Pilgrim Englishmen, as allies in the cause against Spain—then the political tool of the papacy. Governor Bradford wrote one of the fairest pages in American history in his grateful and graceful acknowledgment of the way the Dutch while they were in the Republic had treated the Pilgrims, thus foreshadowing the national unity of forty-eight states and the



composite nature of ancestry and present population, whose harmony even though not yet perfect, surprises the world. Thus wrote Governor Bradford to the New Netherlanders:

"Now, foreasmuch as this is sufficiente to unite us together in love and good neighbourhood in all our dealings, yet are many of us further obliged by the good and curteous entreaty which we have found in your countrie, haveing lived ther many years with freedome and good contente, as also many of our friends doe to this day, for which we and our children after us are bound to be thankfull to your Nation, and shall never forgett ye same, but shall hartily desire you good and prosperity as our owne forever.

\* \* \* \* \*

and so we humbly pray the Lord for his mercie sake that He will take both us and you into His keeping & gracious protection

By Gover & Counsell of New-Plimouth, Your Worships very good friends and neighbours, &c.

New Plim

March 19 —."

Nevertheless, business is business, and Bradford as Governor distinctly warned the Dutch in their own language, which he spoke and wrote fluently, as follows: "Do not trade with our Indians, the Narragansetts, and those about Buzzard's Bay." He intimated that the colonists would defend their trading rights in Connecticut and elsewhere.

That conference at Plymouth was happy and fruitful in results. It settled possible disagreements. The treaty, made between two progressive neighbors for many years, did good service.

This meeting between the Pilgrims and New Netherlanders was heralded by trumpets, as the Dutch Ambassador marched into Plymouth, having landed in the neighborhood of Buzzard's Bay and sent to the Pilgrims for water conveyance. As trumpets were the means of communication (now monopolized by heliostats, wig-wagging, the telegraph, telephone, and wireless aerograms), and kings and emperors made use of them, so the Republicans, in the land of public schools, free printing, and liberty of conscience, appropriated



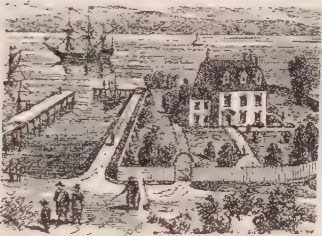


NEW YORK CITY IN LEADING STRINGS.

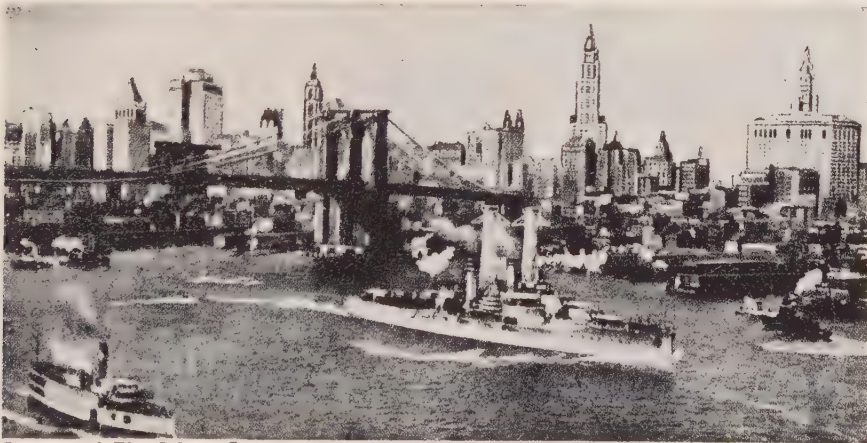


DE RASIÈRES SAILING OUT OF NEW YORK HARBOR TO VISIT THE PILGRIMS AT PLYMOUTH WHERE HE CLOSED THAT FAMOUS TREATY WITH THE DUTCH.

PETER MINUIT, GOVERNOR AND CHURCH ELDER, BUYING MANHATTAN ISLE FOR TWENTY-FOUR DOLLARS.



NEW YORK CITY GROWING.



Courtesy of The Osborn Co.

NEW YORK CITY GROWN.

to themselves all that courts and thrones, with despotism over conscience, had claimed as their divine right. Hence the ceremonies, brilliant uniforms, "complimental titles" and trumpets of the Dutch, contrasting with the simplicity of the Pilgrims! This use of high-sounding titles and apparent but not real flattery meant no more on the soil of America than in Holland, where it was common custom. For the Dutch to have acted differently on this occasion would have been impolite. These titles are like our epistolary phrases, "My dear," "Your obedient servant," etc., etc.\*

In a word, here on American soil both parties acted according to the code of morals and manners to which they had been accustomed, and here, unconsciously, both by Dutch and English, was enacted in miniature the future pageant of freedom in the United States—diversity of taste and desire, with mutual respect and with a national unity that wins the world's admiration. This letter from Governor Minuit to Governor Bradford was written in both French and Dutch, the language of the exiled Walloons and that of the land of their refuge, the Republic. Bradford's reply was in Dutch. We are indebted to this same Isaac de Rasières for the evidently unbiassed reportorial description, previously referred to, of the Pilgrim Fathers, as he studied them during that memorable visit in 1627. He pictures in words their method of worshipping God in their sanctuary of wood. De Rasières' letter was sent to Herr Blomaert, one of the directors of the West India Company. The original was re-read in Holland exactly two hundred and twenty years after this Walloon gentleman and scholar, Isaac de Rasières, had posted it to his Dutch superior.

"They assemble by beat of drums, each with his musket and firelock, in front of the captain's door. They have their cloaks on, and place

\*"Noble, wise, and prudent Lords, the Governor and Counsellors residing in New Plymouth, our very dear friend. The Directors and Counsell of New Netherland wish to your lordships wonderful, wise, and prudent happiness in Christ Jesus our Lord, with prosperity and health to soul and body."





themselves in order, three abreast, and are led by sergeant without beat of drum. Behind comes the governor in a long robe; beside him, on the right hand, comes the preacher with his long cloak on, and on the left hand the captain, with his side arms, and cloak on, and with a small cane in his hand—and so they march in good order, and each sets his arms down near him. Thus they are continually on their guard night and day.”<sup>a</sup>

Possibly this verbal picture of Isaac de Rasières, from which George H. Boughton made his classic painting, which showed the martial side of the Pilgrim, together with the firm business stand of Governor Bradford, may have had something to do with modifying the Dutch claim—founded on the discoveries and mapping of Henry Hudson and Adrian Block—that New Netherland extended from the Delaware to the Connecticut river. It may even have proved an element of success for the English in later treaties.

At any rate, some candid, far-seeing Dutchman later coined the time-worn but expressive saying that they feared being obliged “to eat oats from the Englishman’s hand.” The saying most probably became general when, in a time of profound peace and after lying to the Dutch ambassador, Charles II of England most treacherously sent two heavily armed frigates loaded with soldiers to capture New Amsterdam.

Governor Peter Stuyvesant, thirty-seven years after the welcoming letter of Governor Peter Minuit, is popularly supposed to have dashed to the ground Colonel Richard Nichols’ letter, demanding the capitulation of New Amsterdam, and is so pictured. He reluctantly “ate the oats,” which at first evidently left a decidedly brownish taste in his mouth, though to the end of his days he was on very friendly terms with Colonel Nichols, the gentlemanly and just representative of the Merry Monarch. Stuyvesant’s successor at once renamed the town after his ducal master, who in 1685 mounted the throne as James II—a monarch whom the English later drove out of the land. This last one of the Stuart dynasty proved a bitter hater as well as virile actor.



THE MILLSTONES UNDER THAT FIRST HOUSE OF WORSHIP IN NEW NETHERLAND. THE FIRST CHURCH IN NEW YORK WAS BUILT OF WOOD AND WAS LOCATED ON THE SITE OF 33 PEARL STREET.

OVER THREE CENTURIES AGO, FOLKLORE RECORDS STATE, THESE FOUR MILLSTONES SOUNDED THEIR GRINDING MESSAGE OF LIFE TO THE STARVING, AND POSSIBLY AT TIMES DISTURBED SERVICES HELD IN THE HORSE-MILL LOFT BY THE FIRST DUTCH REFORMED CHURCH IN AMERICA. THE MAYFLOWER DESCENDANT, WHO FOR YEARS HAS LOOKED UPON THE LITTLE SQUARE IN PLYMOUTH AS THE SITE OF THE FIRST CHURCH IN AMERICA, IS FORCED TO ADMIT THAT THE FIRST REGULARLY ORGANIZED CHURCH IS KNOWN AS THE COLLEGIATE REFORMED DUTCH CHURCH OF NEW YORK CITY. THE PLYMOUTH CHURCH WAS WITHOUT AN ORDAINED PASTOR FOR FULL TEN YEARS, AND CONSIDERED ITSELF ANNEXED TO AND BUT AN OFFSHOOT OF THE LEYDEN CHURCH.

Three hundred and twenty Englishmen who did not think his way were executed.

Nearly one-half of the New Netherlanders, preferring Republican to kingly rule, and full freedom of conscience, declined to live under English governors and returned to their homeland. One of the first acts of an English governor of New York was to abolish the free public schools established by the Dutch and to attempt the "establishment" of religion, though in only four out of the ten counties of New York was "the church" established. The ineradicable ideas of the Dutch in the matter of free public schools and the toleration of religion were the chief obstacles in the plan of joining the church to politics and of fettering the growth of liberalism. On reaching statehood, New York was the first of all the thirteen States to fix in its fundamental law absolute liberty of conscience—thus following the precedent of the Dutch Republic, wherein Bradford declared was "freedom of religion for all men."

When de Rasières set sail from New Amsterdam for Plymouth at the command of Governor Minuit to negotiate a treaty with the Pilgrims, he and his companions, could they have looked three centuries ahead, would have seen the present Empire City of the Western Hemisphere in all its glory, rising like a tale of the Arabian Nights from the shore front of Manhattan Isle. They would have seen a federal union of forty-eight states in harmony, which Dutch and Huguenots had so large a part in forming, and which had adopted in substance the striped flag and every one of the principles and federal features of the Dutch Republic—with improvements. Perhaps they would have appreciated, more than they did in 1627, the real fibre of the people they met amid the sand dunes of Cape Cod.

Stuyvesant's surrender was freighted with far-reaching possibilities. It opened the greatest sea-gate of the American continent to the British people and handed over to them the key that on its eastern shore unlocked the treasures of all





THESE THREE TABLETS, ERECTED IN THE MIDDLE CHURCH AT SECOND AVENUE AND SEVENTH STREET, NEW YORK

THESE STATE IN DETAIL THE ORGANIZATION OF THE CHURCH IN A.D. 1628, AND GIVE DUE HONOR TO THE FIRST COLONIAL GOVERNOR AND CHURCH ELDER, PETER MINUIT. (MENEWEE.)

THE SECOND TABLET MEMORIALIZES THOSE FIRST ADVANCE DOERS OF GOOD TO THEIR FELLOWS, THE "KRANKBEZOECKERS," OR VISITORS OF THE SICK, NAMELY, SEBASTIAN JANSEN KROL (OR CROL) AND JAN HUYCK. THAT WINTER KROL WAS SNOWED IN UP THE HUDSON AND WITHOUT MEAT HE CONCOCTED A GREASE ABSORBER WHICH HAS BEEN KNOWN EVER SINCE AS CRULLER.

THE THIRD TABLET STATES THAT EARLY IN 1628 CAME THAT FIRST ORDAINED DOMINE, JONAS MICHAELIUS, WHO AFTER A WIDE-WORLD EXPERIENCE, WHEN WELL PAST FIFTY YEARS OF AGE, LANDED WITH HIS WIFE AND THREE CHILDREN ON MANHATTAN ISLE TO ACCEPT THE PASTORATE OF THE FIRST CHURCH IN OUR LAND. DOMINE MICHAELIUS WAS SUCCEEDED IN HIS PASTORAL WORK IN 1633 BY THE REVEREND EVERARDUS BOGARDUS, WHO IN TURN WAS SUCCEEDED BY THE REVEREND JOHANNES BACKERUS, IN 1647.

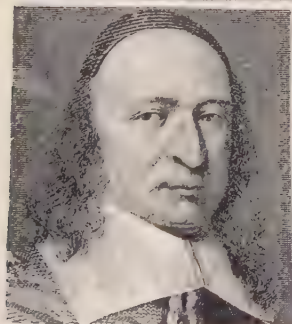
North America. England lost no time in drawing out what she considered to be the wedge inserted at the Hudson by the Dutch. New England and Virginia were speedily united and remained so, barring that short period when the Dutch temporarily regained New York.

In 1624 Governor Peter Minuit followed out the mandate laid upon the West India Company by the States General of the Dutch Republic, that all lands occupied abroad *must* be paid for and the previous owners satisfied in cold, hard specie. Red cloth and brass trinkets bought Manhattan Island, today the most valuable piece of property on the continent, the Dutch merchandise being valued at twenty-four dollars. The cost was about one-sixth of a cent per acre.

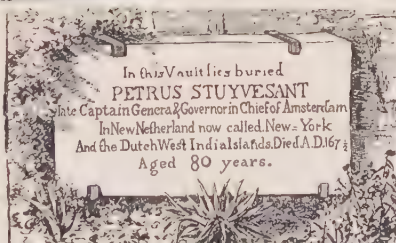
This purchase of Indian lands for cloth, beads, and hatchets has been severely criticized. The first Dutch fur traders found axe heads, shovels, and most of the hardware bartered by Henry Hudson or his men worn as necklaces around aboriginal necks. The critic must remember, however, that there were millions and millions of acres of land lying fallow and that supply and demand regulate the price.\* The Indian had not, at first, any idea of permanent alien ownership or occupation. His motive in "selling" meant to him only joint occupation. This fact, so little understood by popular writers, lay at the root of many Indian massacres and wars. Only when proper ceremonies, with wampum, to take the place of seals, writing, and parchment, were observed, was such a thing as a "sale" of real estate even dimly understood by the red man. It took centuries to make the Indian comprehend that being "paid for" the soil on which his fathers had roamed and in which they were buried, meant to him loss forever.

From the Dutch, who from the Iroquois had discovered the uses of wampum (wampum-peack or womponpague),

\*It is of record that a white man, presumably of fair intellect, sold a quarter section of land for a wheelbarrow.



*J. Bayard*



JUDITH BAYARD WIFE OF PETER STUYVESANT AND THEIR HOME.



the Pilgrims learned the value of this Indian shell currency. The material was tedious to search for and required much labor to cut and drill, but, when wrought into wampum, possessed intrinsic, as well as decorative value.

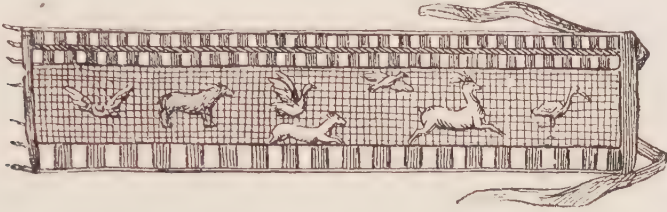


"HERE COME THE ENGLISH; RUN FOR YOUR LIVES,  
GIRL AND BOY!"

Wampum was one of the many gifts of the red to the white man. The unit was a string of beads extending from elbow to the little finger-tip, each bead an eighth of an inch in diameter and one-quarter of an inch long—purple beads having double the value of white. Long Island, the aboriginal name of which means the Island of Shells, was one mine of the raw material for these tokens of value. In exchange for salt, the Algonquins traded shells with the Iroquois who were agriculturists and on a much higher plane of civilization.

Though seeming in itself of small moment, wampum provided both white man and Indian with a circulating medium of easy use, light weight and little bulk. Scarcity of these shells curbed manufacture, and the competition of the white man, who with superior tools was able to excel in

rapidity of manufacture, made the industry in time obsolete. Schenectady, New York, was noted for its large output of wampum, for the canny Dutch set the skilled and nimble fingers of the squaws at work in liberal production.



WAMPUM IN STRINGS AND IN BELTS, USED AS MONEY.

In the year 1628, to balk the possible incendiary and criminally careless blunderer, the time-honored roofs of thatch were stripped from the cabins. As the day of shingles had not arrived, rough boards or planks replaced the vermin-sheltering, inflammable material which had been used for centuries for roofing by our English ancestors. It was in consequence of this fashion that some of their most important as well as haloed buildings, and many records, of inestimable value to their descendants, were claimed by the fire king, who in earth-cleansing ruthlessly destroys.

The fifty pounds of wampum brought by the Dutch to Plymouth lasted two years, after which the trading Indians of the coast used it as an exchange medium, and eagerly sought to obtain it. To both white and red man for a century and over a wide expanse of country it proved of great value, fluctuating little more than does our twentieth century currency.

New Netherland ideas and customs had considerable influence in modifying social life in New England. The Dutchman's idea of recreation, expanded in Holland, softened a trifle the Pilgrim's angularities, and he sometimes even played on holidays, like his Walloon and Dutch neighbors, though within rational limits, and with less abandon than characterized a genuine revel of Hollanders,

It is a curious fact, however, that the comparatively crude paintings of Dutch artists, showing convivial souls under the influence of lively music, dancing and flowing bowls, have had tenfold more popularity—among British



*Lossing.*

WALLOONS LANDING AT NEW  
AMSTERDAM.

folk particularly—and have even been multiplied in reproduction while the pictures of religion, worship, philanthropy, and charity, which were and are fully as characteristic of life in the Republic, are scarcely known outside the Netherlands. Oddly enough, Washington Irving's jokes,

fun, and caricatures have been taken as real history and everyday fact. Yet, even he tells us of Dutch thrift, cleanliness, honesty, piety, and of prim and trim houses often crowned with weather vanes, with abiding comfort within and proof of the love of flowers without, as well as of their sanded floors, stroked by the good dames in patterned beauty of rhomboid and circle with lustily handled broom. Dirt and Dutchmen are rarely found together.

Many forcible reasons prevented the rapid growth of Plymouth, the little settlement of cabins clinging to that sandy strip bordering the sea. First, London financiers blocked reinforcement of the Pilgrim numbers and faith by holding back as far as possible not only members of the Leyden church, but also by discouraging English emigration. In the second place, the Pilgrims themselves, recalling their unfortunate experience with the Reverend Lyford, and fearing repetition, with possible underminings of their faith, preferred a slower, more circumspect, and safer growth—in a word, by their own action retarding immigration. In 1627, a vital period to the Pilgrims, one finds after seven years but one hundred and fifty-six landholders.

Seldom did a progressive settlement grow so slowly as



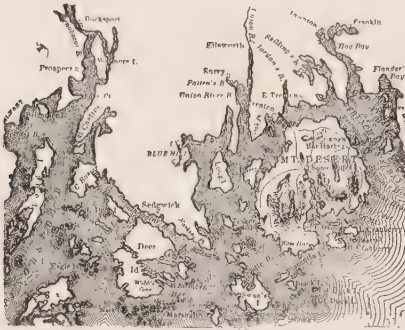
that of the Pilgrims. In some years the records imply one step forward and two backward. "To God the glory," was the purpose centering their lives. Plymouth's census taken during these dates numbered and classified the inhabitants of the town as follows:

1620	54	1646	79 voters	1783	2380
1642	180	1650	51 voters	1800	3524
1627	156 land owners.	1683	55 voters	1820	4348
1629	300	1689	75 voters	1840	5281
1631	400 to 500	1764	2225, including 48	1900	9592
1643	146 between the		Indians, 77	1910	12141
	ages of 16		colored slaves	1915	12926
	and 60.	1776	2655	1920	15000 (about)

That the Separatists of Plymouth had by 1628 more than made good was the word of triumph that echoed in English ears. Puritan England at heart knew that the opprobrious term "narrow bigoted Brownists" was an outrageous slander. God had fulfilled His "word," and the expression of it in joyous achievement was the Pilgrim idea.

The affluent Puritan, like the less wealthy Separatist or Pilgrim, held largely aloof from aggressive partisanship with the Indian against the white man, save in the two strictly Indian wars, that of the Pequot and King Philip. Such treatment of their fellow men as that shown by a small minority, but as dastardly as that used by the French and later by our Tory antagonists in the Revolution and by sectionalists in 1812, and later in our national wars was unknown. Frenchmen in all the early hostilities supplied their Indian allies with tomahawks and firearms, even gleefully gloating with the savages, of victory over tortured and dying English colonists; while it is beyond all controversy that during the Wyoming and Cherry Valley campaigns, the British government, through its agents, paid for American white men's scalps. The Pilgrim and Puritan "hoed their own rows" unassisted, and afterward drove off, mastered, enslaved, or annihilated their red enemies.

In 1627 Bradford and Winslow of Plymouth, and David Thomson, the Scotch fishmonger of London, who owned Thomson Island in Boston Harbor, and whose heirs, after strenuous years of litigation obtained possession in fee simple,



© Charles Scribner's Sons.

MAP OF THE PENOBSCOT REGION.



© Charles Scribner's Sons.

LIGHTHOUSES AT PENOBSCOT.

purchased the English trading-post on Monhegan Island in Maine for eight hundred pounds. Bradford and Winslow, going into the live stock business, bought all the goats on the island. These and similar trading transactions prove that the Pilgrims were learning how to make good financially. Presumably canny Scotch David, their partner in this latter enterprise, gladly gave money-making "pointers," which were as gladly received.

The Massachusetts Bay Company, struggling for life, in the almost defunct Council of New England, obtained a strip of land extending three miles north of the Merrimac, three miles south of the Charles, and supposed to stretch from sea to sea across the continent—at that time a desirable tract and today one of fabulous value. Those sixty colonists under Governor Endecott, sponsored by the Reverend John White of Dorsetshire who arrived that autumn at Conant's Naumkeag settlement, were reinforced by the Reverend Francis Higginson's company of some two hundred in July, 1629.

In 1627, the year the contract with the Undertakers expired, the Pilgrim debt amounted to eighteen hundred

pounds, or close to a present-day value of thirty-six thousand dollars. In a word, the Undertakers were all ready, but the corpse failed to meet the appointment. When Isaac Allerton asked for and returned with a legal extension, guaranteeing the payment of two hundred pounds per year, the colony thus confronted, solved this financial problem as follows:

A handwritten signature in dark ink, reading "Isaac Allerton". The signature is written in a cursive, flowing style with large, sweeping loops, particularly in the first and last names.

They had the entire debt shouldered and the title temporarily taken by a Pilgrim group called the Eight Undertakers, thus another firstling—practically a receivership—came into existence, its members, Standish, Bradford, Brewster, Winslow, Allerton, Howland, Alden, and Prence, becoming the trustees of the material possessions of the fraternity. The two hundred pounds borrowed by Allerton bore interest at the common rate of thirty per cent. per annum.

Under this scheme, each of the one hundred and fifty-six householders, on January 18, 1628, received nine acres of land, five fronting on the Bay and four acres inland. It was planned to pay off the debt according to Winslow's thought, first expressed in 1625 and matured in 1627, namely, by the cultivation of the land thus held. This scheme of "Nine" acres enough was the forerunner of the small-farm project started in later times by a fervid American horticulturist and author. In this final transfer, all were made shareholders, whether church members or not. In time under this plan the debt-ridden Pilgrim reached the promised land of economic freedom.

In the new apportionment of the soil, each little frontier community in due course stood on its own feet, while closely bound to Plymouth settlement and its trading-posts. The Indian was in the main a wanderer, needing many hundred acres for his individual support. He brought to the cabins of settlers furs of varied sorts and values, and thus the



savage opened still wider the door to independence, through which Pilgrims finally strode forth free men. Meanwhile, the Pilgrims, individually and collectively, demonstrated the superiority of agriculture over hunting, showing this stage of human evolution as the higher; for from only a fraction of the land required by the one roaming savage, the white man's family could find food.

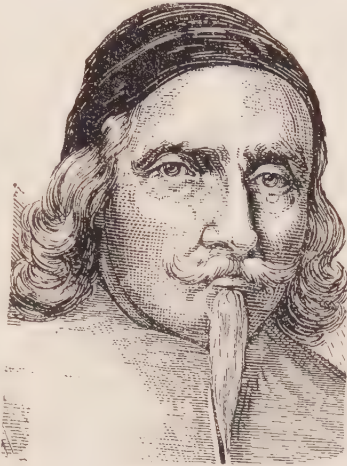
Those early settlers seem to have carried a "chip on the shoulder." When Conant found himself actually being deposed as governor of his little Naumkeag settlement, he was tempted to test squatter rights with Endecott and the sixty new arrivals, who were owners and bearers of patents officially signed and sealed. Better counsel however prevailed, and both colonists decided to stand shoulder to shoulder, like true Englishmen and "brothers tried" in the wilderness peopled with Indians and wild beasts. To emphasize this comradeship Naumkeag in the fulness of the hour of conciliation was given the Hebraic name "Salem," signifying peace. Was it coincidence that in the Indian tongue Naumkeag or Nahumkeik means "bosom of consolation?" With all the settlements, including the Pilgrim, the Jamestown, and Elder Blackwell's settlement in Virginia, the dead line was deeply marked and very visibly drawn. Massachusetts was no exception. The Grim Reaper richly harvested in 1628 in the fields of Salem Puritans governed by Endecott.

In 1630 Winthrop's settlements at Charlestown and Boston were alarmingly depleted by a death-rate of twenty-five per cent., which if continued meant total extinction within a few months. Doctor Samuel Fuller came across country from Plymouth to save lives for Endecott, just as he did later for Winthrop.

It was on this, his first trip to Salem, that the beloved physician opened some Puritan eyes to the gross injustice they had done the Pilgrim in maligning both the man and his faith. To the cynical, possibly the old adage "When the devil was sick, the devil a saint would be" was illustrated

in Salem. At all events, Governor Endecott put his signature, in good faith no doubt, to the following letter to the Pilgrims:

"I rejoice much that I am by him (Fuller) satisfied touching your judgment of the outward form of God's worship. It is, as far as I can gather, no other than is warranted by the evidence of truth and the same which I have professed ever since the Lord in mercy revealed Himself unto me, being far from the common report that hath been spread of you touching that particular."



This testimony from Governor Endecott was wonderful, generous, and completely in favor of the government of the church by the congregation in the Christian, apostolic way. The message must have been read by the Plymouth Governor and received

A handwritten signature in cursive script, reading "J. Endecott".

by the Pilgrim audience with great joy in the meeting house crowning Plymouth Hill. It was a missive the spirit of which was in direct contradistinction to that in Higginson's farewell when sailing from the England which had harshly pilloried the Pilgrims. Yet which of these, Pilgrim or Puritan, valued the more their ancient English inheritances, the insular folk who came across the sea, following a precedent of success set by others, or those who, tempered and mellowed by exile and with perspective and power of comparison, daring to do, even twice beyond sea attempted and triumphantly demonstrated the example of initiative and success? The truth is, both Pilgrims and Puritans dearly loved the land of their fathers.

Shortly after this episode Governor Bradford journeyed to Salem to extend the right hand of fellowship. In this manner the two communities settled in a strange land were

drawn more closely together in bonds of brotherhood. The Puritan, possibly without fully realizing it, had become in great measure a Pilgrim in faith, save in the matter of the bigoted interlocking of Church and State. The resultant of this combination, a union which at Jerusalem-planted Calvary's cross, starting on the New Continent, was a hard-shell theocracy. The Pilgrim, contrariwise, believed in and insisted on the complete divorcement of "practical" politics from matters of conscience. The Puritan, nevertheless, planted himself firmly on the two brief, simple fundamentals of the Pilgrim church, which he fully accepted; (1) To be a member of a Christian church, one must be a Christian; and, (2) being a Christian and therefore filled with the spirit of God, he needed neither pope, priest, nor deceased saint to intercede for him. He insisted also on being ministered to by clergy in which "presbyter" "bishop" and "pastor" were synonymous. In a word, with him there was but "one mediator between God and man."

In 1629 Governor Endecott demanded that Plymouth should discipline the Wollaston (Passonageset) or Merry Mount Settlement, started in 1625 by Captain Wollaston, and deserted by him for South Virginia's milder climate. The Pilgrim when thus called upon to act, responded, and in short order put an end to the licentious revelry at Wollaston.

Captain Thomas Morton had mutinied under Fitcher, following Rasdeel, who was Captain Wollaston's first legatee and accredited agent. The abominable doings at Merry Mount had sadly lowered the Indian's respect for the white man. When the stench of Morton's settlement insulted high heaven, as the Puritans declared, the Salem colonists and Endecott laid the task of chastisement on Plymouth shoulders as being within Plymouth's jurisdiction. The superb discipline and unspeakable value of the little Pilgrim army was demonstrated. In a bloodless battle, consisting largely of forceful words backed by glittering weapons and on the part of Morton's garrison by an overplus of powder and ball, made worthless because of excess of liquor,



Standish subdued the refractory element. He arrested Morton, who had spoken of the Captain as a "little shrimp" and had called Bradford and Brewster obnoxious names, and promptly shipped the scamp back to England. Bradford's narrative of the whole affair is an epitome of wit and good



STANDISH DISCOVERS THE REVELERS AT MERRY MOUNT.

"CLOSE YOUR EYES, HEZEKIAH; YE GODS! CAN SUCH SCENES OCCUR," WHISPERED UNDER BREATH THE HORRIFIED PILGRIM.



Governor Endecott cutting down the maypole

EROTIC GAMBOLING AT MERRY MOUNT ERADICATED BY THE PILGRIMS.

English and the laughter in Plymouth must have been loud and long.

Thus ended the smirching rule of those called by the Pilgrims "Lords of Misrule." Among other outrageous acts, the Morton colony, in violation of the Pilgrim code of ethics, as well as of a law enacted by King James I, had sold fire-

arms to the Indians. Near the time of the occurrence in which Standish was the hero, the happenings at Merry Mount were described as consisting of

"May-pole, drinking and dancing about it, and frisking about it like so many fairies, or furies rather; yea, and worse practice, as if they had

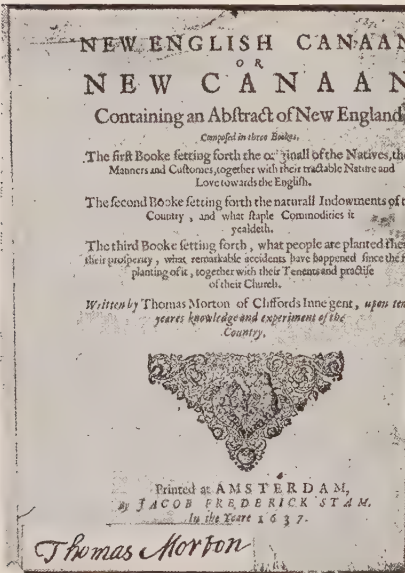
anew revived and celebrated the feast of the Roman goddess Flora, or the beastly practices of the mad bacchanalians."

Thomas Morton wrote in halting verse of his buckthorn-decorated Maypole, eighty feet high.

"A faire sea-marke for the directions how to find out the way to mein Host of Ma-re Mount."

He also composed and nailed to the pole the following effusion—

"With proclamation that the first of May  
At Ma-re Mount shall be kept  
hollyday."



THOMAS MORTON'S BOOK UPBRAIDING THE PILGRIMS.

but the merrymaking, haphazardly deteriorating into a riotous erotic bout, lapped over many a day, week and month.

A few months after Standish had arrested Thomas Morton, one of Governor Endecott's first acts was to take a hand in a second cleansing process, by banishing nondescript successors of Morton and cutting down the Maypole at Merry Mount.

Thomas Morton, in his book called "New English Canaan," attempted to air and square his grudge against both Pilgrim and Puritan. At the same time Morton spread broadcast important and accurate data and information concerning the new country toward which English yeomen turned longing eyes.



INDIANS BRINGING PELTS INTO PILGRIM CAMPS.

The Dutch in New Netherland who had the French as an example had sold gunpowder and firearms to the Indians ever since the Iroquois, in 1609, heard the shot of Champlain; for the Dutch and Walloons, in the forests, distant from the sea, needed the friendship of these warriors. In fact, the territory on which both whites and Iroquois in America dwelt was more than once invaded by the servants and subjects of the kings of France. The French, inflaming their Indian converts with religious rancor, succeeded in burning Schenectady and Deerfield, and even hoped to dominate the continent by shutting up the Dutch and English between the Appalachian chain of mountains and the Atlantic.

A joyful echo of this decisive event of 1609 is read on August 4, 1921, when at Peretang, Ontario, the men of hereditary hatred, the Hurons and Iroquois, met to bury the tomahawk of war, and to smoke the calumet of peace. Mohawk and Sioux chiefs, the modern representatives, in full Indian regalia, met in the shadow of a birch bark tepee, and the hatchet was given an eternal grave under a huge old boulder.



The rivers named Monumet and Scusset had eaten into Cape Cod so deeply, that it made but a four-mile "carry" to reach the Buzzard's Bay Post, where the Pilgrims kept a couple of men to cultivate corn and care for a drove of swine. Here the Pilgrims also followed fur trading, which, with coast of Maine bartering—frigid Maine and outlying districts being a prolific field for fur-bearing animals—aided in banishing the ogre of the English debt which for half a decade had sat grimly in ghostly presence at each fire-side. In fact, for nearly a quarter of a century this depressing shadow flickered across our Forefathers' hearth-stone.

The Colonists, especially the Pilgrims, had lived inland. They were never, at first, skilled fishermen, though they soon won success.

Trading proved even more remunerative than fishing. Bradford particularly condemned the fishing industry when he said tersely of an arriving vessel: "The ship came in fishing—a thing fatal to the colony." Thereafter, the Pilgrim bent every energy toward developing trade, as the best debt-banisher. More than this, after a somewhat dearly bought experience, he protected himself from the deceitful scheming of financial sharks who from time immemorial seem ever to have been on the watch for victims.

Olde England was on the very brink of an inferno. The clouds of civil war were already gathering. The clearest thinkers saw the light of progress streaming from the New England wilderness, and the thought "We can do likewise, aye better," sank deeply into the hearts of thousands. The descendants of those same Puritans of the Salem, Boston and Massachusetts Bay colonies, if strictly truthful, gladly acknowledge to the Mayflower Society, collectively and individually, "Your Pilgrim ancestors blazed the path that ours followed."

Lincolnshire as well as Gloucestershire saw the beginning of the Puritan Exodus. Hence we of Massachusetts trace to

Boston-on-the-Witham, our major centre, and also to the counties of Middlesex, Suffolk and Essex, the homes of our English ancestors, names, customs, expressions, idioms supposed to be Americanisms. We see even facial features greeting'us in every corner of New England, and in regions westward and to the south. The New Land, to insure actual English possession, naturally slow in developing under the Pilgrim minority, needed the power given by the numerical strength and wealth of the Puritan.

Two successive Ralphs seem to have been in charge of the Pilgrim soul for a quarter of a century—from 1629 to 1654. The first incumbent, Reverend Ralph Smith, came over in 1629 and landed at Salem. Governor Matthew Craddock wrote to Endecott ordering that Smith be returned to England for trial as a radical of the radicals— an action that no doubt brought the liberal preacher prominently to Pilgrim notice and was the main factor in the “call” to this divine. Smith left Salem to drift toward Plymouth on a vessel harboring at Hull, his first port of refuge. In the interim possibly he did a bit of religious electioneering through Plymouthites who ran their crafts into Hull Haven. Being apparently the only ordained preacher available, Smith was “called” as pastor of the Plymouth church, which for nearly ten years had been piously and instructively shepherded by Elder William Brewster, whom the church had frequently urged to be ordained. In the following words, written years before by their pastor, Reverend John Robinson, one discerns how sharply drawn was the line between clergy and laity, and how in loving dictatorialness, the church was in many important matters ruled rigidly by its ordained ministers. This was especially true in the earlier free churches, which in government were Barrowist, or semi-Presbyterian, and not true Congregational churches. The “larger Congregationalism” did not come to New England until after the English Commonwealth—that is, when two generations had lived and for the most part died in

New England. Robinson wrote to Elder Brewster as follows:

"I judge it not lawful for you, being a ruling elder, as in Romans XII, 7, 8 and in Tim. V, 17, opposed to elders that teach and labor in the word and doctrine to which the sacraments are annexed, to administer them, nor convenient if it were lawful."

The Reverend Ralph Smith's pastorate ended in 1636. We know not whether mammon or righteousness, society or church members, created the influence under which he was deposed, but we do know that he served full six years in the first Christian congregation in New England. After preaching, praying, consoling, and general ministering care, some clerk officiously wrote on the church minute-book that his "resignation was requested by members of the church, who had comè to the conclusion that he had little or no ability." It is, however, to the credit of Pastor Ralph Smith that he had as a colleague for some two years or more in Plymouth the eloquent Roger Williams. He was also in conference with Governor Winthrop and other celebrities representing Plymouth in the Council of the Massachusetts Bay colonies. Later he shepherded a church at Manchester, Massachusetts. Doubtless it was the same loquacious and biassed clerk, who effusively interjected into the record the statement that his successor, the Reverend Ralph Raynor (and he wrote the dictum in the very year of that pastor's arrival, 1636), "was an able and godly man." Guaged by the time required to pass judgment on brother Smith, the statement in regard to brother Raynor would come under the head of hasty prejudgment.

A vessel named the Mayflower again reached New England in August, 1629,—a far better season of the year than the usual Pilgrim selection for an ocean voyage—entering Salem harbor. Thus was the same haven reached when the ship had brought over part of the Higginson settlement.



Its thirty-five passengers from Leyden were conveyed to Plymouth by shallop. Later in this year (1629) Isaac Allerton, the Canterbury tailor, who, true to his calling, read men as well as one's valet could do, and was an accredited messenger of the Pilgrims to and from England, once more came to the fore, but this time in a reprehensible act. He brought to Plymouth the banished Thomas Morton, that overlord of the Lords-of-Misrule, in the guise of his clerk. Morton, like the scriptural dog, returned to his evil ways, relapsed into Wollaston dissipation, and was promptly re-shipped to England.

Allerton also brought an Episcopal clergyman named Rogers, who, fortunately for the Pilgrims, being insane, met with a cool reception, even from the ever-present disaffected ones, and was returned at the expense of the colony. One wonders how Washington Irving, the great caricaturist of New Netherland, had he taken hold of the Pilgrims first, would have treated this persistency of the London profiteers, prelates, and Puritans to force undesirables, in the form of the wrong kind of pastors, upon the Pilgrims, while they kept back—almost to virtual imprisonment—their own Pilgrim minister and leader, John Robinson.

It was on this trip that Allerton mixed his private accounts with public funds, giving rise to unfavorable comment among his fellow Pilgrims. Of excellent financial ability, and the richest man in the colony, the final squaring was satisfactory as recent research shows. Isaac Allerton later went to New Amsterdam, and his descendants may gaze with pride on a bronze tablet erected at 8 Peck Slip, New York City, identifying the site of this Pilgrim's former rooftree, while one of the several great hotels named after him in the metropolis of the Western world opened its doors during the tercentenary year of the Pilgrim venture.

In May, 1630, the *Lion*, Captain Pierce, landed at Charlestown (Cherton) with more Leyden Pilgrims, who, as on previous occasions, were transferred to Plymouth by

shallop. Then followed days of rejoicing among long separated friends.

"In New England's chill November" of the same year the Handmaid arrived, bringing sixty new settlers to their desired haven. Doubtless these were the last of the Holland sojourners coming to America who still retained, unmerged with the Dutch, their English birthright.\* It was long believed that among them were the widow and children of Pastor Robinson, who were supposed to have "stood by the ship" until all of the little church company long dwelling in Holland who desired to come, could be landed in Plymouth, that town ever to be hailed as the nursery of the Pilgrim faith in America. As, however, Bridget Robinson's will has recently been discovered in Holland, with the statement that she died in that country, she may never have come to Plymouth, but her son Isaac Robinson certainly settled with the Pilgrims.

\* What became of those left behind in Holland? This and other questions are answered in the book written by Dr. J. G. de Hoof Scheffer, 1831-1895, translated into English by his son, and edited by W. E. Griffis, entitled "History of the Free Churchmen called Brownists, Pilgrim Fathers, and Baptists," 1597-1700. Andrus and Church, Ithaca, N. Y.



*Copyrighted by Harper & Bros., in 1917.*

GOVERNOR WINTHROP'S FLEET.

## CHAPTER VI

### THE COMING OF THE PURITAN—THE CHARTER—HANGING—ROGER WILLIAMS

**A**MONG those first landings following that of Columbus in 1492 on Cat Island Point in the Bahamas, the tragic settlement of Jamestown, some one hundred and fifteen years later, is well to the fore, colonists building their huts on the miasma-saturated peninsula. Hudson's landing on the shores of "the river that flows out from the mountains," gave the Dutchman his foothold. People of the same faith; like the Dutch, leaders in the van of civilization, were the Pilgrims, who in 1620 set foot on Plymouth Rock. Ten years later, the Puritans entered the harbor of Manchester-by-the-Sea. They journeyed to Charlestown via Salem, and later settled at Shawmut, where Ann Pollard, according to folk lore first leaped on Boston sands.

An interesting comparative study would be that which showed in detail the facts of 1609-1630—not in modern senti-



mentalism—what each ship represented, what was behind it in actual existence at the time of its sailing for the new world.

The coming of their next-door neighbors, the Puritans, was of great importance to the isolated Pilgrims.

Antedating by a few months that last arrival at Plymouth of the members of the church in Leyden, came the Puritans in some seventeen vessels, upward of



*Courtesy of H. Burgess.*

LANDING OF THE PURITANS AT MAN-  
CHESTER-BY-THE-SEA.

one thousand strong. In the spring and summer of 1630 under the leadership of John Winthrop some of them reached Salem, where Conant, Endecott and Higginson had settled several years before.

Those in the first vessels of Winthrop's fleet, the *Mary* and *John* under Captain Squeb, made landing at Dorchester. Then came the crossing by Winthrop of the *River Charles* to *Shawmut* (meaning a place near the neck of the peninsula) and the settling of Boston under Puritan control.

The event of the coming of the Puritan hosts under Winthrop, on that June day, 1630, was pregnant with



*Courtesy of Silver Burdett & Co.*

MANCHESTER HARBOR.



*Copyrighted by Harper & Bros.*

LANDING OF THE PILGRIMS IN NOVEMBER.



LANDING OF THE PURITANS IN JUNE.

mighty influences for the making of our nation. They entered first the narrow, land-locked inlet leading to Manchester-by-the-Sea. Little wonder that the sight of flower-lined banks quickened heart throbs and footsteps as the sea-weary



FROM THESE SALEM CLIFFS THE INDIAN CHIEF SAW THE ONCOMING WHITE MAN'S "WINGED CANOE."

passengers leaped again to Mother Earth — the leap, it is recorded, centering in a bed of delicious wild strawberries. The Puritans then moved toward Salem, their first real haven, whose wonderful cliffs greeted the sea-weary voyagers, to whom the solid earth seemed so beautiful. No lovers sat on their summit in that day, but an Indian with hand-shaded eyes gazed in querulous wonder at the big oncoming white-winged canoes of the pale faces. Little recked the chieftains then that these newcomers would

ultimately compel the movement of their tribes towards the setting sun.

That exodus from England under John Winthrop bolstered up the arms of the Pilgrims and, with vast accessions from other strains of humanity, made America an ideal land at the dawn of the twentieth century.

To one who in imagination pictures islands floating in the sky and quaint forms in mountain, cliff, and tree, the contour of the inner and outer verdure-clad and tree-crowned harbor islands in Boston's famous ship-haven is of





*Copyr. LIFE Publishing Co.*

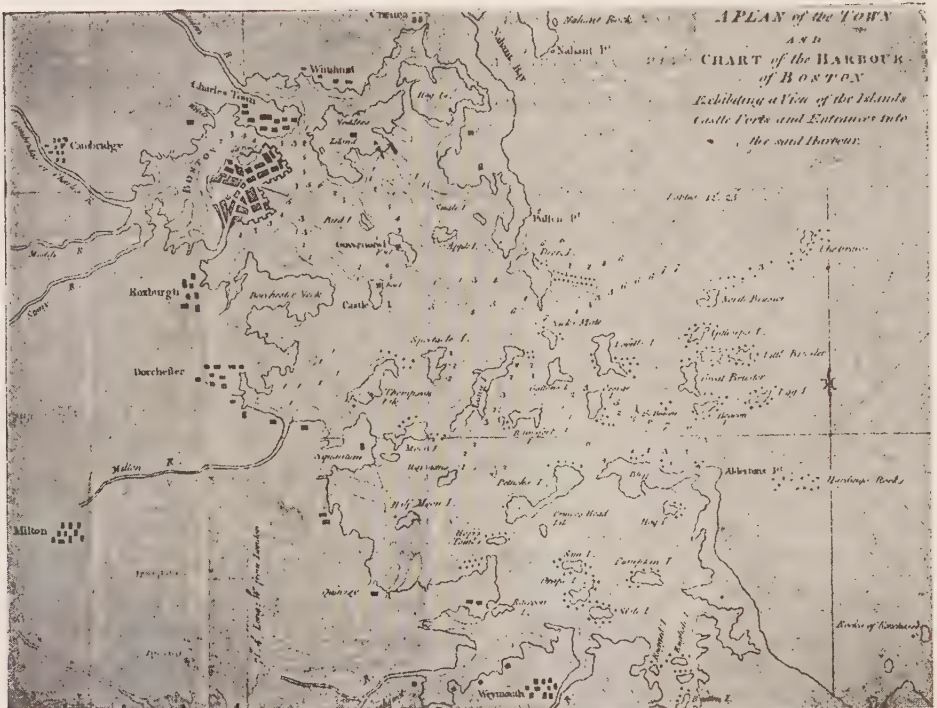
*Reprinted from LIFE by permission.*

THE UNSEEN HORROR THAT FIGURATIVELY HAUNTED THE ARABELLA'S WAKE, AND WITHIN THIRTY YEARS BEGAN ITS DEADLY WORK.



© Charles Scribner's Sons.

BOSTON HARBOR IN THE YEAR 1630.



Courtesy of Houghton Mifflin Co.

THE QUAINLY OUTLINED ISLANDS OF BOSTON HARBOR.

cows, moons, and dozens of other forms. A hurried glance shows monster and ogre, biped and quadruped, in shore outline. How different the fancies of adults and children! Early in Boston's history the harbor islands, in the main thoroughly wooded, claimed the attention of the settlers as woodpiles, grazing fields, and residences. Governor's Island, occupied by Roger Conant, hence formerly called Conant Isle, was one of the trio of homes of Governor John Winthrop.

To inspect Shawmut thoroughly was the first eager impulse of the newcomers. The three verdure-clothed hills, the deep valleys, beaches, headlands, coves, bays, springs, rivers and harbor islands entranced the Pilgrim. Today, through the eyes of geologist and scientist we see more deeply; know



THE OLDEST LIVING THINGS EAST OF THE ROCKIES.  
THE OAKS OF WAVERLY.



Courtesy of Houghton Mifflin Co.

IN BLACK OUTLINE IS SHOWN THE REMARKABLE CONTOUR OF THAT  
UNIQUE BOSTON BASIN, THE SEED BED OF A CONTINENT.



the why, the when, and the how of the foundations of Boston Town as Winthrop and his followers never knew them.

No fairer plot of land exists on America's eastern seaboard than Boston's basin, shown by the black outline on the above map. From Natick, extending eastward to the sea, and from Scituate on the south to Lynn on the north, including the seventy-five harbor islands, it is approximately in area about twelve miles square. Within this space grow the Waverly oaks, said by Agassiz to be the oldest living thing east of California, trees that were giants in size and of hoary age when the Mayflower anchored in the "Cow Yard" at Plymouth Harbor. Boston's basin gives in unstinted measure that wind from the East which in winter chills to the bone and in summer cools and glorifies the hottest days. In beauty of contour, in valley, stream and hill, this twelve-mile square area, for those to the manor born, outrivals any other spot on earth.

"There's iron in our northern winds;  
"Our trees are trees of healing."

A panoramic view of "the Hub" in the early nineteenth century, duplicates in physical outline Holmes' well-known simile of the Bostonian's notion of Boston's status and literary acquirements.

Boston, ever to the fore—whether one takes her seriously as did Governor John Winthrop, or jocularly as pictured by The Autocrat of The Breakfast Table—is proud of her Puritan ancestry.

The history of the charter of 1628-1629 was in a sense as tragic and varied as were its inherent powers. Smuggled aboard the *Arabella*, guarded by trustees with jealous care, made in duplicate, hastily hidden at different times, its fate was ever uppermost in the public mind.

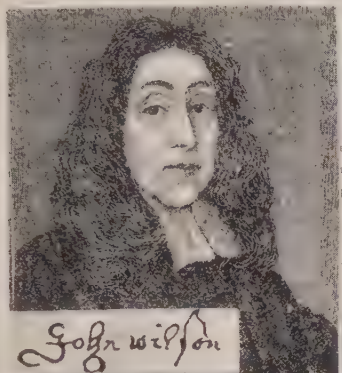
To fully recognize what the missionary spirit of the Charter demanded was the gist of the Motherland Puritans' admonition to their New England brothers.



*Jo: Endicott*

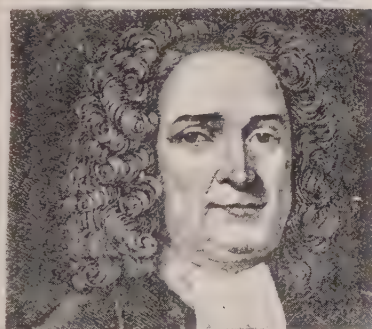


*Jo: Winthrop*

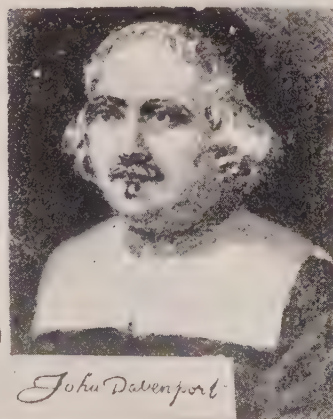


*John Wilson*

THOSE FIRST SIX JOHNS OF  
BOSTON TOWN, EACH AN UN-  
CROWNED MONARCH IN HIS  
REALM.



*John Davenport*



*John Norton*

*John Cotton*



KING CHARLES I CHARTER OF 1628-29.

That new charter of King William's was direct from the king's hand. It proclaimed personal royal ownership and the aim of his advisers was for rich profiteering. This was the beginning of the rise of the great middle class families and of the modern era of concentration and industrialism with powerful corporations and machinery. From this time also began the exodus of the Scotch-Irish to America, and that system of exploiting the colonies for gain and the suppression of all manufactures outside of England, which ultimately led to revolution and American independence.

Diplomatic letters, few and far between, of the people to the king acknowledged personal ownership and submis-





THE WILLIAM III CHARTER OF 1691.

sion to royal decree. These, to later patriots as they read and re-read what the fathers wrote to royalty, must have smacked distastefully of obsequiousness, especially to those whose spirit was like that shown later by James Otis and Samuel Adams.

One cannot but contrast the fixed, stalwart determination glowing in the face of the Pilgrim, who was nevertheless open to new light, with the stern Springfield Puritan, in bronze, whose expression was that of the unyielding "I am of the Elect." Yet each strove to glorify God as he saw the light.

## THE MAIN BEGINNING OF PURITAN NEW ENGLAND

As the rudder directs the vessel, so the Constitution and the Commonwealth kept the Puritan Ship of State on an even keel and a fairly straight course. At its head was that



THE PURITAN.

first governor, Matthew Craddock, who never left England. He and his confrères persuaded John Winthrop to join their group, and much to his own surprise Winthrop was elected governor over the Massachusetts colony. He sailed into Salem harbor on June 22, 1630, heading an immigration of nearly a thousand souls.

The colonists had now in a sense three governors; Matthew Craddock in England, who had charge of the English end of the company, John Endecott, first agent,



THE PILGRIM.

then governor of the Salem plantation of some three hundred people, and the new overlord, John Winthrop; for the charter changed the governing power to an on-the-spot policy.



It was indeed an ideal governor who stepped from the gangplank of the *Arabella*; democratic, modest, yet assertive. He was kind to the poor and sick, and gave freely of his service to cure them, for he had studied medicine.



THE ENGLISH PURITAN GOVERNING BOARD.

He even entered the pestilence-saturated wigwam to nurse the plague-stricken Indians. Winthrop was also deeply grounded in the faith, having studied for holy orders. Irresistible in argument and impressive in person, John Winthrop was a typical, unyielding

Puritan of noblest type. In a minor key he proved his democracy by tramping from Salem to Charlestown, and in the same manner, from Weymouth to Plymouth, on that memorable visit to Governor Bradford.

The Deputy-Governor, elected with John Winthrop, was John Humfry, who never was installed. The hot-headed Thomas Dudley became the Deputy in office and action. Of the fourteen assistants in the governing board, Sir Richard Saltonstall, John Endecott, Simon Bradstreet, and Isaac Johnson were prominent and helpful members. The last, died early, to the grief of the entire colony.

The Puritan reasons for coming to America are condensed by Winthrop from the usual volume to exactly twenty-eight words:

*"It is not a place for civil and religious freedom but a community under a due form of government, supremacy of law, and the impartial administration of justice."*

Adam Winthrop, wealthy clothier of Groton, was John Winthrop's grandsire. His son, Adam, married Anne Brown, and Governor John Winthrop was their only son.



*Courtesy of Houghton Mifflin Co.*

GOVERNOR JOHN WINTHROP OF MASSACHUSETTS.

Winthrop puts in concrete form the manner of upbuilding Zion in their land:

"Whereas the way of God hath always been to gather his churches out of ye world, now ye world or civill state must be raised out of ye churches."

Religious discussion waxed hot in the colonies. Brother White of Dorchester thus summaries:

"That ye suspicious and scandalous reports rayseed upon these gentlemen and their friends (as if under ye colour of planting a Colony they intended to rayse and erect a seminary of faction and separation) are nothing else but ye fruits of jealousie of some distempered minde, etc."

The democracy of Governor John Winthrop is clearly shown by this statement made by one of his neighbors:

"Now so soone as Mr. Winthrop was landed, perceiving what misery was like to ensewe through their Idleness, he presently fell to worke with his owne hands, and thereby soe encouraged the rest that there was not an idle person then to be found on the whole plantation."

As proving Winthrop to be a sturdy temperance man, in days when the strong liquors from Asia and the West Indies had come into fashion (under-the-table days came in 1773, when after the Treaty with Portugal port wine flowed freely down Puritan throats), the following legal decision had his full indorsement and the court proceeded gravely to determine how much a man might drink and not be regarded as drunk.

In 1654 another effort was made to moderate the amount of drinking.

"Forasmuch as notwithstanding the great care this Court hath had and the laws made to suppress that swinish sin of drunkenness, and yet persons addicted to that vice find out ways to deceive the laws provided in that case, for the better preventing thereof, it is ordered . . . that none licensed to sell strong waters, nor any private housekeeper shall permit any person to sit drinking or tippling";





THE CONTOURS OF BOSTON AND ITS HARBOR AND ENVIRONS IN THE LATE EIGHTEENTH CENTURY.



ANN POLLARD, THE FIRST WOMAN WHO STEPPED ON  
BOSTON'S SOIL.

Plymouth, through Morton, the secretary, thus rejoices over the coming of Winthrop and his hosts.

"This year (1630) it pleased God of his rich grace to Transport over into the Bay of the Massachusetts divers honorable Personages, and many worthy Christians, whereby the Lord began in a manifest manner and way to make known the great thoughts which he had of Planting the Gospel in this remote and barbarous Wilderness, and honouring his own Way of Instituted Worship."

Winthrop thus writes to his wife in England of the times, the town as a whole and the people in detail:

"Let us join in praising our merciful God that He upholds our hearts in all our troubles. And howsoever our fare be but coarse, in respect of

what we formerly had (peas, puddings, and fish being our ordinary diet) yet He makes it sweet and wholesome to us. Therefore be not discouraged, my dear wife, for I see no cause to repent of our coming hither, and thou seest that God can bring safe hither even the tenderest women and the youngest children."

\* \* \* \*

"Remember to come well furnished with linen, woolen, some more bedding, brass and pewter. Be sure to be warm clothed."

Though dying at sixty-one, John Winthrop had a long life, as lives went in those unhygienic days, when women dressed in elderly fashion and were called old at the age of forty, and men hobbled the streets with canes and wagged toothless jaws at fifty. At fifty-three Winthrop was getting ready to "shuffle off this mortal coil."

All through Winthrop's life we see indications of a sweet and healthy sentiment toward men and affairs. It



WILLIAM BLANTON, FIRST OWNER OF BOSTON.

*Photographed from model which should be cast in bronze and erected in Boston.*

crops out in that farewell dinner given by his friends at his departure for New England, when, losing self-control, and speechless before his guests, the dignified governor burst into tears. In the home circle he shows the acme of romantic tenderness. In writing to his wife during that year of sep-





COLONISTS FROM THE MARY AND JOHN BARGAINING WITH INDIANS.

aration, while he was settling in the new land, he suggests the advisability of having a fixed hour, on Monday and Friday, when in mutual prayer they were to commune with Heaven and each other in spiritual thought and praise. It is not recorded whether the conjugal pair figured the time-difference, but the hour hand gave to each affectionate remembrance and devotional oneness. "The Love Letters of a Puritan" and "The Heart of a Puritan," which reveal the real life, thoughts and feelings of the men and women of Winthrop's era, are as different from the modern notions of the caricaturist and the ignoramus as midnight is from noon-day.

Emphasizing the wifely subservience of the times, the word "Obey" was capitalized and flared in large letters in the marriage rite, and was far from being a dead formality. The third of the quartette of wives who in rotation graced the Governor's board spoke thus and passed on.

Nevertheless, while "obey" is the emphatic word in the

Anglican ritual, it is left out or modified in most of the marriage service books of the Dutch Reformed churches.

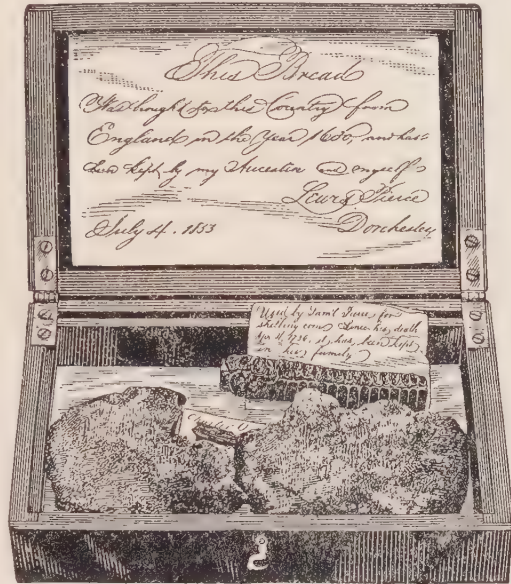
Winthrop's real self comes to the surface when he thus writes his wife in London just prior to starting on his voyage for a year:

"If now the Lord be thy God, thou must show it by trusting in him, and resigning thyself quietly to his good pleasure. If now Christ be thy Husband, thou must show what sure and sweet intercourse is between him and thy soul, when it shall be no hard thing for thee to part with an earthly, mortal infirm husband for his sake."

Faalty to each other in fraternal devotion is set forth in no uncertain tone when Winthrop writes to his co-workers in the Lord's vineyard:

"Wee must be knitt together in this worke as one man. Wee must entertaine each other in brotherly affection. Wee must be willing to abridge ourselves of our superfluities, for ye supply of others' necessities. Wee must uphold a familiar converse together in all meekeness, gentlenes, patience, and liberality. Wee must delight in eache other; make others' conditions our owne; rejoyce together, mourne together, labour and suffer together, always having before our eyes our commission and community in the worke, as members of ye same body, etc."

The story of the "Bay State" is filled with anecdotes of its first governor, John Winthrop, who stood at times as a primeval royal oak in the midst of a weak sapling growth, and in many ways aided the Pilgrims of Plymouth. It is on record that a poor man surreptitiously lowered Winthrop's woodpile. When an officious neighbor demanded his



BREAD BAKED IN 1630.





Yet the works were of a character and performed in a spirit that proved the doctrine of the Covenant of Grace so strenuously taught by Ann Hutchinson. This was the true leaven which leavened and guided the Governor's conscience.

These co-ancestors of ours, the straight, back-boned, stiff-necked Puritans who settled Salem and Boston, were ever in close touch with the Pilgrims. It may be true that they were burdened, next to the breaking-point, with a plethora of laws dealing with sins of omission and commission. Being strict religionists, and severe with themselves, they were often intolerant. Well coined was that epitaph "Stern to inflict, stubborn to endure; he who smiled in death—the Puritan." The Puritan, at times overbearing but self-accusing also, was often antipodal in spirit and action to the usually forbearing Pilgrim, or Separatist, who settled Plymouth. Yet he frequently welcomed those who differed with him. He was for a time infected with the fever of persecution and gave Quakers, Episcopalians and Baptists many an uncomfortable hour. Humiliating to record, the Pilgrim indirectly caused the torturing death, by banishment from Plymouth, of the Quaker Southwick family, now imperishably named on the honor-roll of Quaker martyrs by Whittier.

The sterling attributes of self-sacrifice, persistency, truth and unswerving loyalty constituted the major features in the real life of our Pilgrim and Puritan forefathers. The query naturally arises, "What sturdy trunk upheld and buffeted the tornadoes of disaster that fairly gleeed" to destroy these ancestors of ours? The forefathers themselves answer, through that statement of one of their descendants, Lieutenant Governor William Stoughton, "God sifted the grain of an entire



*Courtesy of Houghton  
Mifflin Co.*  
GOVERNOR WINTHROP'S  
SILVER CUP.

nation." These people of iron blood who came originally from Continental European barbarians, were infused with the spirit of the heathen Norsemen, and later with that of Romanized Normandy. They were martyred at the stake, drawn and quartered, persecuted physically and mentally, wrenched asunder, shaken by wars inaugurated under the banner of religion and were inoculated with diabolical persecution. The resultant was rare and glorious—the Puritan type of man who made vast contributions to the progress of humanity. "Blood will tell" is the motto of those who claim that the advent of the Norsemen who, in those far-off centuries between the eighth and eleventh, and later their descendants, the Normans, hastened development in Britain. The later transfusion of the blood of half a million Netherlanders vastly improved that assemblage of qualities in the islanders that made an Englishman's sea-girt home sacred, and his colonies, on which the sun never sets, bulwarks of strength. The career of this composite people on the earth has clearly demonstrated the value of a fusion of various races when those races are highly endowed. Very few strains of humanity have excelled that mixture which flowed in the English parliament and colonial America. Never satisfied with past attainments, they bore aloft the banner on which might have been inscribed Emerson's phrase: "Let us shame the fathers by superior wisdom in the sons."

In this company from the Mary and John, exploring the historic winding Charles, may have been the bread-makers holding aloft the product of their skill in exchange for the Indians' fish. Some of the bread, after nearly three hundred years, still awaits consumption.

As a pioneer, the Pilgrim was better equipped to fight the battle for existence than those Southern colonists who settled Jamestown, sponsored by Sir Walter Raleigh, and aided by Sir Francis Drake.

In the Pilgrim ranks were shoemakers, tailors, candle-stick makers, and craftsmen who could not only plan, but

build. Aside from the millstone of debt that burdened and prematurely aged him, the preferential hold of the Pilgrim on his native land was slight. He was in America primarily to reap the benefit of free religious thought and to convert if possible the "ten lost tribes of Israel," as he believed the red men to be. He proposed to hold up his head and walk without the crutch of the paternal government of prelates. With him there was but one mediator—all he needed—between God and man.

The spirit of fur trading, fishing and wampum exchange with the Indians, the Dutch, various isolated settlers, and later the Massachusetts Bay Colony itself, kept capital actively employed.

The wrecking of a Massachusetts Bay shallop near Plymouth on Brown Island shoal proved that Winthrop's colony was secretly and underhandedly invading Pilgrim territory. They were surreptitiously trading with the Indians. Imbued with that same indomitable courage that subdued the hordes of "salvages," Bradford immediately served the following notice upon his wealthier, more powerful and hitherto apparently friendly English neighbors, the Puritans: "We will defend our rights, even to the *spending of our lives*." Happily the threatened conflict never passed beyond a war of words, ending in the promise on the part of the Baye Company "to be good," to which they adhered.

It required ten years, or until 1630, for a red-handed murderer to show his head in Plymouth. Humiliating to chronicle, he was an original passenger on the Mayflower, but a semi-vagabond, and evidently one of those "shuffled in" as Bradford relates. The name of John Billington is number twenty-six in the list of signers of the Pilgrim Compact. Careful in all things, the Plymouth men preferred to consult the recently arrived Massachusetts Baye Colony in regard to capital execution, since that colony was credited with greater powers, being under the Crown grant. This was one of their



first interviews with the new neighbors, across the big bay. The record reads:

"John Billington was arraigned, and both by grand and petie jurie found guilty of willful murder, by plaine and notorious evidence. And was for the same accordingly executed. This, as it was ye first execution amongst them, so was it a matter of great sadness unto them. They used all due means about his triale, and tooke ye advice of Mr. Winthrop and others ye ablest gentle-men in ye Bay of ye Massachusets, that were then new-ly come over, who concured with them yt he ought to dye, and ye land to be purged from blood. He and some of this had been often punished for miscariags before, being one of ye profanest families amongst them. They came from London, and I know not by what freinds shuffled into their company. His facte was, that he way-laid a young-man, one John New-comin (about a former quarele), and shote him with a gune, whereof he dyed."

Historian Hubbard, who graduated from Harvard in 1642, was pastor in Ipswich for forty years and, in 1677, within fifty years of these strenuous happenings, wrote his *History of New England*, comments on this matter. He viewed events without the glamor of an actual present, yet in not too far-fading perspective. Describing in detail the taking off of Billington, he wrote

"The murtherer expected that either for want of power to execute for capital offences or for want of people to increase the plantations he should have his life spared, but justice otherwise determined and rewarded him the first murtherer of his neighbor there, with the deserved punishment of death for a warning."

Already in 1625, Governor Bradford made a blunt, straightforward statement as to Billington's ne'er-do-weel propensities. This was five years before the culprit's execution. He well describes the man in a sentence:

"Billington is a knave and so will live and die."

Bradford evidently saw no chance of saving the wretch from the explicit command in the Mosaic law. In his zeal

he pictures realistically, even in miniature, those early day happenings:

"Billington's first offense was in "talking back" to Captain Standish and refusing to perform sentry duty, which cost him the torturing experiment of having heels and head tied together, but for a brief period, the authorities relenting when seeing his intense agony. The second offense against an unwritten law was Edward Doty and another apprentice of Stephen Hopkins, who evidently trained with the well-to-dos, fought with sword and dagger in the first New England duel. Both were wounded and both severely punished."

Doty became a man of prominence in the colony, but ever carried a quick temper close to his heart and arm.

Billington's death sentence was carried out in September, 1630, in Plymouth. With it was passed a notable milestone on the road of experience. Six years later the widow of John Billington was brought under corporal punishment, in the fashion of the day, both in the stocks and at the whipping-post, then features in every English village. That some "bent" was in the family seemed clear, when on the *Mayflower* at anchor in Patuxet Harbor John Billington, Jr. came near exploding a keg of gunpowder and annihilating the Pilgrims, and the historic vessel by firing a matchlock in the cabin in celebrating the ship's safe arrival. Billington Sea was named after the open-mouthed discoverer, Francis Billington, who, according to various authorities, spied the water afterwards named for him by climbing a high tree or by tracing the Town Brooke to its source. Billington at first fully believed with some of the Pilgrims that he had discovered Balboa's great South Sea. Billington Sea is one of the two hundred and more ponds that dot Plymouth County. Some recorders, with an evident eye for harmony and as evident a talent for exaggeration, state that the number of ponds in the county equals the number of days in a year, barring leap year. Giving the name "Billington" (one of the first local specimens of English nomenclature used) to a pond and an off-shore island, possibly wrongly labelled

"Billingsgate," has preserved to posterity in double measure this quartette of peace-wreckers.

On one occasion good came through an escapade as credited to John Billington, Jr., who, lost in the woods, was held by the petty chief Aspinet of the Nausets, whose overlord sachem, Lyanough of Barnstable (*Mettachiest*) joined in the search, which resulted in a profitable trade treaty begun by the Pilgrims with this tribe. Standish at the head of a band of ten, leaving the settlement protected by a guard of but seven men, dropped important matters to search for and finally find the worthless young scapegrace, who they thought had possibly been stolen by the natives. On the other hand, the Indians gave a pronounced example of loyalty to the whites when they waded out to the boat and returned the boy bedecked with Indian finery to his worried yet exasperated friends. The bones of this Lyanough or Gyanough, the pathfinder, now lie in view in Pilgrim Hall.

The Pilgrims were far more lenient in punishment of misdemeanors than their next-door neighbors, the Puritans. When Boston and Salem were stark mad over witchcraft, no one in Plymouth was hanged, or even committed as a witch. On the contrary, that prominent Pilgrim, Captain John Alden, son of the first Alden and a veritable sea-dog, even when seventy years old, and living in Alden Court, was arrested as a witch and for a few weeks lay in jail in Boston.

In fact, only two attempts to fasten a witch-seal on Plymouth were made. In the first instance a controversy broke out between Sylvester and Holmes, one calling the other a "Bear devil," but the root of the matter was cut when a suit for slander was finally levied in spite of the difficulty of proving the same, due to court leniency. The punishment decreed was payment of five pounds, or a whipping.

The attempt to indict Mary Ingham for witchcraft, in which *Mehitable Woodward* was the sufferer, came to naught. *Dinah Sylvester* also was accused, but the accusation fared no better.



As to fines and forfeiture of liberty, wealth and social position, there being no sinecure on democratic Cape Cod, all stood alike before the law. After the epoch-making book of Balthasar Bekker printed in Amsterdam, and entitled "The Bewitched World," it was impossible for the educated to believe in this superstition, and it faded away.

In Plymouth temperance laws were passed, increasing in severity, until finally, in 1667, they included that hitherto seemingly essential drink, cider, so lavishly used by young and old. As early as 1638 tobacco was forbidden to be smoked or, in the Pilgrim idiom—the same as in Asia—"drunk," within a mile of a dwelling. It was absolutely barred while at work in the fields. This was all the more noteworthy, because among the commodities offered by Bradford to the Dutch and Walloons in New Netherland, was tobacco.

In the matter of dress, however, Plymouth was more liberal than the Massachusetts Bay colony, as Bradford tells us, for no sumptuary laws on this subject were made. To wear what you please without dictation of law or magistrate was the Plymouth rule. One finds, for example, that Governor Bradford on festal occasions blossomed forth in grand style attired in that historic purple coat and green waist-coat. Other hints in the records, in addition to the testimony of wills and inventories show that feminine frippery and finery were not wholly absent.

As compared with the penal laws of England which prescribed punishment by death for scores of offenses, the number under King James I rising to 233, both the Puritan and Pilgrim codes show vast advance in Christianity and mercy. Not over thirteen specifications of capital punishment, or more than eleven actual enforcements of these laws, have been found, while not a few ameliorations of the law's decree are to be noted in early New England, as borrowed from the Dutch Republic, and not then known in England. One notable instance in penology was in the substitution of a

cloth badge of shame, as for example in the scarlet letter "A" for adultery, instead of the red-hot branding-iron on the human flesh. The "blue laws" of vulgar imagination were concocted after the Revolution by a Tory parson who wrote them



MAP OF NEW ENGLAND SETTLEMENTS.

in England. These are usually confounded with those of a title and color popular in Connecticut, the "True Blue."

Six capital offenses were on Plymouth's law book; treason, murder, diabolical communication, arson, rape, and unnatural crimes, but so moral were Plymouthites that but two or three of these laws were dragged from the shelf. Ear and nose-slashing were tabu, but stocks and whipping post did good service in keeping the Pilgrim community well within the Mosaic-Hebraic paling, based on the Book of Leviticus.

Allerton, who was the Pilgrims' messenger and diplomat to England, even more frequently than Edward Winslow, now began to favor himself more than his former friends. With Shirley, one of the London stockholders, he started a trading-post at Castine on the Penobscot, other colonist investors aiding in the venture, though it conflicted with the Kennebec, Pilgrim-backed branch. Pilgrim owners finally for financial protection turned the business over to a Mr. Willet, whom they employed to guard their interests, and for a time it proved under this arrangement a fairly profit-

able investment. This was the same Joseph Willet who when overcome by the French was set adrift with his two clerks. It is frequently stated that the said Pemaquid was the only regularly fortified stronghold captured wholly through



*Courtesy of the Boston Elevated Railway Co.*

THE METROPOLIS OF BOSTON IN 1915.

Indian fighting, that is, ambuscading, bush-whacking, and the torch—all favorite Indian methods of warfare. Closer inspection, however, shows that in this attack as in other similar instances, the French lent a forceful hand to their native allies.

The story of Pemaquid, that northern English fort and settlement, sometimes called “the Jamestown of New England” because its age closely equals that of the Jamestown of Virginia, is well worth the telling. It was settled in 1607 by stragglers from the Popham settlement which was some forty miles up the Penobscot. Once a place of note, the ruins of Pemaquid have been uncovered, showing pavements and broad and deep footings, which proved permanent occupancy. Fishing and beaver trading formed the economic



foundation of this ancient town, which more than once proved a godsend to Pilgrims in the famine days. On the other hand, the Jamestown of Virginia furnished the Pilgrims with gewgaws and trinkets for Indian trading which several times balked famine.



*Courtesy of the Houghton, Mifflin Co.*

WINTHROP'S FARM AS  
DRAWN BY HIM.

Roger Williams, when famous in the Pilgrim and Puritan colonies, was not the settled-down old governor, the wise and calm man, with both experience and prolonged self-examination; but in fiery youth, and described as "having windmills in his head."\* In Bradford's view, he was "very unsettled in judgment." His arrival at Plymouth, not long after he landed at Boston from the ship *Lion*, February 5, 1631, was an event which has proved to be the seed of a large crop of controversial literature. It followed after his Boston and Salem experiences, where for a time in his eloquent preaching two cardinal points, very obnoxious to his critics, were emphasized. He insisted first that every

true pilgrim and Puritan should abstain from formalism and express contrition for ever having indulged in such worship, which was mainly through symbols and not by direct approach to God. Even when visiting England, a true believer should refrain from entering the parish church, the church of his youth and that of his neighbors.

Thus at one blow this sensational preacher would cut the roots that had nourished the deepest affections of life. His second insistence was his belief that a royal charter giving what was not owned was an insult to the Indian, who claimed sovereignty over his native soil. A scholar in Dutch, and

\* A favorite anathema—notably given to Martin Luther and Hugh Peters.

living among these people, who were very prone to treat all men alike, by recognizing humanity under all colors of skin, Roger Williams, the Welshman, thus slapped royalty in the face by preaching vehemently the doctrine laid down



*Courtesy of the Detroit Publishing Co.*

STATUE OF ROGER WILLIAMS.

in the charter of the Dutch West India Company. To an Englishman of that day, when absolution was in the ascendency, royalty was accepted as a near neighbor of Divinity.

Williams came to Plymouth heralded by his devoted

followers from Boston and Salem who declared that he was "lovely in his carriage, godly and zealous, having special gifts within." His radicalism certainly added spice to Plymouth's religious life. As an assistant to the Reverend Ralph



*Providence 25 March 1671  
Y<sup>o</sup> Friend & Servant  
Roger Williams*

PORTRAIT AND AUTOGRAPH OF ROGER WILLIAMS.

Smith, Williams must have thrown that somewhat commonplace worthy deeply in shadow. Convincing argument and brilliant rhetoric however did not save the gifted but fiery-tempered Welshman from ultimate banishment even from justice loving Plymouth. Among the close associates of Williams, showing the fibre of this progressive man, was Sir Edward Coke. For three years their thoughts ran in grooved companionship.

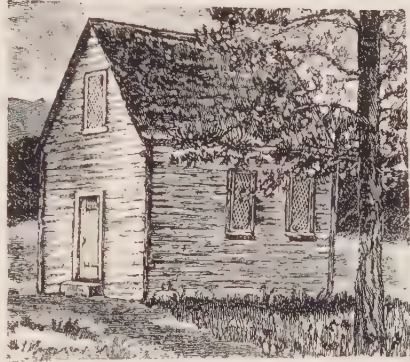
A leaning toward Anabaptism (baptism of adults as well as rebaptism of children already christened in the Anglican church) was the reason given by Elder Brewster for brusquely advising Roger Williams to "move on." As Bradford pithily states it, "Williams fell into strange opinions, and from opinions to practice, . . . and I feared he would run a course of rigid Anabaptistry." Bradford prayed to God that he would give Williams "a settled judgment and constancie in ye same."



The high-spirited Williams, thus brought to book by both Governor and Elder, indignantly demanded an immediate transfer to the Salem church, which was speedily granted, with the gratuitous caution to said church to "look out for him." This caution was perhaps given somewhat in pique, as a number of Plymouthites accompanied their pastor to Salem. Elder Brewster was glad to facilitate Williams' removal from Plymouth. Ever fearless in the presence of their God, the Pilgrim and Puritan still feared the machinations of the evil one as deeply as does the Hindoo of India. "Williams the disputatious, not a comfortable man to have in one's neighborhood" was the summing up of the Pilgrims as they bade adieu to this Cornish Welshman, born in London.

Affectionately the Salem church greeted its former min-

ister as a "prophesier," and on the death of the Reverend Samuel Skelton, installed Williams as its regular minister — so forceful and helpful had been his prophesying. Williams' trouble-making essay on Indian land ownership, being a private paper, was diplomatically overlooked by the august, dictatorial council in Boston.



ROGER WILLIAMS' REPUTED  
SALEM CHURCH.



ROGER WILLIAMS BREASTING THE STORM IN  
A WILDERNESS.

The wearing of a veil, as did Ruth before Boaz, which Williams states modesty requires of women, gave Reverend John Cotton his opportunity. In supplying the Salem pulpit, finding all femininity veiled, the Boston pastor explained that as the women were in the main wives, any such Biblical interpretation was incorrect and in no sense applicable. The next Sabbath, Roger Williams gazed with some astonishment upon a congregation of unveiled women. Brother John Cotton lost vastly in prestige in Boston's Thursday Lecture, by airing his supine victory. Then most forcibly did the fiery Endecott, Williams' unswerving friend, come to his rescue. He girded hard at that minister whose "insinuating, melting ways" was one of his strongest cards to popularity. Amazingly like the human nature of our century and of all time, were these exhibitions of subjective personality.

On one occasion, commanding an officer to lower England's royal standard, Endecott almost created a mutiny by slashing out the red cross and flaunting the tattered remnant of the English flag of the fathers in triumph above his head. He was aided and abetted by the presence of Williams, the radical divine, but he brought down upon himself the condemnation of military, clergy, and laity, and was barred from holding office for a year, barely escaping a jail sentence. Even a prisoner in the pillory—a high churchman—shouted in derision "Sacrilegious wretch! Thou hast rejected the symbol of our holy religion!" "Treason! Treason!" yelled a fellow Royalist in the stocks to austere, headstrong, imperious Governor Endecott.

In all truth, however, it must be said that the English and American Puritan, like his fellow reformers in many ages and lands—notably in Palestine and India—felt it to be his business to seek reality, even at the expense of the symbol. He often destroyed the sheath to get at the "veritas." It is by no accident that Harvard College—first child of the New England Puritans—adopted as its motto "Veritas." Puritans did it "*pro Christo et ecclesiae*," that is, for Christ and





Copyright Charles Scribner's Sons.

IT WAS WILLIAMS' ANATHEMAS AT THE CROSS IN THE NATION'S FLAG THAT INCITED IMPETUOUS GOVERNOR ENDICOTT TO INSULT AND DEFY BOTH CHURCH AND FLAG.



His church, borrowing the motto of the Dutch University of Franeker, founded in 1585.

Williams had the faculty of gaining fast friends in high places as well as low. Endecott ever fought for him at the



ROGER WILLIAMS LANDING AT "WHAT CHEER ROCK"

drop of the hat and fair-minded Governor Edward Winslow of Plymouth was his staunch advocate. Williams kept Salem stirred up with his new doctrines until Governor Haynes, chief magistrate of Massachusetts, afterward Governor of Connecticut, sent Captain John Underhill to Salem on a pinnace with a bench-warrant to arrest Williams and ship him to England for trial. Secretly warned, and advised to fly to the Narragansett Country by another friend at court—in fact, the biggest man in the colony, ex-Governor Winthrop—Williams took to the woods, filled though they were with savages. In the new field thus opened he carried forward effective labor for the spiritual and physical welfare of fellow colonists and Indian protégés.

Like the lion-tamer who was known to fly the tongue of

his virago wife by taking refuge in the lion's den, pillowing his head on the animal's body and sleeping in peace until morning, Roger Williams found a truer Salem among the red men, though Rhode Island was long dubbed by jealous



WITH THIS COMPASS IN HIS POCKET, ROGER WILLIAMS FEARLESSLY THREADED THE WILDERNESS.

neighbors "The Land of Crooked Sticks," in allusion to its alleged heretics and its hated toleration of all creeds gathered and sheltered in that little State which became one of

the brightest stars in the galaxy which the flag of the American commonwealth flings to the breeze.

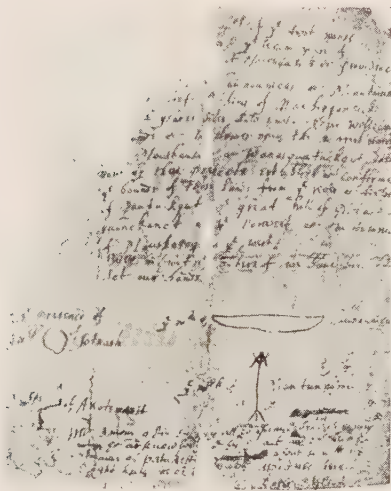
How an audience beyond the size of a baker's dozen or two was ever gathered in Williams' church or how two pastors and a residence could be supported is a question of interest, but here is the church and on file is the statement that it was "crowded to the doors."

Roger Williams tells us that on his memorable forced march into the wilderness, fleeing from sheriff John Underhill, to the new city of refuge among the trees, he was "lost in a bitter season, not knowing what bed or bread did mean." The year 1636 saw not only real Christianity in the form of acknowledgment of Indian land ownership, but it also witnessed the Narragansetts—with whom Williams affiliated—coming to Boston to treat with the Puritans.

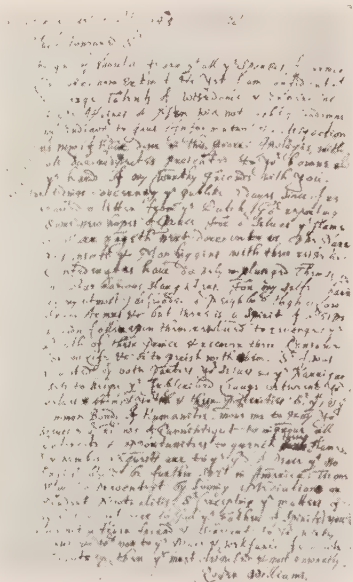
Williams' kindly services helped these and other fraternal meetings between colonists and sons-of-the-forest.

. . . Indian-haunted Narragansett saw  
 The way-worn travelers round their camp fire draw,  
 Or heard the plashing of their weary oars.  
 And every place whereon they rested grew  
 Happier for pure and gracious womanhood,  
 And men whose names for stainless honor stood,  
 Founders of States and rulers wise and true.  
 —Whittier's *"Banished from Massachusetts."*

When homeless Roger Williams, driven into the wilderness by his countrymen, reached forth and took into his hand this deed of the site of Providence signed by Miantonomo and other red men, this proof of regard still more deeply



INDIAN DEED OF PROVIDENCE TO  
ROGER WILLIAMS.



LETTER OF ROGER WILLIAMS.

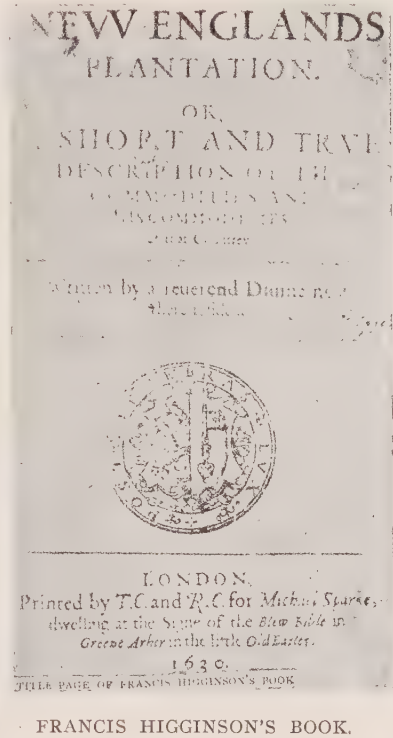
stirred his belief in the integrity of the Indian. That the red man in this case understood transfer of ownership and land tenure in fee simple, arose from the fact that beside some experience with the English colonists in bartering, one or more had been in Europe and knew the white man's ways. To all Rhode Islanders this parchment wears a halo, for it is the Indian mark of full confidence in Roger Williams. Few colonial papers have greater interest to Americans than this insignificant sheet bestowed voluntarily on the banished minister fleeing from Pilgrim and Puritan wrath into the arms of the sympathetic savage. It was late in life when Williams, wiser than of yore, preached and wrote these words concerning his red friends and their unhygienic domiciles.



"God was pleased to give me a painful, patient spirit, to lodge with them in their filthy, smoky homes (even while I lived at Plymouth and Salem) to gain their tongue."

Rhode Island having been left out of the New England confederacy as proclaimed and explained by Governor Bradford, it was no wonder the welkin rang and hearts glowed when Roger Williams returned from England with a charter for the Rhode Island and Providence Plantations. This epoch-making event had a mighty influence on the future development of the thirteen colonies. The charter was wrested from the English king and parliament March 24, 1644.

"No man shall be in any wise molested, punished, disquieted, or called in question for any difference of opinion in matters of religion which does not actually disturb the civil peace of the colony."



In spirit and very nearly in words, this was an echo of the order which William of Orange (William the Silent) had given to the magistrates of Middelburg in 1572, which Roger Williams read in the original Dutch and which, with the spirit of the Master who, after bringing in other sheep, "not of this fold," had not "one fold," but "one flock," however diverse in size, color or breed. Following Williams were the two other Welshmen, William Penn and Thomas Jefferson, all being America's major prophets of spiritual freedom.

That Cotton Mather's view was strongly contrariwise

is shown by describing Rhode Island in 1695 as a "colluvies of Antinomians, Familists, Anabaptists, Anti-Sabbatarians, Arminians, Socinians, Quakers, Ranters" and with his usual



ROGER WILLIAMS CANOEING IN PROVIDENCE HARBOR.

punctilious regard for exactness of speech, he adds, "Everything in the world but Roman Catholics and true Christians."

Rhode Island was the first of the colonies to win so great and so broad a charter, and New York was first of the States to follow colonial Rhode Island's noble precedent, and even to enlarge upon it. Against the commonwealth

founded by Roger Williams, the Puritan coined many an offensive epithet and head-shaking proverb, but, unlike sticks or stones, however skillfully hurled, they never hurt.

Williams had not a few friends in high places. Governor Winthrop was an interested adviser, and we find Williams—a Welshman excels in irony—thus writing from Sekonk (Rehoboth) of Governor Winslow:

"I received a letter from My Ancient Friend, Mr. Winslow, the Governor of Plymouth, professing his own and others' love and respect for me, yet Lovingly advising me, since I was fallen into the edge of their bounds, and they were loth to displease the Bay (the Colony of Massachusetts, at Boston), to remove to the other side of the river, and there, he said, I had the country before me, and I might be as free as themselves, and we should be loving neighbors together."



ROGER WILLIAMS' HOME

Again Williams writes, and on this occasion money evidently talked jointly in the interview:

"That great and pious soul, Mr. Winslow, melted and kindly visited me at Providence, and put a piece of gold into the hands of my wife, for our supply."

When Williams was seventy-seven years old, and his house burned over his head, the Baye Colony, forcing words instead of works to the fore, relented sufficiently to send "regrets and sympathy." The good man's mind doubtless reverted to the Devonshire proverb: "Pity without relief is like mustard without the beef." In later times, official ingratitude was more clearly shown, when the great State of Virginia handed poverty-stricken John Rogers Clark a sword, when he needed bread. Little wonder he broke it in twain with his crutch and returned it with the message that will live for all time.

It was at Williams' instigation that King Philip's war was postponed a few years, when the Indian king, under Williams' eye, signed that treaty in the church at Plymouth, giving the colonies time to prepare for the conflict that was sure to come.

When on July 23, 1664, the *Guinea* and *Elias*, the first two of four ships, entered Boston harbor, they brought these four august commissioners—Richard Nicolls, Robert Carr, George Cartwright, Samuel Maverick—and a majority of the three hundred escorting troops.

Though ostentatiously rich, with military glamor and accredited by royal favor, Messrs. Nicolls, Carr, Cartwright and Maverick, empowered by treacherous King Charles II to conquer the Dutch at Manhadoes (New York), and to hold audience and conference with the king's subjects in New England, found their task of subduing colonists fruitless. The Pilgrims refused to furnish troops to fight their old friends, the Dutch. As an embassy, this English Commission's pompous entrance, methods and attitude received scant courtesy in Boston and save in the capture, in peace time, of New Amsterdam, this delegation made but slight mark on annals of the day.



Nichols proved himself a gentleman, even in war. Sir Robert Carr robbed the Plockhoy settlement on the Delaware, "even to a nayle," abused the women and is said to have sold the men into the white slavery that then dis-



LANDING OF THE FOUR ROYAL COMMISSIONERS.

graced Virginia. In 1913 Americans vindicated the character of Plockhoy, friend of Cromwell, and beginner of the literature of the Delaware River valley, by erecting and unveiling in his honor a bronze tablet at Zierik Zee in Zeeland, the place of his birth.

Remaining a full year, the chagrined and humiliated commissioners reported on their return that they "could do nothing with so headstrong a people as the Massachusetts colony," who after one hundred years of law-making ignored

Richard Nicolls  
Robert Carr  
George Cartwright  
Samuel Mavericke

AUTOGRAPHS OF THE ROYAL COMMISSIONERS.

England's form of worship and indulged in a few other lapses of proper respect for royal mandate and usage in the Motherland—in a word, while the tide was toward absolutism in Europe, as illustrated in Spain, Austria, England, and some other countries, terrorized by royal dynasties, against which the Dutch Republic made the first successful stand—the current of spirit in free Englishmen in America was running irresistibly the other way, destined to float into existence in 1776 a new Ship of State—a federal commonwealth.

Sir Richard Saltonstall, close friend of Governor John Winthrop, returned to England within the year.

Deeply indebted is the record searcher to Samuel Green of Cambridge and his primitive printing press. The 1649 Almanac, published by Green, schedules most interestingly various happenings in the colony as shown on these pages from 1630 for full twenty years.

After the arrival of Governor Winthrop's wife, in 1631, we find that in due course Governor Bradford called at the new town of Boston to pay his respects. Disliking, however,

the formality seen in the Governor's house, he spent the night with his old friend and chum, Captain Pierce, the popular sailor man, master of the *Lion*, the vessel which was lost at sea.

MDC XLIX		MDC XLIX	
A CHRONOLOGICAL TABLE		MDC XLIX	
of some few memorable		MDC XLIX	
occurrences.		MDC XLIX	
1630	THE Governor and Assistants arrived, bringing with them the Patent, which was granted to this Colony (viz: Massachusetts) by § Remembrance.	1641	Pascataqua submitted to our Government.
1630	Mr. John Forster, one of our Magistrates, a Gentleman eminent for piety & virtue, deceased.	1641	This winter five weeks together, Charis-River was passable upon the Ice.
1630	A great warlike amongst the Indians by the final pos. whereof Chickatabut Sachem of Naponset dyed, as also John & James S. g. mores.	1641	A general conspiracy of the Narragansets & other Indians to enter all the English.
1630	Mr. Samuel Skelton Pastor to the Church at Salem dyed.	1641	This year several well-as. & persons & Gentlemen in Virginia, sent to us for some to disperse the Word of God to them.
1630	A great Hurricane, wherein the great Stepe of 400 rods was blown down at Mr. Haugh's.	1641	Mr. Torpison and Mr. Knowles were sent.
1630	Mr. John Oldham murdered in his Bark by § Indians of Block-Island, who were surprised in § time back by John G. Slops, brought thither § and his purpose.	1641	Another Earthquake on the Lords Day morning.
1630	A treaty & peace concluded with § Narragansets.	1641	The four English Colonies viz. Massachusetts, Plymouth, Connecticut & New-haven, were united.
1630	There all cre at Wethersfield by § Narragansets.	1641	Pamham & Saccononoco Sachems, submitted themselves & their people to the English.
1630	Michal Trott, Governor of the Island of Rhode Island, by the § of § Bay.	1641	This summer the Lord sent great flocks of Pigeons, which devoured much corn, & in the Vacas, was taken and put to death for his treachery.
1630	Block-Island taken by § Indians.	1641	Miantonomoh waging war against Vacas, was taken and put to death for his treachery.
1630	The last Synod at Cambridge.	1641	Five § Sachems, Canamakin, Mactanomet, Squaw-Sachem, Wamsingen, & Narraganset submitted themselves, their people & lands to us.
1630	Mrs. Hutchinson & her errors banished.	1641	Pascataqua, the chief Sachem upon Merimack, & his sons came in voluntarily and submitted to our Government.
1630	The great & general Earth-quake.	1641	The Narragansets began to war upon Vacas, in revenge of Miantonomoh his death.
1630	A violent tempest which brake down the white mill at Charlestown, & costed two thousand § hours.	1641	Mr. George Phillips, first Pastor of § Church at Wethersfield dyed.
1630	John Harvard, master of Arts, of King's College in Cambridge, deceased, & by will gave the half of his estate (which amounted to about 400 pounds) for the erecting of the College.	1641	The Narraganset Sachems, Pelelles and Moximino, sons of Canamakin, & concluded peace with the English, and gave a white chief of their children for the §.
1630	Mr. Roger Barlaken, one of our Magistrates, about 30 years of age, a man of singular piety and modesty dyed.	1641	The Lord sent millions of Caterpillars among us, which made the new corn to be, like a meadow, and spoiled much harvest.
1630	Another tempest, which the whole of § destroyed buildings, & when it blew at South-east for 4 days in Connecticut it blew above the moderate.	1641	Mr. Elliot began to preach to § Indians in their own language.
1630	Great drought throughout the County.	1641	An Epidemical Distemper through the Country.
1630	Minor §	1641	Mr. Peter Hocker, Pastor of the Church at Hartford, died.
1630	Minor §	1641	Mr. Green, Pastor to the Church at Reading, died.
1630	Minor §	1641	Calicut was taken by the English, and the city was destroyed.
1630	Minor §	1641	Mr. Green, Pastor to the Church at Reading, died.

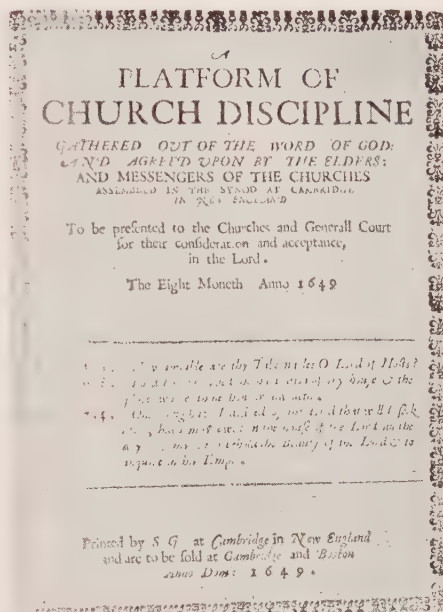
PRINTER GREEN'S CHRONOLOGICAL TABLE.

As ocean travelers today cross with their favorite steamer captains, so in Pilgrim days Winslow, Allerton and other courier-diplomats made reservations whenever possible with Captain Pierce. One finds this popular skipper in charge successively of four ships, the *Charity*, *Jacob*, *Mayflower* (in 1630) and the unfortunate *Lion* in 1631.

On a much later visit, Governor Bradford, lamenting over the decadence of Boston Town, according to his habit, called to his aid the muse in order to do justice to the existing deplorable conditions. In this the banner town of the new land, reading between the lines, we may imagine that



the good man in all probability had been fleeced by some unscrupulous Bostonian, or "Bostoneer," as Randolph called its pride-swollen typical citizen. This was a more pleasing cognomen than Cotton Mather's term of obloquy, "Lost Townites," sometimes resurrected by spiteful rivals, and given to a citizen of modern Athens, of whose city, by way of variety, they spoke as a "dried up port." Governor Bradford, with painstaking regard for the proper jingle, worked out this poem dedicated to Boston Town. Behold then the literary striving of this quondam resident of Austerfield, Amsterdam, and Leyden.



OUTGROWTH OF THE CHURCH SYNOD  
HELD IN CAMBRIDGE, MASSACHUSETTS  
IN 1649.

### TO BOSTON

O Boston, though thou now art grown  
To be a great and wealthy town,  
Yet I have seen thee a void place,  
Shrubs and bushes covering thy face,  
And house in thee none were there,  
Nor such as gold and silk did wear,  
No drunkenness were then in thee,  
Nor such excess as now we see,  
We then drunk freely of thy spring,  
Without paying of anything.

That Governor Bradford's visit was returned by Governor Winthrop, in 1632, is shown by Plymouth Town Records. This trip of less than fifty miles was made first by sea, then

by land, over the Indian trail. Governor Winthrop thus writes in his diary:

"The governor of Plimouth, Mr. William Bradford, a very discret & grave man, with Mr. Brewster the elder & some others came forth & met them without the town & conducted them to the governor's house where they were very kindly entertained & feasted every day at severā houses."

No friction between the two colonies—barring echoes of the little affair that Plymouth closed, after correspondence, with Massachusetts Bay—in regard to bartering with the Indians had yet developed; all was brotherly.

Cotton Mather, who held the history of his native town and all his neighbors on his tongue's end, tells us

"There were at this time, in Plymouth, two ministers leavened so far with the humors of the rigid separation, that they insisted vehemently upon the unlawfulness of calling any unregenerate man by the name of Goodman Such-a-one, until, by their indiscreet urging of this whimsey, the place began to be disquieted."

As an example of how a small matter can kindle discord, Governor Winthrop was called upon, while on this visit, to straighten out the knotty question which had seriously disquieted the Pilgrim church. This he did in his broad, direct manner, in less than a dozen words, by succinctly stating that "an English civil custom had nothing to do with religion." Evidently, in this case at least, the Puritan was the better Pilgrim.

"On their return home, the Puritans came to a place named Hue's Cross. The religious antipathies of the governor were excited, and for fear that at some subsequent period the Papists might assert that this name was evidence of their religion being first known in this country, he ordered it to be called Hue's Folly."

One has only to read some of the medicated histories made to order by certain religionists, even in our day, to

justify that able first Governor of Massachusetts. He was astute and far-seeing. When circumstances required action, conscience hard-gripped the driving rein, hit heads, and drove nails at vital moments, regardless of criticism or consequence.

The twentieth century, amid a thousand inventions and comforts that fill time and thought, may smile at what seems disproportionate attention to petty themes, yet in a wilderness, away from the homeland, small matters loomed occasionally in gigantic form to these exiles for freedom's sake. In time they were to shed trivialities and prepare to grapple with problems of colossal interest. Grandly did they do this in both revolution and evolution.

Again a leading American Roman Catholic dignitary says: "The Puritans had faults which spring from intellectual narrowness and religious prejudices, but when I consider their qualities I know not where to find such men today." Thus, in many quarters we find the Roman Catholics in a measure absolving Cromwell in Cromwellian times for roughly converting Ireland, recognizing the fact that Europe was a cesspool of blood, and life of but little account.

The two sister colonies in Massachusetts were in the main well in accord and when once fairly settled in New England, even rabid brother Higginson and his followers attached themselves to the church order of the Pilgrims, that is, democracy applied to Christianity, centering in the one Master.

Through the Puritan—and to write of the Pilgrim one must frequently include the Puritan—one sees in full orb the truths held most dear by our Pilgrim ancestors. Many a side-flash is thrown on his sturdy character from Puritan campfires. This is seen notably in the Reverend Francis Higginson's farewell to England, when he sailed for Salem. It rings both with a note of fealty to the Mother Church and a slur at his brother pioneer Pilgrims of Plymouth. Nevertheless when sickness entered the home of the Puritans,



he turned with feverish anxiety to these same Plymouth Pilgrims, and when in closer contact fully indorsed their faith.

"We will not say as the Separatists were wont to say at their leaving of England: 'Farewell, Babylon! Farewell, Rome!' but we will say, 'Farewell, dear England, Farewell, thou church of God in England, and all Christian friends there.' We do not go to New England as Separatists from the Church of England, though we cannot but separate from the corruptions in it, but we go to practise the positive part of church reformation and propaganda of the gospel in America."

Moreover, it can be demonstrated that the Separatists loved not England any less than the Puritans, but they loved truth and a good conscience more. They were willing to prove this by exile, and if necessary by starvation. When Governor Winthrop broke bread with Governor Bradford in Christian unity in Plymouth, it was a notable occasion.

As the two governors, in company with Elder Brewster, the Reverend John Wilson, and a half-score of other notables, jostled elbows and sharpened wits in converse over the board of good fellowship, bonds of friendship were strengthened and issues unified. The record of the trip made by a Plymouthite states that the

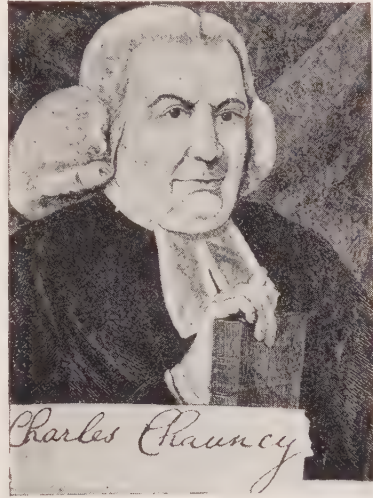
"Governour of Plimouth spake to the question after him the elder; then some two or three more of the congregation. Then the elder desired the governour of Massachusetts and Mr. Wilson to speak to it, which they did. When this was ended, the deacon, Mr. Fuller, put the congregation in mind of their duty of contribution; whereupon the governour and all the rest went down to the deacon's seat, and put into the box, and then returned."

Given the opportunity, Deacon Fuller ever proved a thrifty and prompt collector. Two governors and two ministers were unusual quarry and the timely remarks of the good doctor, who saved lives in Salem and Charlestown as well as in his own home town at Plymouth, no doubt substantially increased the religious toll of the congregations,

Nevertheless, many an unpaid medical fee remained on his books, as read after his death. Two hundred years and more passed, and the editor found the good Pilgrim doctor's descendants in his flock walking in their ancestor's footsteps. Twenty-eight pounds of powder would look like hardly more than a pinch of snuff to a modern dealer in munitions who supplies sixteen-inch naval guns, yet it was of sufficient import for the Olde Colony of Plymouth to borrow and Governor Winthrop of the Baye Colony to lend and make it a matter of record—a transaction showing close social and friendly commercial relations between the two sister colonies.

A man of might was the Reverend Charles Chauncey, who became the Plymouth co-pastor, joining Mr. Raynor as assistant. A believer in baptism by total

immersion, his persistence in hammering at this dogma, using his flock as an anvil, and plying his tools both in and out of season, as in the case of Roger Williams, caused division and a parting of the ways. Hammer and anvil separated in 1641, and the Reverend Charles left Plymouth for Scituate and finally stepped into that much-prized office, the presidency of Harvard College, being its second incumbent. Besides directing the fortunes of what is now a national university, President Chauncey found time to write a New England version of the Psalms. Dean of the clergy, he lived to the age of eighty-two years, in days when, as a rule, the clergy as well as laity grew old fast, and frequently died long before the purely subjective age-limit set by the author of the ninetieth Psalm, the previous standard in Holy Writ being *one hun-*



CHARLES CHAUNCEY, PASTOR OF  
THE OLD SOUTH CHURCH.

*dred and twenty.* (Genesis.) Chauncey's fibre is well proved by his continued close friendship with his old classmate, George Herbert, who in a distich did not only pay his respects to the Elect, but pictured finely the historic situation.

"Religion stands on tiptoe in our land,  
Ready to pass to the American strand."

No man at heart detested the Quaker faith more deeply than Chauncey, who never failed to speak his mind both in and out of season concerning their form of Christianity, which, after all, *is Puritanism carried to its logical issue*, yet never seen by some of our purblind ancestors.

As in the case of all but one of the Leyden Pilgrims, no portrait of Charles Chauncey, pastor of the Plymouth church and second President of Harvard College exists, and the occasional erroneous use of the portrait herewith, that of his great grandson, Charles Chauncey, pastor of the First Church in Boston, has at times misled both reader and historian as in the case of several other worthies. This Boston pastor, colleague of the Reverend Mr. Foxcroft, had strong features, and in his lifetime made a profound impression upon all who knew him. He died in 1787.

Increase Mather explained to his weeping congregation that the sorrow of Heaven merged with the sorrow of Boston over the death of Charles Chauncey. An eclipse of the sun at the time was interpreted to mean that the Creator, to show His intense grief at the taking off of this good man, darkened the skies. This "good man" advised the killing of Quakers as he would that of ravenous wolves. Much alike were the warped consciences of persecutors all over the world and in every age. The modern motto "Where persecution begins, Christianity ends," was understood only by a few—the peaks of humanity. To many in power it was hardly thinkable.

In New Netherland a youthful and inexperienced clerk in the West India Company's office, Wouter van



Twiller, nephew of Van Rensselaer, one of the prominent stockholders—furnishing a fine example of the folly of nepotism in government—was the incompetent Governor of New Amsterdam, from 1633 to 1637. In obedience to orders, he sent Jacobus van Curler, later a schoolmaster, and Hans Janse Eencluys, artilleryman, to build a fort called New Hope, on the Long or Connecticut river, claiming this from Block's discoveries and map, as part of New England. William Holmes, of the Plymouth colony, was sent to erect a trading-post at the place now called Windsor. The Dutch and English were still allies against Spain. Each side looked upon the other as an unjustifiable aggressor, when William Holmes—using (traditional) language that shows him to have been a latecomer and a strange sort of Pilgrim—called on the Dutch cannoneer to “fire and be God-condemned”—or words to that effect. There is no record that the Dutch fired on Holmes' boat, or made a breach of either friendship



WILLIAM HOLMES PASSING THE DUTCH FORTS ON THE LONG RIVER. ON THIS VESSEL'S DECK IS THE PORTABLE HOUSE TO BE SET UP AT WINDSOR.

or neutrality over an unsettled question. In fact, they had strict orders from home to keep friendship with their English allies, for Spain was still powerful. Englishmen and Dutchmen were, on the continent, standing shoulder to shoulder in that long war which made Spain a "broken-backed tiger."

It was in 1633 that Holmes sailed past the two-gun fort built on an island bordering the Long River, Quanehtacut (Connecticut), the Versche (Freshwater) of Adrian Block. Holmes' vessel was loaded with the frame of a house ready to set up. He sailed on, boldly saying, "I will follow my governor's instructions, fire or not and come what may," and he was unmolested.

Today one of the most beautiful church edifices in the United States, at Schenectady, New York, has been erected by sale of the land left by Eencluyt, the artillerist.

The Pilgrims continued to strengthen their holdings in Windsor, but they found in the Puritan an invader even more ruthless for the Massachusetts Bay colony encroached without limit.

Van Twiller sent seventy soldiers, with strict orders to abstain from hostilities, if possible, and to keep full faith and peace with their allies, for Governor Bradford in his letters, both in Dutch and French, had laid emphasis on the alliance which bound England and the Republic together. The English of that day knew full well that the Protestant New Netherland, bordering the Hudson River, was England's outpost, as truly as was the Dutch Republic in the time of the Armada, that the successor of Philip II, of giant Spain, was still unbeaten, and that the Dunkirk pirates were on the seas as lively as ever.

The only war in the Connecticut river region was that of words, or a Donnybrook bludgeon affair.

In our day in the enlargement of Hartford, the historic spirit has prevailed over petty local traditions and names of new streets show loyalty to facts.

Smallpox now appeared in the Connecticut valley and swept off the Indians by hundreds. Four Dutchmen reputed to have been sent to annoy the Pilgrims by endeavoring to disaffect Indians and divert trade from the Pilgrims, contracted the loathsome and contagious disease. They were, however, fearlessly nursed back to health by the Windsor Pilgrims. Thus both parties revealed their true fibre.

As in the case of their fathers who gladly welcomed the oppressed Separatists of 1609 into their tolerant republic, so now on American soil the men of New Netherland sent greeting and showed deep gratitude for the Christian behavior of their hosts. Both parties buried the tomahawk of discord and Pilgrims and Hollanders lived on in unity. When will the average man delight to hear of such undramatic incidents, rather than those in which was shed each other's blood?

Mutual help and fraternity were especially noticeable after Van Twiller, a profiteer, had been recalled and Governor Kieft had succeeded him in New Netherland. By this exchange, however, the Indians did not profit.

A century was yet to slip by before Jenner introduced vaccination. Meanwhile smallpox moved easterly, killing seven hundred Narragansetts and completely wiping out many smaller tribes which in time might have fought the settlers. Again, as ever, the Pilgrims thanked the Lord in slaying their enemies, who in many cases felt that the spirit controlling disease fought on the side of the white man. (The statement that the white man introduced smallpox in America is open to question, as it seems to have been indigenous to various parts of this continent.)

The John Hockings imbroglio in Maine stirred Pilgrim communities from shore to mountain and on the sea. It was in the month of May, 1634, that John Hockings, managing a trading-post on the Piscataqua for the two English lords, Say and Seale, and Brooke, met his death at the hands of Plymouth men, but only after great provoca-



tion. Encroaching on Pilgrim territory in charge of John Howland, his vessel was warned back by two magistrates. Unheeding this command, Goodman Talbot attempted to cut the trespassing ship's cable. Hockings fired, killing Talbot, and Talbot's close friend fired in reprisal, killing Hockings. Upon this, Massachusetts, flinging a peace-sop to the crown lawyer, arrested magistrate John Alden, though he had been merely a spectator of the main episode, as he sailed into Boston harbor with a cargo of merchandise. Captain Myles Standish, who never deserted a friend, in defense, argued so clearly in the case that his fellow townsman was set free, but on the ground that Massachusetts had no jurisdiction whatever on the site of the homicide. The language used by Standish bordered on insult and his bitter arraignment clashed rudely with the dignity of the august Puritan Boston magistrates, who gladly saw the backs of the two "Brownists" as they turned Plymouthward.

According to one account, Governor Bradford, Edward Winslow and the Reverend Ralph Smith of the Pilgrims, who was evidently of sufficient standing to be used in the rôle of mediative counselor, and the Reverend Mr. Wilson of the Puritans, had each a hand or voice in the legal proceedings that finally freed John Alden and sent him home to his household.

Accurate and thorough surveys of the land thus so freely dealt out in London, being as yet unknown to kings or crown lawyers—even William Penn's cure for possible boundary quarrels being administered at his private expense—conflict about grants, patents, and counterclaims, which Dickens later called "circumlocution," were continual in the office.

The Gorges family, which asserted a step-ladder succession to a section of their holdings in New England, kept both Pilgrim and Puritan in a state of unrest. However, the persistence of actual settlers succeeded, with help from John Mason, who like every one of the New England mili-

tary men had served abroad in the army of the Dutch Republic. Mason took New Hampshire as his share of the Gorges deal, and was a telling factor in the successful settlement of New England.

Not only was the Netherlands the training-ground of the soldiers and war engineers in the England of both the Tudors and the Stuarts, but the tactics and vocabulary of the British army, to this day, are tell-tale of their origin. "Taps," "tattoo," "life guard," "forlorn hope," with most of the much stronger words and much of the slang used by the rank and file are pure Dutch and often unaltered.

## CHAPTER VII

### PILGRIM VS. PURITAN—THE AMERICAN INDIAN

**A** CERTAIN Christopher Martin, Thomas Martin and Thomas Morton, the last once Overlord of the Lords of Misrule at Merry Mount, made charges against the Pilgrims, in addition to those pressed by Mason and Gorges, before the Privy Council in England. They found themselves frustrated in their designs by the persistent and courageous Captain Wiggin, who lived at Piscataquack. This lover of truth appeared in the nick of time to indulge in vigorous and convincing argument in behalf of his friends. Of towering stature and powerful physique, Captain Wiggin was no man to trifle with, as both Mason and Deputy-Governor Barefoot of New Hampshire once found to their undoing, when Wiggin laughed to scorn Mason's claims as to ownership of New Hampshire. The former tenant, attempting to oust the good-natured but leonine Captin Wiggin, in an instant found himself tumbled into the fireplace with his partner in woe hurled atop—to the making of a general mixture of Mason, fire-dogs, burning logs, wood ashes, and Barefoot.

Governor John Winthrop, as great a man as Massachusetts ever knew, was a close friend of this Thomas Wiggin, of Piscataquack, New Hampshire. Wiggin evidently knew how to wield a pen as well as a bludgeon, and gives us a strong light on the Governor's character:

"And for the Governor himself, I have observed him to be a discreet and sober man, giving good example to all the planters, wearing plain apparel such as may well beseeem a mean man, drinking ordinarily water, and when he is not conversant about matters of justice, putting his hand to any ordinary labor with his servants."



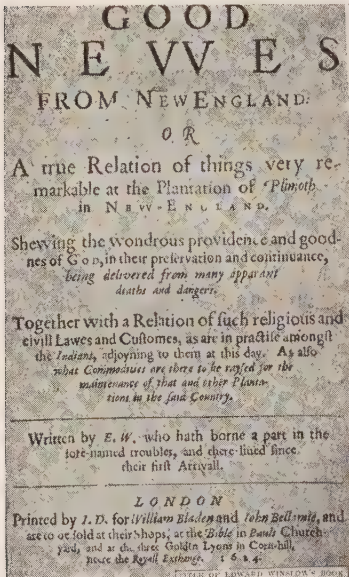


© Charles Scribner's Sons.

THE CONTROVERSY OVER THE OWNERSHIP OF NEW HAMPSHIRE STARTED BY CAPTAIN WIGGIN OF PISCATAQUACK.

Had Gorges and Mason departed life without issue or assigns, the Pilgrim and Puritan lot might have been easier. The Gorges patent, one of the big assignments of New England made in Europe like that to Van Rensselaer, which comprised most of what is now Albany, Saratoga, and Rensselaer counties, covered twenty miles of Massachusetts coast line and extended approximately thirty miles back into the Indian country, comprising some two hundred thousand acres. The death of the original King James patent of 1607 was dramatically staged on Sunday, June 29, 1623 (twelve years prior to 1635, the year of Gorges' arrival in New England). At Greenwich about twenty owners divided the dried remnant of the patent, and in a sense this was a

paper distribution. King James, in the rummage sale, as money power requires, claimed and received the lion's share. Sections of land extending between the two bays, Fundy and Narragansett, were now sold or traded to settlers and communities by their fortunate or unfortunate owners. Among the purchasers were William Blaxton, Samuel Maverick, Thomas Walford, William Jeffrey, John Busby, and the Reverend William Morrow, that silent Conformist who once lived unknown in Plymouth.



"GOOD NEWS FROM NEW ENGLAND" WRITTEN BY EDWARD WINSLOW IN 1624.

The doings in Plymouth are clearly and contemporaneously set forth in Winslow's "Good News from New England," printed in London and covering the period from November, 1621, to September, 1623, though they are more thoroughly and with better perspective portrayed in William Bradford's book on "New Plim-

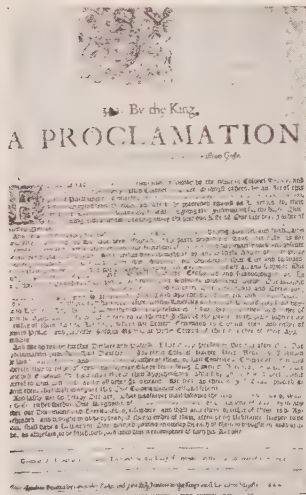
outh," which paints the beginnings of the making of America. Keenly interesting is "Mourt's Relation," popularly so-called, because the name G. Mourt appears in the preface. According to the best authorities the book was written in Plymouth by Winslow and Bradford.

If with mental detachment we watch the shifting scenes we shall see that the stage of Europe would find it difficult to duplicate in pathos, humor, or grotesqueness, what the saunterer through Puritan Boston's streets witnessed daily. Could a greater play be put on the boards than that of the delivery of the King's Missive and its outcome? What deeper tragedy than the placarding of Hester Prynne, the clergyman's victim, with a badge of shame? Could a gro-

tesqueness of attitude and mien farther go than that of Lord Timothy Dexter, as in later years he swung through the streets observed of 'all in his clattering coach—a crazed brain indicating crazed acts. The dramatic life in America of Colonels Goffe and Whalley, two of the fleeing regicides, began when they bearded the lion in his den by strolling into the Boston Coffee Exchange. The place was packed with British officers, and excitement ran high. It required genuine diplo-



Courtesy Jones Brothers Publishing Company  
ARRESTED FOR KISSING HIS WIFE ON SUNDAY, CAPTAIN KEMBLE RETALIATES.



KING'S PROCLAMATION  
AGAINST GOFFE AND  
WHALLEY.

macy to rid the town of the harboring, feasting, and abetting of these two regicides. Avoiding the king's emissaries, they fled to New Haven. There they kept in hiding in the Judges' Cave, and later in the home of the Hadley minister, where absolutely unknown, they lived for years. Colonel Goffe saved Hadley from Indian massacre by rushing from his retirement and rallying the villagers. Goffe, with his father-in-law, Whalley, was buried in the cellar of the parsonage, their remains finally being removed to New Haven, so state some writers.



It was a British man-o'-war's man, Captain Kemble, whom audacious Boston magistrates hauled before the court and fined for greeting his wife with a kiss on the street after an absence of three years. His reprisal well offset the severe reproof. It consisted in luring to his vessel the unsuspecting magistrates with the ever-appreciated bait, a dinner. The unusual dessert proved to be an active application of cat-o'-nine tails, as the magistrates scurried across the deck and down the sides of the vessel amid the derisive shouts of the captain and his crew. Here was an impressive example of the fact that a captain's authority on his vessel's quarterdeck is supreme.

Do the Puritan ways seem strange? Many an American tourist, wife on arm, moving quietly and sedately in a European cathedral, has had his wife's arm rudely pulled away! No such marital politeness allowed in the Roman Catholic cathedral, at Antwerp, for example! Puritanism does not belong to one sect, nor do "blue laws" belong to one country or branch of the Universal Church.

Strange things happened in Puritan days on the oldest street in Boston. Here one might see fair maidens guilty of various misdemeanors going to market occasionally sleeve-labeled law-breakers, in colors white, black and red; pirates bearded from eyebrows to chest; Governor Bellomont, side by side with Captain William Kidd, speeding their way down street—the former soon to make a vicarious sacrifice for the other; privateersmen bantering with friend and neighbor over their fat bank accounts and treasure-laden prizes; king's men from the British navy hiding in the shadows of buildings, to tear husbands from wives and lads from their mothers by working as opportunity offered in the press gang, to sail the raging main and battle unwillingly against friend and foe alike. This custom, to the disgrace of Britain, was followed in most of the colonies, at first even



ADMIRAL KNOWLES' PRESS GANG AT WORK.

to man the Continental navy, but Boston ended it in her area of influence by humbling the worst transgressor, Admiral Knowles. Knowles was the first British commodore to show his back to a Boston mob. Relinquishing the men and boys his press gang had seized he was glad to escape from the indignant citizens. When finally allowed to sail, he undoubtedly swore with uplifted hand "never again in Boston Town!"

Admiral Knowles simply followed a course steered by his betters when he impressed American seamen, but in so doing he unconsciously gave a lusty blow for the cause by feeding Freedom's flame.

This bad custom, like so many others, as has been said, was too often imitated by the Continental naval captains, as records show. Old habits change slowly. It was the action of British commanders in taking sailors claimed to be British subjects—that is, the press gang practice on water—that was one factor in bringing on the War of 1812, from

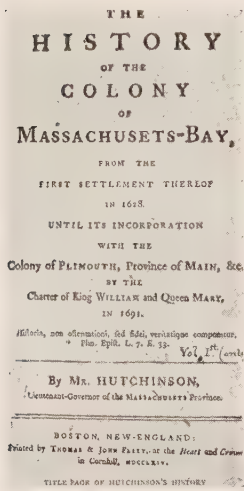
which time the habit officially ceased, though with the aid of alcoholic drinks, "shanghaiing" was continued and still lingers. Some day we shall better understand the urge of things that, without regard to name, place, time, or profession, drives men to strange actions despite all their theories.

One law not written on the statute books, but ever in the background, much to Boston's shame, was brought boldly forth under provocation on divers occasions. Thomas Hutchinson, the Tory governor—labeled by the rabble "stingy Tommy," nearly lost his life at the hands of a Boston mob.

The acceptance or non-acceptance of Faneuil Hall was the cause of a riot of turbulent citizens. A close vote gave this useful building to Boston Town. In this same spirit a howling mob dragged the boat of Harrison, the collector, to the common. Then, having first given the owner a severe beating, they fed the

timbers to a bonfire. Once a Boston mob in its fury tried to bury an old woman alive, disappointed at finding untrue her insistence that a person while yet living had been interred. It was this too frequent outburst of a spirit of lawlessness in the colonies which stiffened the purpose of the king's ministers, in 1770 and later, to coerce the colonies by military force and which made so many people of character and property remain Loyalists, even going to Canada or back to Britain to live.

Some leading descendants of the Pilgrim Fathers allowed self-interest to clip Freedom's wings, and meekly submitted to royal commands. Intermarriage, as in the case of Benedict Arnold, was also a strong factor in throttling fealty to the colonies. Many crimes were committed in New England in the name of liberty.



GOVERNOR HUTCHINSON'S HISTORY WHICH THE MOB TRAMPLED IN HIS GARDEN.





*Courtesy of Jones Bros. Publishing Company*

GOVERNOR HUTCHINSON ESCAPING WITH HIS LIFE FROM THE ANGRY  
BOSTON MOB.

#### PILGRIM VERSUS PURITAN

Biased partisans have packed the libraries of Europe and America with fulsome praise and blame of historians, real or reputed. The measure of influence of men of either name, in developing New England and the New World, has been variously stated, the differences in opinion being very great. For information, we have among others Mourt's Relation, William Bradford's History of the Plimouth Plantation, Edward Winslow's descriptive records. On the Puritan side are the diaries of those staunch leaders, John Winthrop and Samuel Sewall, with Cotton Mather's verbose but picturesque comments. Later is Lieutenant-Governor Thomas Hutchinson's History of the Massachusetts Bay Colony, until its incorporation with the Colony of Plymouth and the Province of Maine. The many records of towns and of private individuals in the Twin Colonies were written by hands now pulseless for over two centuries. These all, especially when studied comparatively, help us to untangle the maze of both Pilgrim and Puritan

ancestry. They depict also very clearly the doings of the two communities that aided so greatly in forming the United States of America.

The Pilgrim has been graphically summarized in the lines:

"In the pursuit of religious freedom he established civic liberty, and meaning only to found a church gave birth to a nation, and in settling a town commenced an Empire."

The Pilgrim of 1620 ploughed the way for the Puritan of 1623-1630, falsifying a statement, at that time fast gaining ground in England, that Virginia, as the new country was broadly called, made a good semi-penal colony for jail-birds and candidates for prisons and almshouses, while relieving Britain of their obnoxious presence and developing coevally an outlet for British trade.

Although in some cases an excellent grade of colonist had started settlements in the Southland, laws giving wide license had attracted thereto in large numbers the dissolute, idle, and vicious, and it was an Eldorado for the libertine and depraved. None of the settlements proved a complete success, and to the well-informed Englishman of the seventeenth century, America, especially in the south, appeared as a veritable Golgotha for both purse and body. To combat successfully such conditions required convincing faith, chastened experience, indomitable courage and a towering belief in work—all of which a true Separatist possessed, and his triumph was made manifest in subsequent events. The faith of the Pilgrims paralleled that of the prophets of old. When they prayed they actually talked with God, for between man and his Creator their Sacred Book told them there was but one Mediator. In the whole world they led in this close communication with the Maker of that world, without symbols, or badge, or ostentation of human intermediaries or mediators. With surprising equanimity, and to us what sometimes seems to savor of irreverence, in the set-

ting of questions of moment, they declared that "God Himself stepped in with a casting vote." Believing they could thus familiarly treat with Deity in an intimate and conversational mood as children with parents, why should they not walk fearlessly when armed with the Bible promises? When corn was drying up for lack of rain and white man and Indian stood alike, shoulder to shoulder, confronting gaunt, hollow-eyed famine—they went in prayer to the Giver of all, who had said "Prove me now, if I will not open the windows of heaven." When after talking the matter over with God it rained intermittently for fourteen days, they received congratulations from the Indian, profusely seasoned with awe, as to their close intimacy with the Great Spirit. When the Pilgrim some years later considered leaving Plymouth, and an earthquake roughly shook their cabins and rattled teeth, windows, and such mantel ornaments as they had, they interpreted this to mean that God was condemning the idea of abandonment of the site selected by Him for a new church and nation. Speedily putting the temptation away, they cheerfully and lustily followed once again the ploughshare and swung axe, scythe, and flail, supping contentedly on mush-pudding and beer in the land upon which they had settled.

For this decision, we may say in truth they deserved but little credit, since they lived up to their compelling purpose to obey all Divine authority. When, therefore, this was manifested so democratically, personally, and convincingly, it could only be that their hearts were aglow with the joy of service under such a Master. Their direct manner of reaching the Creator of the universe was the main source of the Pilgrims' wondrous courage and power.

Nevertheless, well was it for the colony in these first years that it was guided by the Valiant Four and advised and in a measure ruled—though at a distance—by that rare soul, Pastor Robinson. Until his death in 1625, it was he who held the little company together, preserving it from



danger, and steering its precarious course safely amid moral, physical and financial reefs that threatened wreckage and engulfment. Brewster, Bradford, Winslow and Standish were men of which any town, city, nation or age might well be proud. Of character force seventy-five per cent was pronounced Separatism. What the other twenty-five per cent., represented by Standish, lacked in outspoken belief, that barred him from church membership, was made up in sincerity and devotion to duty. Even to the Pilgrim mind Standish in all probability was reckoned a religious man, strong in his faith in God. "Verily, this was a son of God" might the unbiased student and critic say.

Standish stood four-square to every ill wind, while as for bravery the "Little Captain," who fought for Queen Elizabeth in the Dutch Republic and whose eyes flashed forth anger or love as occasion demanded, was ever keyed to keep his fighting force as on Damascus edge. Holding his own good blade with five men or only one at his back he would have faced five hundred "Salvages" without fear had duty called.

"His conscience and his sword he thought,  
His duty lay between,  
And with a right good will he strove  
To keep both bright and clean."

It was fortunate for the Pilgrim community that its leaders were not only men of singular powers, but of such varied abilities, making in all an assemblage of talent rarely excelled. Bradford, a sagacious man of affairs, was gentle, yet firm, and proved to be an ideal governor and magistrate. Brewster, the church elder, had acted with Robinson in Leyden, and at his request made in Holland, served in the same capacity beyond sea. Besides having two sermons to prepare for the Lord's Day services, he administered justice, tempered with mercy, to such of the community as the good Governor could not make conform to the law.

Brewster was a fixed outpost at the gates of the Lord in the wilderness, discussing the Word confidentially and openly with his Maker and people. Moreover, he was prevailing in prayer. Though, like Paul the apostle, unordained, he was ever faithful to his self-appointed task.

Winslow, the widest read and having the broadest culture of them all, was a conscientious diplomat, even as one tried in the fire. He was ever on guard against any foe to person or property. Whether as ambassador to England, in a pow-wow with Indians, or as Governor of Plymouth, he measured up to the requirements of duty.

As for the individual, thoughtful Pilgrim, who prayerfully cognized from day to day his footsteps, environment, and experiences, he could not but conclude that he was truly in the hollow of the hand of "the High and Lofty One, who inhabiteth eternity and the praises thereof," but dwell also in the hearts of the contrite, and in this spirit of true humility, he daily strove to be. His faith rested farther on the promise and record "This poor man cried, and the Lord heard him."

Driven into Provincetown Refuge Harbor by the breakers, and later forced ashore on Plymouth Rock, instead of landing in the more temperate Southland, as he had planned, he still recognized, with the discerning faith that was in him, the wisdom of the Lord. His faith drove him farther to say, "Yea, though He slay me, yet will I trust in Him," and he did trust. He never charged God with folly, even in the darkest moment of trial. The same hand that protected his landing might send to their deaths more than half of the little company in the first few months of their occupancy of this new home, yet like Abraham, who never owned a foot of the land promised him, the Pilgrim "looked for a city"; and that city had foundations.

Whether it were prosperity and success, or wilderness deprivations, the Separatists might change their skies, but never their constant mind, for they not only had the vision

but they discerned its foundation—God. Their foothold in the New World might lack royal backing, but even in the sweeping away by pestilence of all of the Patuxet (Little Bay) tribe that once inhabited it, the Pilgrims recognized the Divine hand. In the one survivor, Squanto, they magnified the Giver of all mercies. It is even probable that, were they living today, in an age of science, they would have found in the formula of evolution a larger vision of faith, and glorified the Creator because, in His own way—whatever name man might give to the divine process—He lifted up dust into man to bear the divine image.

It is often supposed—and the expression of this purely subjective supposition frequently takes exaggerated forms and becomes caricature—that life both to the Pilgrim and the Puritan was dark and gloomy. Men not of the faith of the Reformation, or of the Puritan idea of what life ought to be, forget the past, and judge from the twentieth century point of view, with all its comforts, luxuries, and inventions. They know what high churchmen—even archbishops and critical historians—acknowledge, namely, that most of our best political inheritances and the lovely and beautiful things in our homes date in the main from the Reformation and largely from the Puritan. It was the Puritan who led in ushering in the new era of enlightened democracy, and the idea of “the greatest good to the greatest number.” Both Pilgrim and Puritan were the greatest emancipators of man, for *they unshackled the mind*.

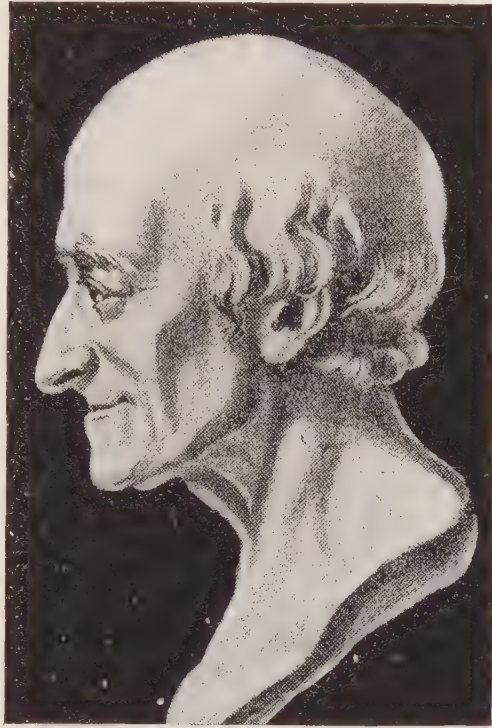
Let us look at the sixteenth century situation in the spheres of theology, and of what is quite different, and the very deepest force in man—religion.

In mediæval ideas—those which the Puritan fought against most strenuously first, last and always—the Son of Man, our Brother, Friend and Exemplar—ever nearest to his human fellows, always dear to children, and in whose presence even the lowest and most sinful felt that there was for him a new chance—had become the Awful Judge,



transcendant above all mundane affairs, and terrible in countenance. No prayer or petition to Him was heard unless it came through a host of earthly mediators, or His pleading mother. In depicting Christ's earthly life, the stress of art and literature was on His physical sufferings. In statue, painting, church ornaments, wayside shrine, and in multitudinous symbols, emphasis was placed on the Savior's agony and blood. Thus the emotions were deeply stirred to bring home to the worshipper the accusation of personal responsibility for guilt, and of speedy judgment, with purgatory before reaching heaven.

If any one doubts this, let him study the art and literature of the Byzantine period, the era of the Middle Ages, the paintings of the Renaissance epoch or the hymnology of which *Dies Irae* and the *Stabat Mater* are the gems. Voltaire, the French wit, in a way that made even jesting seem sacred, in comparison to what he saw in France, had carved over a house of worship "Voltaire builds a church to God." One could travel far and wide and see churches dedicated to saints and apostles, but few if any to God. The essence of all Puritan preach-



"VOLTAIRE BUILDS A CHURCH TO GOD." SO  
WROTE THE WITTY FRENCHMAN.

ing was "Have faith," not in sinners, even though they were earthly princes or ecclesiastical potentates, but "in God."

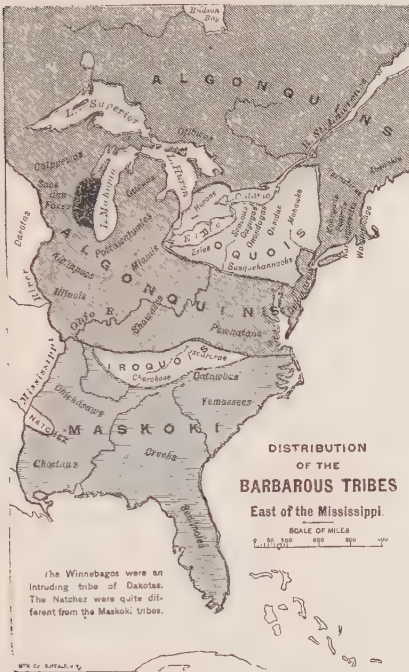
At such a time, when the dead corpse of Latin—a language so superbly fitted for autocrats, governors, soldiers, and church prelates—and the translations from it, gave way to the glorious, flexible Greek, so rich in humanistic literature, the New Testament was studied by scholars in its original form, and put into a language understood by the people. Then Puritanism arose. In a word, the verbal ritual of the mediæval church gave way to the language of early Christianity. "The Greek language rose from the dead with the New Testament in her hand." Then also the Greek theology—life and glory, as well as discipline and government—shed its illuminating beams. The new view—that is, old enough to be novel—was also that which one gains from a stained glass window, when he looks at it from within the cathedral, after having seen it only from the outside. The machinery of symbols was detested, and all "religious goods" were cast off, along with the despotism of priestcraft. Who wanted candle-light after the sun had risen?

The Separatist carried the reform even to the abolition of the unholy alliance with politics, and in the rapture of joyous vision was ready for new ventures in faith. Thereafter, as on a new morning after a dark night, Christ was no longer the Awful Judge, requiring a mob of mediators, sinners like ourselves, but the brother, friend and companion of man. Those who thus saw Him felt ready for any achievement to which God called them.

They heard the call of Jesus to joy and they fulfilled His command. Their happiness was far above the sensuous level, whether in routine worship, or in daily life.

It was not only sects or a religious renaissance that stood as indices and landmarks of the New Age. Life,

government, art, literature, the institution of the family altar and the newer and richer joys, brought even into the hut and cottage, all showed the change from gloom to gladness. Even if in some forms of Puritanism there



THESE NAMES OF INDIAN TRIBES WERE OFTEN IN THE MINDS AND ON THE TONGUES OF OUR FOREFATHERS, SOMETIMES UNDER BREATH IN MASSACRE DAYS; IN OTHERS IN BARTER AND CONFERENCE.



was sudden but only temporary abstinence from things of beauty—which was almost a necessity and increased by life's discipline in the wilderness, the emphasis being on reality, and the chief care of life centering on what hap-



pened within, not outside the man—the reaction took on a healthy form. As a matter of fact, the modern descendants of the Puritans have been among the first lovers of beauty and forward in motives of art and literature in our nation. The Pilgrim and Puritan contributions to American civilization could least be spared.

This glance into the lives of Pilgrim and Puritan would be incomplete without a more or less detailed description of that strictly indigenous product, the American Indian. Ever a moot subject, good, bad and indifferent, in his career from infancy to old age, and oft labeled by early settlers “spawn of the devil,” he was yet a man and in the main the Pilgrim treated him as such, while the people of New Netherland recognized his humanity both in profession and in law.

The American Indians with whom the Pilgrim ultimately had the closest relations, both in peace and war, wintering and summering with them, hence knowing intimately their habitat and brain development, were all of the Algonquin stock and of tidewater environment. These dwelt in Plymouth at times often in large numbers, even serving as petty magistrates, thus entering closely into the town's history.

Their story as viewed from the white man's side would be but meagerly told if all possible sidelights were not brought to bear on Indian character as seen in the full light of anthropology. Displaced by the interloping white man, his race was scattered and crushed by the onrush of civilization. We who study the Indian in the perspective of history and comparative religion, sociology and civilization, who realize how greatly in America we are indebted to the Indians—having appropriated their gifts and achievements, and viewing their struggle with nature—find perhaps more to admire than would or could the men of the seventeenth century.

The Boston housewife, priding herself on pottery-



TYPES OF THE NOBLE RED MAN.

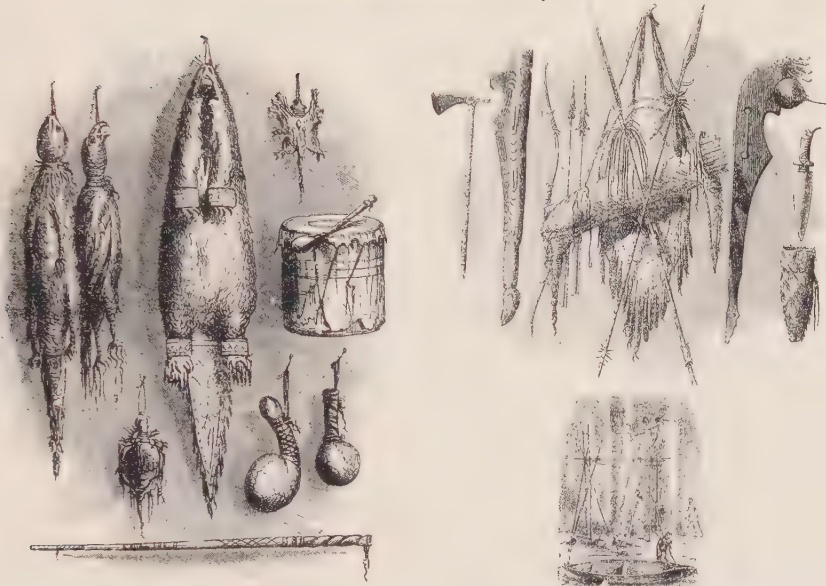
baked beans, only followed in the footsteps and probably learned directly from her Indian sister, who cooked in a pot of burned clay on the site of Boston Common that appetizing dish invented centuries before the white man trod the hills of Shawmut or the sands of Cape Cod.

It is well to inquire concerning the stage of evolution reached by the American Indians. The Algonquins had risen above the status of the horde into that of the tribe; while the evolution of the Iroquois—far superior in many ways—had gone farther, even to the point of confederacy. With the Dutch, except temporarily through blundering governors like Kieft, the Iroquois were at peace. The English and the Indians in New England, on the contrary, except for brief intervals after the death of Massasoit, were in almost continual warfare. Contrasting with this, was the fact that the Algonquins and the French rarely quarreled, while the Iroquois held perpetual and implacable enmity to the French. Why was this? One name answers the query—Champlain.

Canada (New France) adroitly seized the successful method of the Roman Empire in handling her vassalized peoples—of making them Romans only in name, never rising except by purchase or special grace of the victor to the status of citizens. An Indian in Canada was made a subject of the Crown! Glitter and pomposity, coupled with a nominal conversion to church rules, which allowed too often absolution for repeated diabolical crimes against God and man, kept the musket on his forearm and his tomahawk in mid-air to massacre all enemies of France.

The outstanding feature of the Pilgrim Father was loyalty to his family. In Canada thousands of Frenchmen deserted wives and children to live with and become like savages. As *coureurs des bois* (wood runners) they made the forest their home, free from the laws of God and of civilized man. Nevertheless, these men acted as peace-makers, while the New England colonists, less polite, and





THE INDIAN AT HOME.

more conscientious toward the Indian, frequently reaped the whirlwind for their reward in well-doing—often by their very close adherence to the high standard of Christian civilization.

The most beautiful range of mountain-like hills in America, New Hampshire's snow-white pride, now made a national park, forms a fitting memorial to the lords of the soil. Like shining gems, in their native matrix of ore or rock, are the Indian names in this region that once echoed with the shouts of the red hunter, whose war-whoop also too often resounded over lake and valley. Weetamoo and

Pemigewasset, Paugus and Chocorua, Tecumseh and Osceola, form but a partial index of the aborigines who roamed the country from North Sea to South Sea and whose memory is kept green by the White Mountains of New Hampshire and by the sonorous names given to rivers, valleys and the landmarks reared by nature, never to be blotted out.



INDIAN METHOD OF MAKING FIRE.

The savages never made a census, but most authorities estimate the Indian population of 1620 in area now included in the United States to have been about one million. The tomahawk and scalping knife, with fever and smallpox, shortened life that was sombre rather than merry. Entire tribes might be devoured by those twin dragons of destruction, pestilence and war, but neither these nor careless hygiene entirely obliterated the

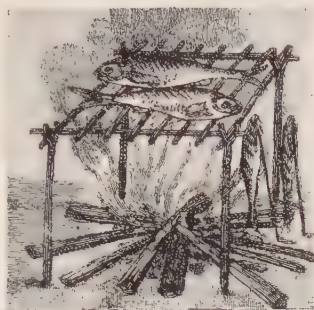
first families of America, whose members today in our land total at least three hundred and fifty thousand, or on the whole continent, somewhat over a million.\*

The full-blooded Indian was tall and slim with copper-colored skin, long straight black hair, high cheek bones, a beardless face—hairs being pulled out when they appeared—and small, piercing, black eyes. His muscles unbound by drudgery which was ever performed by the squaw, made him lithe as a panther. Not so strong as the white man in all-round athletics, in his particular powers—those of ranging hills and threading forest mazes—the Indian far out-classed his white brother, often covering seventy and eighty miles a day. Indeed, a tribesman fell below the standard, if he could not with ease stride forty miles from sunrise to

\* The square miles required to support a single "painted hunter" absorbed a vast territory which the white man craved and finally won. Under intensive cultivation less than an acre can support an average family in civilization.



A DUGOUT.



INDIAN MANNER OF BROILING  
IN 1585



BONE FISH HOOK



INDIAN VASE.

MASK MADE  
BY IROQUOIS  
INDIANS



INDIAN MASK



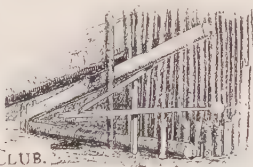
INDIAN WOMAN KINDLING A FIRE WITH  
TWO DRY STICKS.



WAR CLUB.



CAUGHT IN AN INDIAN TRAP





sunset, day after day. Shod with the heelless moccasin, whether in the deep ruts of narrow trails, or over the country rough or smooth, traversing swamp, thicket-strewn forest, and bleak, bouldered hillside, he could do this and more.



AN INDIAN WIGWAM.

Shades of a sacred past!

There are some anthropologists who deny that there ever was an aboriginal American Indian, basing such belief on the well-worn tale that the North American ("Amerind") is a composite product of Asiatics brought by the Kuro Shiwo (Black

Current, or Pacific Gulf Stream) from the tropical and sub-tropical regions of the Pacific. This we know, that for ages along a line of islands, in notable measure furnishing food, and lighted at night by volcanoes once active, man has been drifting northward and eastward. Even in historic times the marine and coast legends of the people now called "Malays," "Philippines," "Japanese" and "Chinese," point to a steady though sporadic loss of waifs blown out to sea. There are hundreds of cases on record of Japanese junks picked up on the Pacific Ocean or landed on our shores. Unaltered and modified Japanese words by the score have been recognized among the Coast Indians.

Thus the red man loses the prestige and glory of the ages which were his. Perhaps the name we give and the ideas we hold as to the Indian, as in so many lines of human knowledge and science so-called, do but foreshadow the long perspective of ages of unwritten history known to God, but not as yet to us. Possibly on some Darien peak of discovery we may gaze on a revealed ocean.

Indian life emphasized the white man's rhapsody, graphically pictured by England's late poet laureate:

"There the passions cramped no longer shall have scope and breathing-space:  
I will take some savage woman; she shall rear my dusky race.  
Iron-jointed, supple-sinewed, they shall dive and they shall run;  
Catch the wild goat by the hair and hurl their lances in the sun;  
Whistle back the parrot's call, and leap the rainbows of the brooks,  
Not with blinded eyesight poring over miserable books."

Without letters, trade, or direct or compelling influences from other races and continents, the Indian rarely if ever rose to heights reached by the white man, as when, in loftier mood, the poet moralizes:

"Fool, again the dream, the fancy! but I know my words are wild;  
But I count the gray barbarian lower than the Christian child.

I, to herd with narrow foreheads, vacant of our glorious gains;  
Like a beast with lower pleasure; like a beast with lower pains!

Mated with a squalid savage—what to me were sun or clime?  
I the heir of all the ages, in the foremost files of time——"

The Indian's household furniture was of the crudest. Fur was his bed, while smoked skins served as clothing. He had a dirt floor, a rush mat, a few bowls, and burned-clay utensils, mortars of wood or stone often scooped in bowl-shape from solid rock or from a tree stump over which conveniently grew a springy sapling used by the squaw, as with her pestle she crushed the corn. His mainstays for securing food were bow and arrow, tree-fall, tree-spring trap, pitfall, spear and fish-hook (one of the best)—a sharpened bit of bone, sheathed with bait and dangled before the fish to be caught. Fire came from a stick twirled swiftly under weight pressure against soft wood. At least twice, and often three or more times a year the Indian shifted his wigwam to follow the chase, catch the summer breeze, or to gain the shelter of the forest screen or cliff in winter, yet rarely did he live far from water—his first necessity.

As in the known case of our prehistoric ancestors in Britain, this method of life yielded a variation of domicile—a separate summer or winter home to those often fear-stricken, yet care-free lords of the soil.

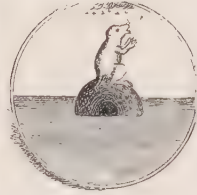
Arrogance quite equal to the white man's, nurtured by freedom—not of mind, but of body, ever amid small possessions—was an ever-present characteristic of the Indian. Of this trait example was given when he said "Indian not lost; wigwam lost." Corn and beans seasoned with game, formed the Indian's main diet. When the forest larder yielded freely, he gorged himself on venison, turkey, and bear steaks, his meal hours being as widely irregular as the quality and quantity of the food ravenously devoured, days of abundance balancing lean days of oncoming Famine, which with Pestilence often lifted the flap of his wigwam.

Yet while this may be called a fair picture of the Algonquin Indians, it is hardly so of the Iroquois, who were agricultural, stored up provisions, used salt, and were active in trade, importing many articles from distant tribes. Besides ceremonials of diplomacy, peace and war, they used the circulating medium of wampum currency, all of which resources enabled them to hold their own and rise above rivals. From the days of Cain and Abel, the hunter, the herdsman, and the farmer were in perpetual rivalry, and war, ending in the victory of the earth-cultivator, proved the rule.

In time of disease or epidemics, the medicine man with weird incantations and weirder contortions, supplemented, in the more civilized tribes, with simples (herbs), rock oil, sweating chambers, baths, heating drinks and waters, withal making use of what we today call "suggestion," checked disease and alleviated pain. These methods at times caused the patient to leap from a sick-bed to perfect health.

Trained to stoicism, as to torture and suffering, a thousand Indians taken at random from tribes that tramped American forests, would to a man endure without a groan





INDIAN TYPES AND  
TRIBAL TOTEMS.  
SIOUX, FOXES,  
ILLINOIS AND HURON  
TOTEMS.



equal or greater torture than that in which the Spaniard in the name of God delighted at the Inquisition, or than that of the Spartan lad who held close against his body and gripped in a silent death-embrace the fox that was devouring his vitals.

The Indian lad who flinched under torture was sent

back to the squaws. In fact, the terrorizing Iroquois at times compelled whole tribes to "wear the petticoat." This was the form of punishment of individuals who could not stand it when large thorns were driven under the shoulder blades and, suspended in mid-air, they were swung to and fro, winding and unwinding, or made to do prolonged and burdensome labor. As for the children, they were at four years of age given serious tasks. Girls were taught to carry firewood. Boys played games with bows and arrows, and targets were shot at in preparation for the hunting age. Snow shoes made the winter chase a pastime, deep drifts holding the game that could only flounder helplessly in depths, while the hunter stepped rapidly over the surface of the solid whiteness. The canoe gave vantage points in covering distance and coralling deer, moose and bear, when the frost-king loosened his grip on the waterways.

Indian war weapons were the stone axe, tomahawk, and flint-tipped arrow, while birch bark canoe and tobacco pipe served him at all times. All things considered, the Indian inventions were wonderful, and relatively not so far below those of the white man, when the long, unrecorded ages of European life in the cave, on the lake shore, in the forest, in slow evolution are considered—most of our primitive inventions being borrowed from Asia.

The red man followed the war path to pillage, burn and slaughter, though occasionally enslaving his prisoners. Not having any prisons, he doubtless considered it merciful to kill at once, and he scalped and tortured, even as did his own and in far-off times our own ancestors. There were few tribes that were not sometimes at war. The vendetta heritage passed from father to son, as was the case in almost all if not all peoples in the ages past. Duty to the memory of revered ancestors required recognition in varied ways. Speaking ill of the dead carried a death penalty. War was declared only after fasting and feasting with due ceremonies. The chief, as with the Mahatma of India, retir-

ing to solitude, denying all food, returned to the tepee, flourishing tomahawk, bow and arrow. Then the warriors one by one in turn joined in a war-whoop and dance of wild abandon, lasting sometimes the entire night. After the war dance, the line of warriors moved out in silence and in single file, each treading in the other's footsteps along the forest trail to attack by subterfuge natives or foreign settlers. Object lessons frequently guided Indian conclusions, as seen in his smoking council, but more especially in his war dance. This was a genuine function of consecration. He was to abstain from all sensual indulgence. Cruel as he was in war, the aboriginal Indian was chaste. No instance of the rape of a white woman was known in very early colonial days, and many instances are on record of Indians who, however fierce in war, proved to be according to their light good husbands to white women taken captive and made wives.

When the pipe was passed around the circle, the peace treaty was arranged, and the tomahawk solemnly buried to be hastily exhumed at the declaration of another war. "Counsel before action" and "Old men for council, young men for war" were as truly Indian as European proverbs. The murder of an Indian by a white man called for revenge by the killing of a white victim, it little mattering whether he was the murderer or the next Englishman met, as in the parallel case of the old Scottish clans and their feuds. Any member of the Indian murderer's tribe, if killed, cancelled the debt of revenge, or, as during our own Civil War, on any one seen suddenly at a distance, in blue or gray, either chaplain, nurse, teamster, or private, the "bead" was drawn.

As a typical example, Judge Dean of Ohio, who had been adopted by Indians and raised to chiefhood, being the most available paleface to pay a death debt,\* although inno-

\* To the shame of the white man, history tells us that even within this decade he has satisfied his vengeance-thirst on many occasions in the same reprehensible manner.



cent, was only saved from tomahawking by half a dozen squaws breaking into an Indian council—a not unheard of assertion of the power of women, of which there were frequent examples in a society based on the matriarchate—and threatening immediate suicide if the Judge's life were not spared.

To be ever suspicious, almost to the point of insanity, and quick of action, leaping before looking, was at times the Indian's undoing. When, in the Mohawk Valley, a priest shook the dew from an ear of corn to baptize a papoose and made the sign of the cross over another little babe to save its soul from Hell, he was instantly tomahawked by its father, who thought the priest was working a mystic spell. Very much like that of our distant pagan ancestors, the Indian's mind was filled with weird mysticism. The delusion of witchcraft rarely swung the ignorant savage away from sanity as surely and as thoroughly as it did the demure, college-bred Boston and Salem Puritan. A pronounced exception, in much later days, was the arrest and trial of Red Jacket as a witch, many years after the New England festering sore had broken, seared the land, and seeped into oblivion. In defense of his client, the Indian lawyer adduced the same libelous delusion in the red as in the white man; the same demonstration of error in both the subjective hallucinations and legal processes. He showed himself familiar with the Salem precedents in the case of the so-called superior race.

The Indian carried himself with almost regal dignity. Indeed, in early days no ambassador to a foreign court could dispute and argue with greater poise than an Indian chief, before the blighting hand of the paleface was laid upon him. The brutal saying that it required "six feet of earth to make a good Indian" was then unborn. Specimens of Iroquois eloquence, when the translations are well made, compel the admiration of the student.

For fifty years and more, Cape Cod Indians lived up

to that treaty with the Pilgrims, though at times outrageously treated by the bird nest-stealing stranger, an inter-loper among the colonists.

Had the Pilgrim or Puritan met on the shores of the New World a form of humanity more matured and developed than the Algonquin Indian, he would have had a sorry time in gaining a foothold, much more in maintaining it. The tidewater Indian's ignorance of firearms, his inability to realize, as did his Iroquois relative, that in "union is strength," and the habit of too often allowing a quarrel with his fellows to disorganize and scatter his forces, proved his swift undoing.

Indian annals bristle with accounts of the manner in which the children of the forest gained the title of "the untutored savage." To test the Indian theory that as gunpowder was black, it surely must be a negro turned to ash, an inoffensive colored man was captured and burned alive. Again, blindly fumbling to find a new way of obtaining the coveted black powder which when burned even at long distances instantly killed wild turkey and deer, he sowed gunpowder as grain and then impatiently awaited a harvest for his gun. To ascertain if white men were gods, an Indian held a young Spaniard under water until he was drowned, and then watched the body for three days and nights. The sequel of decomposition speedily disillusioned the mind of the Indian. Another fantastic notion of his was that a scalplless man was forever barred from the Happy Hunting Grounds. Admiring the unflinching courage of one Major Eliot, he was left unscalped. Yet to hamper so valiant a fighter in any attempt he might make to injure Indians in Paradise, the right hand and foot were amputated. The savage argued that such a handicap in a struggle against a full-limbed Indian would hopelessly block even so strenuous a warrior as Major Eliot.

There was nothing "childlike and bland" about the Indian. Rather does the word "canny" best describe one

trait of his active mind. While at times he appealed to the Good Spirit, he spent anxious hours in subservient worship of the Bad Spirit, philosophizing that in any event good was good, while badness needed strong doses of flattery, supplication and conciliation. Massasoit, who made that first Indian treaty with the Pilgrims, expressed the same thought when he said, "Why should I change my thirty-nine Manitous for but one God?" and he never did. Anthropology shows us that at a certain stage of mental culture this is man's mind everywhere—even with our own ancestors. From a theological point of view we call it heathenism.

Indian barometric instruments were crude, but frequently true, and often the foresight of the native weather predictor seemed to the white man unerring. Together with food that tickled the palate and inventions that helped him in many ways, the Pilgrim inherited from the red man his methods of weather gauging: The shrill cries of the high-flying goose—wedge-headed north or south, was an articulate language announcing a short or long winter. The time of appearance of the hibernating woodchuck and bear, the depth to which the angle-worms buried themselves, and a score of other homely facts proved that in the long run the Indian was a fairly accurate weather guide. Even the closely picked carcass of the royal game bird of the forest, when held between the light and the eye, served to prognosticate the coming storm, and its wish-bone settled future good and ill—especially when the desire was father to the thought. In a study of nature for practical uses and guidance, the red man on the whole excelled his white brother.

The Indian, when grown to man's estate, was in some respects an immature product. His vaunted courage quickly oozed under disaster when the onslaught was unexpected and in novel form. Defeat cowed instead of bracing him. The heart that in the average white man is as of oak, was



in the average Indian as the pith of canebrake. A pronounced example of cowardice was given when four hundred Rhode Island Indians of Point Judith, Narragansett, Niantic, and Westerly joined the forces of Captains Mason and Underhill, the former with ninety and the latter with but twenty-five men, to attack the Pequots. Forty colonists under Captain Patrick were even then tramping across the country to aid in the onslaught, but impetuous and courageous John Mason did not wait, striking while the iron of opportunity was at white heat.

At the last moment the courage of the eighty Mohegan Indian allies failed and they drew back, leaving the colonists. Then they jeered in childish rage at their fallen Indian foe, after the danger task had been accomplished by the intrepid whites. It was through the above puerile efforts that the Mohegans obtained the right, some six years later, to tomahawk most unrighteously Miantonomo, the valued friend of Governor Withthrop and Roger Williams—a right to kill granted by a clerical conclave. The strategy shown by John Mason followed the Napoleonic maxim, coined by a Puritan one hundred years and more before the time of the world conqueror. "Never go where your enemy wishes you to." Mason sailed eastward. Indians said "The



*Courtesy of Paul W. Bartlett.*

CAPTAIN JOHN MASON, THE INDIAN FIGHTER.

English are afraid; they have gone to Boston." "Out of sight, out of mind." The savage was lulled to false security. "About face" was Mason's order, a command that cost the Pequot tribe its life.

"Paying the piper" was a proverb well illustrated in the Indian custom of loud braggadocio, regarding his victories on the warpath and hunting exploits. Each brag—and the Indian was often an arrant braggart—called for a separate yield of wampum or coin, which was thrown on a blanket or skin as a contribution for the poor. Yet in what respect was this action or custom different from the receiving or the wearing by the white man of memorials of exultation, pride, victory and conceit?

One method of insuring the prompt meeting of different tribes is seen in the habit of distributing bundles containing an equal number of sticks. Each morning a stick was broken, and when only a single stick remained, on that day the tribe rendezvoused for battle, reminding one of similar proceedings among our savage forebears in Europe.

Religious hatred permeated the Indian cabin as well as the Pilgrim and Puritan dwelling and his steeple-house. Religious wars burned as fiercely in the transatlantic colonies as in the isles of the Briton and on the Continent. Pilgrim and Puritan against Jesuit, Canada warring with the New England and other colonies, French and Indian allies lined up against England and her Indian allies, kept the kettle of colonial politics at boiling point for over threescore years and ten—incidentally educating the youth of the land to form a good fighting machine. The massacres of Deerfield and Schenectady had for their preponderant motive the same as that which underlaid the Spanish invasion and desolation of the Netherlands in 1567 and the fury of St. Bartholomew's Day. Indian diplomacy and shrewdness were emphasized when a Mohegan sachem begged the English to "come over into Connecticut and settle up the land"—cannily figuring on securing in the inevitable conflict the



ATTACK BY THE INDIANS ON DEERFIELD.

white man's aid against his Indian foes; thus following the tactics of diplomacy and strategy through which the Angles, (English) Saxons and Jutes came to Britain and made it Angle-land or England.

In the case of the Mohegans' invitation, however, Plymouth and the Massachusetts Bay colonists refused to be used as cat's paw in an Indian conquest of Indians. The attack on settlers near Wethersfield, Windsor, and Hartford led to the brief Pequot War, fought out in the main by Massachusetts Bay colonists aided by Connecticut settlers and a few Indians. Those of English descent may turn their gaze back to the year 1497 when, under Henry VII, Cabot the Genoese, denizen of Bristol, sailed from England, reached Labrador and skirted the coast. He named the shore he looked upon English land, in the same spirit and ruling ideal of the age as when Balboa from the peaks of the Andes saw the Pacific Ocean, then unmeasured in space of blue sea. Later wading waist deep he claimed it and all the land it washed by its waters for Spain. The Frenchman sailing a thousand miles up the great river of the North discovered and named New France. Later the Englishman asserted his right to the soil, and, what is more to



the purpose, kept it. The famous American jester, who set all England laughing—that is, some weeks after the saying—applied to the English the beatitude bestowed upon the meek—"they shall inherit the earth."

Drowning an Indian papoose started a fierce Indian

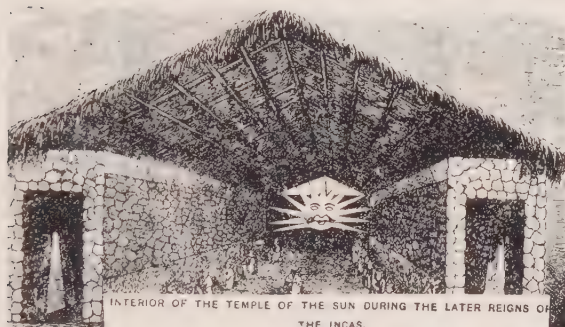


Copyright by F. E. Wright.

THE SUN WORSHIPPER TEARING OUT THE HEART OF  
HIS VICTIM.

war. In fact the record of the relations of the New Englander with the Indians is that of a hundred year war.

James Smith's experience in having a coat of paint applied and hand-scrubbed off by Indian girls to symbolize the washing out of his white blood gave sport to onlooking braves and caused Smith's adoption as a full-blooded Indian.



INTERIOR OF THE TEMPLE OF THE SUN DURING THE LATER REIGNS OF THE INCAS.



Copyright by F. E. Wright.

ATROCITIES COMMITTED BY THE SUN WORSHIPPERS.

An Indian wedding savored of sacredness, and a guest on his way to the ceremony was rarely molested, great though the provocation. The spirit of worship "broke ground" with the Indian in various ways. From revering the one Great Spirit dwelling in the wind, on the lake, and on mountain top, it was an easy mental transition for the natives, looking upward at the mighty orb of day, to become Sun Worshippers, as in the case of the Natchez Indians visited by LaSalle in 1682. Nobler in architecture than the tepee were their dwellings of sun-baked mud mixed with straw, for sacramental purposes.

As with the Aztecs, the Natchez tribe cut out the heart of the writhing victim, immovably fastened to an altar, basking in the rays of the Sun God, which they reverently worshipped. As the King of Day rose in the East, three times would a Natchez chief, claiming to be descended from the Sun, bow to his ancestor. Having eaten his morning meal, the chief, turning to his retinue, proclaimed with Indian dignity—"The Sun God having eaten, the rest of the world can eat."

When Tecumseh rushed at General Harrison, he exclaimed, "The Sun is my father, the earth is my mother." When DeSoto, undisturbed by this statement of a Natchez chief, went a step higher and claimed that he himself was a veritable child of the Sun, in fact only one remove from that glorious parent of the earth, the astute Indian abruptly closed the forum by saying "Dry up the river and I'll believe you."

Less dangerous to life and morals are the present Pottanattami Indians, self-elected custodians of the ever burning Sacred Fire, who religiously protect and feed the flame lighted by ancestors in far-away centuries.

None better than John Robinson, pastor of the Pilgrims, knew and wrote to this effect, that in the name of religion, whether Christian or Pagan, man's cruelty to man



has often equalled that born of any other passion or belief. Yet rarely has any form of torture which fiendish ingenuity could invent been compassed or been essentially more despicable than his sacrifice to the God of Day, that hourly, since creation began, has written the signature which secures man's fresh lease of life on the earth.

The chained victim in ever futile protest fought for life with the priest. Excruciating torture, symbolic of Sun-worship, gave special propitiation to the Sun God. This was often signalized not only by that horrible heart-tearing act, but by stripping off the skin before the breath had left the gashed and bleeding body.

The Peruvians' Temple of the Sun had rough stone walls, a thatched roof, and a startling representation of the Sun God facing the worshipper. Nevertheless, all this, both in ritual and dogma, was nothing more and but little different from what is known to have taken place in the evolution of the so-called white race. The horrible sacrifice of human beings in America paralleled that also of the Heliopian in his magnificently carved stone temple, and in these ruins which were scattered over Asia and Europe. The worst cruelties to mankind have been done in the name of religion. Even John Robinson declared this.

"One more redskin gone to the devil," said the average expert white gunman. "God have mercy on the poor pagan soul," said the pious brother—as he drew a bead on an Indian—both doing what they considered their duty.

The blood-dripping, ghastly decorated trophy of the Indian! In later times such tokens of triumph were sought and gloried in by his debased white brother and paid for at two pounds each by the British government agents in America. Authentic documents attest this.

For a full century, because of Indian wars, life to the pioneer settlers was precarious. The torch, tomahawk, and scalping-knife obliterated many a frontier family and settlement. Yet the waves of civilization have rolled over savagery,

burying it in history, just as happened in our own ancestral story, now forgotten by most of us.

The Dutch war of 1630, started so recklessly by Governor Kieft, continued in 1642, at which time Wall Street gained its name by being palisaded. In fact, for years, the hasty act of this foolish and choleric governor kept the frontier colonies ever in danger of Indian raids and reacted with intensive force on the settlers in the towns. This chapter, so disgraceful to the white man, after some six hundred Indians had been slain, was closed in the Treaty of 1647. War ceased when Governor Stuyvesant tightened the reins, dealing out even-handed justice to both races. The ex-pastor of Plymouth, Roger Williams, ever true to his practice of fair dealing, sailing from Manhattan on his way to England, to obtain that unique Rhode Island Charter, played with temporary success diplomatic Indian treaty transactions on this same Wall Street of 1643.

Daniel Boone, called the Pilgrim pioneer of the west,



DANIEL BOONE RECAPTURING HIS DAUGHTER FROM THE INDIANS.

lived well up to that reputation. He built Booneville and acquired large territory for white colonists. When Indians stole his daughter and her girl chum, he fought the savages to the death, but just as heartily acted as a brother when the tomahawk was buried, the Indian showing equal fraternity.

To the Indian, woodcraft was both fine art and true science. Without guide or compass, he was able to traverse unerringly the tangled wilderness. With all his senses alert, he could trail wild animals and human enemies, recognize minute sounds and unravel signs and traces that meant nothing to the paleface.\* In time, living in the wild, the white man mastered the red man's secrets, and not only equaled the wood dweller, but, as in the case of Daniel Boone, Davy Crockett, and other pioneers, added liberally thereto.

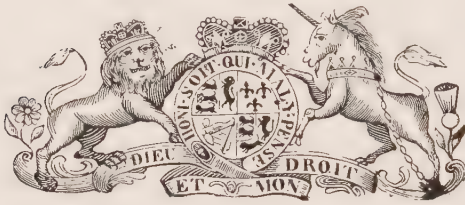
In matters of diplomacy and statecraft Arendt van Curler, Sir William Johnson, and not a few New England men surpassed their red brothers.

The Indian had no writing, hence had not reached that line of demarkation separating civilization from savagery, but he practiced the art of illustration. Frequently the Indian scrawled on the inner bark of a tree a picture story of hidden meaning, as shown in his crude drawings of men, muskets, birds, fish and tortoises. If we could reconstruct accurately the primeval landscape, on which the red savage was the human figure, we should find not only famous landmarks in the form of rocks and trees, highways and thoroughfares along the trails, whether over the smoothed stones or in the ruts made by centuries of stepping, but we should discern also boundary lines and marks. Not a few famous trunks of trees used as bulletin boards—as with us the active substitutes for news letter or daily newspaper—are still remembered in tradition or by record. One village, that of Painted Post, in its name bears witness to the custom.

\*The girl and boy scout movement is to a limited degree a reversion to the skill of the frontier woodsman. Through the increased interest in the life of the red man, truth will no longer be veneered with falsehood. The hour is dawning for the First American to stand at least in the outer court of the Hall of Fame.



Daniel Boone, Father of Kentucky—that State erroneously called “a dark and bloody ground,” based on Iroquois slaughterings, and occasional battles between Southern Indians—and builder of the one-acre Boonē fort, was the



By His Excellency  
WILLIAM SHIRLEY, Esq.;

Captain-General and Governour-in-Chief, in and over His Majesty's Province of the *Massachusetts-Bay* in *NEW-ENGLAND*.

#### A PROCLAMATION

*For the Encouragement of Volunteers to prosecute the War against the St. John's and Cape Sable's Indians.*

WHEREAS the Indians of the *Cape-Sable's* and *St. John's* Tribes have by their Violation of their solemn Treaties with His Majesty's Governours, and their open Hostilities committed against His Majesty's Subjects of this Province and the Province of *Nova-Scotia*, obliged me, with the unanimous Advice of His Majesty's Council, to declare war against them; In Consequence of which the General Assembly of this Province have “Voted, That there be granted, to be paid out of the publick Treasury, to any Company, Party, or Person singly, of His Majesty's Subjects, belonging to and residing within this Province, who shall voluntarily, and at their own proper Cost and Charge, go out and kill a male Indian of the Age of Twelve Years or upwards, of the Tribe of *St. Johns* or *Cape-Sables*, after the *Twenty-sixth* Day of *October* last past, and before the last Day of *June Anno Domini*, One Thousand seven Hundred and forty-five (or for such Part of that Term as the War shall continue), in any place to the Eastward of a Line, to be fixed by the Governour and His Majesty's Council of this Province, somewhere to the Eastward of *Penobscot*, and produce his Scalp in Evidence of his Death, the Sum of *one Hun-*

GOVERNOR WILLIAM SHIRLEY'S PROCLAMATION OFFERING CASH FOR INDIAN SCALPS.

he marched to the rich Genesee valley. The “Sullivan Road” became a highway into the western wilderness, hence its appropriate marking today by at least fifty memorials in bronze or stone, or by flagstaff.

In this Newtown battle of August 29, 1779, Colonel Dearborn and the Third New Hampshire Regiment in the Continental line saved the day. From this blow the Iroquois never really recovered. Sullivan destroyed crops and food

pioneer who blazed paths crisscrossing the country for the settler to follow. Boone's whole life brought him in close contact with the Indians after they had killed his brother. A true state builder, yet probably the greatest pathfinder of all, who on a larger scale virtually destroyed the Iroquois confederacy and opened the pathway of western civilization, was General John Sullivan, bred as a lawyer in New Hampshire. With his five thousand Continentals in 1779, after the decisive battle of Newtown, near Elmira, New York, now marked by a stately memorial shaft,

supplies and razed forty Indian villages. After this Washington was known in this desolated region as the Town Destroyer.

On Friday, November 2, 1744, Governor Shirley issued



DE SOTO KILLING INDIANS AS HE WOULD RABBITS.

a proclamation in the name of George II for the slaughter of the Indians.

The Spaniards following Vasquez Nunez de Balboa, clad in steel and armed with arquebus or cross bow, flanked by packs of savage bloodhounds, gave short shrift to the tropical naked savages, armed only with bows and arrows. Under the despotism of the Spanish monarchy and in the spirit of the Inquisition, the southern and western Indians were treated by the pioneers from Spain not as human beings, but as brutes. Blood-letting seemed to inflame these zealots much as the man-eating tigers after their first taste prefer human to other victims. The men of the same country which expelled the Moors devastated the Indian country and massacred a people that had at first looked up to the white man as to a god.

Even DeSoto, the well-meaning explorer, bred of better fibre and less savage than some of his compeers, wrote about

slaughtering men as he would of hawking or shooting partridges and rabbits, "It was great fun." On the contrary, the pioneers going out from the Dutch Republic received written orders to treat the "wilden" as men, and satisfy all their first claims. One governor of New Netherland was recalled in disgrace as a breeder of war.

Lucas Vasquez d'Ayllon captured and sent home two shiploads of Indians from San Domingo. It was not his fault that wreckage balked this heartless, dare-devil speculation. Bad treatment of Indians ever reacted most disastrously. Tales of the wrongs perpetrated by early discoverers were handed down from father to son as a heritage of hate. It was the white man's cruelties, perpetrated before the arrival of the Pilgrims, that made the surroundings and situation so dangerous for these peace-loving people.

The honest historian must frankly state that honors for cruelty break evenly with the white and the red man.

Speaking relatively, the so-called Christian was as wicked and as daring a violator of the law, as was the son of the forest. The Indian knew nothing of prisons, nor of actual slavery, which is one step of progress above the general slaughter of enemies. The Indian's greatest enjoyment was in torturing prisoners, whether paleface or redskin. For days the implacable fiendish captors, with tigerish glee, watched the mental and physical anguish of their victims—which almost equalled that of Christians in the Inquisitions and *auto-da-fé* sixteenth century, when they burned men for "the greater glory of God." This was increased by threats and novelties in pain-giving, until the stake, flaying, disemboweling, or dismemberment did their work. One wonders in what way or in what ethical degree this inheritance of the beast of prey in man differed from that of the Inquisition in Europe. Moreover the real motive of the Indian in this torture and burning alive of his victims was to propitiate the spirit of his slain relative.

The reaction upon the Indian himself was seen not only



in his stoic silence under torture and his surcease of misery, but also in the humiliation of his murderers by his contemptuous refusal not only to ask for life or to groan, but to remain calm, not moving a muscle which human will



Copyright by F. E. Wright.

TORTURING A PRISONER BY TEARING THE FLESH FROM THE BONES  
WHILE HE STILL LIVES.

could control. One wonders in what respect, in purpose, modern civilized warfare with its shrapnel and shells, torpedoes, and poisoned gas differs from the Indian's hostilities. Running the gauntlet was a favorite method of testing the stamina of victims, though generally long before the unfortunate neared the end of two lines of yelling savages, between which he was forced to attempt a safety-goal, club, knife, or tomahawk had beaten the struggling bleeding victim to earth a gashed, dented corpse. As illustrated, to make the episode exciting, occasional custom gave an armed gauntlet-runner a fighting chance. This was a willing tribute of admiration to a brave enemy. In this case more than a match for his red-skinned captors as he bowled them over right and left, the athletic General Stark outwitted, discomfited, and struck to earth his Indian cap-

tors, and in the struggle of running the gauntlet gained his freedom.

Human life with the Indian, as often with the white man, was of scant value, a lurid case in point being the oft-told tragic romance of Jane McCrea, who was engaged to Lieutenant Jones, a British officer on the staff of General Burgoyne. After promising one party of Indians a reward to go as an escort, to see that his betrothed reached safety, Jones, with a lover's impatience, chafing at delay, started a second escort to hurry the first, making a similar promise. The two bands met, but fearing that through duplicity on the lieutenant's part neither would obtain the money, doubtless quarrelled, and killed Jane McCrea. Burgoyne, in abject fear of losing the savages as allies, cowardly refused to punish the murderers. This harrowing incident so wrought on romantic youth, that hundreds enlisted in the Continental Army to avenge the wrong. The lover resigned from Burgoyne's staff and slipped into oblivion.

Education at least did much for Joseph Brant, that foremost of Indians. While he killed as the white man did, his country's male enemies, he never made war on women and children, but on the contrary, protected them. As far as



JANE MCCREA MERCELESSLY MURDERED BY HER INDIAN GUARD.

possible, he restrained his fellow allies, both Tories and Indians. He was not, despite the poet Campbell's "Gertrude of Wyoming," at that place in Pennsylvania in July, 1778, during the so-called "massacre,"—a word almost always used by the injured or defeated party, and not usually with accuracy, though serving well as a war cry. Brant's two sons, graduating from Dartmouth College, followed the white man's way of life. Brant died in 1807, his last words being "God have mercy on the poor Indian."

Joseph Brant undoubtedly excelled all of his contemporaries in that he most fortunately combined the intellectual powers of two races. Studied in the white light of critical research, his career proves to have been worthy of high praise. His was one of the noblest characters

in what was substantially a civil war between English-speaking people, lasting from 1775 to 1783.

Brant was among Britain's allies; first in war and first in peace. He was the real founder of the famous college at Brantford in Canada, before which his bronze statue stands. He was as truly a Christian as the other fighters on either side, and far more humane than the partisan Tories. Like our own great General Robert E. Lee, when war was over, he dissuaded his people from cherishing rancor and keeping up hostilities. He made superb plans for educating the Indian. Invited to Philadelphia in 1793, Brant and Washington held friendly conference which resulted in securing peace along the Northwestern frontier. Brant translated the Book of Common Prayer, the New Testament and other parts of the Bible into the Mohawk tongue. In peace times he was a genuine Christian missionary.



JOSEPH BRANT, INDIAN WARRIOR, SCHOLAR, AND TRANSLATOR OF THE NEW TESTAMENT.



In Red Jacket one finds an Indian who closely approached the white man's method of life, following his fashion even in death, as he was one of the few Indians known to have committed suicide. In 1792 Washington



A PLYMOUTH POND

bestowed a medal upon this brave warrior. Red Jacket could well hold his ground in argument. His name in the vernacular means "He keeps them awake"—an honorable title, which all preachers should count as among "the best things." Appealed to by a missionary to become a Christian, he replied in substance: "The white man killed the Saviour, exactly as he slaughters Indians, but the red man had nothing to do with the crime, so fix it up yourself."

That mighty chief known as Pontiac, the Invincible, an adopted son of the Ottawa tribe, attempted to unite the tribes into a confederacy, which the white man called a "conspiracy." Tecumseh, Blackfoot chief, orator, soldier, and finally brigadier-general in the British army, was also an Indian of marked ability, a brother of "the prophet," who reconstructed the mental world of the Indian.

In fact, every new movement within the Indian commonwealth, as in the case of the white man, was the result of

a "new theology," that is, a theodicy. By this it was explained that the ways of God, or the Great Spirit, in His dealings with men, are just and right. Most modern Indians have held this new "theology." Certain it is that behind every step forward taken by the red man has been a good deal of hard thinking, and often a martyr. In this newer system, Washington stands as a guardian at the gates of Paradise.

In the arrogance of his birthright and in derision, the Indian called the white man "paleface," after testing his fallibility. The term "redskin" was to the Indian as is the term "blue blood" to his white brother. In razing an old stone structure in Chicago in 1918, there were found skeletons of a man and woman who died in each other's arms. Indian authorities state they must have been Chief Jaw-tawahoo and his bride, Lucy Falstaff. On returning to his cabin from his bridal journey, the race line was sharply drawn. Ostracized by his people, as the indignity rankled, the Indian was tried by a tribal court and both bride and groom were sentenced to be sealed alive in a stone tomb. This tragedy in sociology was bared to the world only when the pick, shovel, and crowbar of Chicago workmen levelled the sepulchre in January, 1918. As the white settler ignores the "squaw man," so the red man who married outside of his race was often penalized by his fellows.

This same spirit and the subsequent custom founded on it is shown, by students in anthropology, to have existed from the dawn of history and still lingers among us, and in Asia, even when there is no color line of division or repulsion. The doings of Ezra in the matter of Jewish and Canaanitish wives illustrate race-animosity, while the writings of Malachi, in protest, show the wider thought, which ripened in the New Testament. Even in 1921, legislation against the Niantics shows how deep is the instinct of race repulsion. The elements of color of skin and difference of features intensify this propensity.

With truth it has been frequently stated that the early Indians as a rule respected the womanhood of captive colonist prisoners, whom they placed on the level of their squaws, and in many cases the statement held true.\* There is no room for doubt that Brant, the Mohawk chief, never made war on women and children, but always protected them, either by shutting them up in a house while the fighting went on, or personally, or by order, putting his mark of paint upon them—a sign respected by Brant's warriors. The widely circulated story that Pilgrims and Puritans had part and lot with those early settlers who bartered their family tree for an alliance with a chieftain's daughter, whose "dot" was a few acres of primeval game-stocked forest or corn land has been denied with convincing vigor again and again.

Unquestionably the North American Indian, in his highest development, was the highest type of savage man. Yet, overshadowing this view of his high ideals, stands the gruesome, horrible fact of his inability to understand the war customs of the paleface. When death was imminent across the threshold of the Pilgrim or Puritan cabin, the white father or husband killed his loved ones to prevent their capture by Indians. Many a one of our own forefathers, from behind a fragile inner barricade of furniture, drove his hunting-knife into the heart of his wife and brained his helpless little ones before he himself was scalped. Horrible as this custom seems to us, our own forebears, until near the ninth century, practised much the same customs, while the revelations of the Books of Joshua, Judges, and Kings, show through what evolution, from brutality to humanity, the Hebrew elect of Jehovah passed.

The Canadian priests shrived murder of heretics, and promised to their red allies the white man's heaven, which surpassed in enjoyment the "Happy Hunting Ground." Honors at home and abroad were heaped on the Indian brave whose girdle was well strung with English scalps. Yet this was very much what the white man promised to the



slayer of hostile Indians—as colonial private record and public legislation abundantly show. The so-called spiritual priestly leader excelled even the white man in reading his Bible contrariwise, while urging one race to injure, kill, or exterminate the other.

In general, the Puritan made reversion from Christian and New Testament principles to those embedded in the ancient custom and lore of primitive Hebrew life. Their double motive in this was loyalty to God's inspired word and the necessity of self-preservation, the first law of life. Nevertheless, the general aspect of the chronicles of New Netherland and New England in relation to Indians not only compels contrast, but is worthy of study for guidance in our times.

Whether it was an Algonquin who fought for the French, or an Iroquois who sided first with the Dutch and then with the English, and lived in long community houses—the one Indian nation that especially cultivated the soil the latter years before the coming of the white race and later battled for the English—Scalps! Scalps! was the war cry of each adversary. These tokens of victory brought honors and emolument. Scalping was a step forward in civilization, and for preservation of life higher than the cutting off of heads, which was the general war practice in primitive life—perhaps even a step higher, than the custom followed by David with the Philistines.

Assacambuilt's rifle notches at the close of the Haverhill war chronicled during his long life-battle against the English resulted in the stripping off of ninety-six English scaips. As a reward, the dusky warrior was knighted and given an insignia of rank by Louis XIV. Lord North, and more directly Lord Germaine, in King George's time, followed the French example.

It did not even require men with the mind of the twelfth century Britons or Anglo-Saxons to encourage this atrocity.

Fair treatment would have given the Indian the right to be called the Noble Red Man. In fact, when we study and understand Indian development in the light of evolution, or history, or sociology, we see that he followed much the same steps of progress as in the case of our own savage ancestors. The primeval life of our distant forebears is hidden from the masses by and in our text-books and literature, wherein are pictured, as a rule, only the idealized and glorified phases of life, as if in a state of society that never existed. Realism and exposure of the fact applied to our enemies and rivals is the method followed, but concerning those from whom we are descended, the word is "Hush!"

Only the critical scholar, familiar with the real ancient or mediæval mind of man, reads correctly either the Bible or primitive documents. This element of mental discipline is not part of "our" culture and civilization. No such Middle Ages as Sir Walter Scott pictured in romance ever existed, nor is the one-sided, but usually accepted picture of the evolution of the white race a true one.

When the Huron chief, Ahasistari, in 1647, strode to certain death at the stake on entering voluntarily the Mohawk camp, to the astonishment of bitter enemies of his tribe, he stood beside Fathers Gâspel and Jaques, as the fagots were about to be lighted and said, "My brothers, I made oath to share your faith and I am here to keep my oath." Freely paying the price of his honor word, he ranked with the highest of the dauntless.

Again, in the Florida Indian wars, a white prisoner was being led to the stake accused of having warned his fellows of a threatened massacre, when a chief sprang from the ranks, dashed the white man aside, and took his place in the flames, saying, "I am the traitor to my people, I warned the white man." A Creek Indian (named for the creeks with which Georgia abounds) never asked quarter, but stolidly met death open-handed rather than yield.

The Indian chief who threw down his weapons in the

Taunton church, disgusted with King Philip's duplicity, and lined up for war on the side of the Pilgrims, clinches the argument, doubly reinforced when the Indian christened Governor Winthrop of the Massachusetts Bay Colony "He of the single tongue," in contradistinction to the Bad White,



*L. Jolliet*



MARQUETTE MEETING THE ILLINOIS AND GUIDED IN HIS  
MISSIONARY JOURNEYS TO THE INDIANS BY THE TRAP-  
PER, JOLLIET



whom he describes as having a "forked tongue and hawk's fingers." In a land the Indian believed infested with English liars, poesy and truth could have rarely coined higher praise. That the confidence was mutual, is evidenced by the fact



DEATH OF MARQUETTE NEAR THE MOUTH OF THE ARKANSAS RIVER.

that the Star Governor of Massachusetts often had the Forest Children at his table. Not only did Winthrop's attitude toward the red man prevent complications in his own time, but Indian tradition kept alive for generations the good feeling toward Boston—a town that escaped *all Indian massacres*—even in its suburbs, where the Indian could have inflicted serious damage to property, life and limb. The Golden Rule never glinted in the eyes of the Indian. To forgive an injury in his psychology proved weakness and cowardice. To avenge not only epitomized an Indian brave's courage, but was the very acme of honor and the fulfillment of a religious duty inherited from one's forebears. This is the characteristic

of all archaic law and ancient societies and a convincing proof of a lower-class civilization, from which we have risen.

It sometimes took the Jesuit three minutes to "convert" the Indian to the Church which those of the Roman obedience identify with Christianity—a curious anachronism. It frequently required three years for a Pilgrim to save an Indian soul and hand him a convincing guarantee of an eternal heavenly home, but when the coveted guerdon was gained the Indian ceased scalping the white man.

As early as 1668, Jesuits founded the mission of St. Mary's in Michigan, skirted the north shore to Ontario, and in canoes traversed the Great Lakes. Some of them were massacred and burned alive by the savages, to offset Spanish cruelties. The religious zeal of these missionaries for the church equalled that of the Christian martyrs, keeping the faith as they saw it, with God and humanity.

The French priest Marquette, yielded his life in Indian missionary service and was companioned in journeys through the wild by the intrepid trapper, Louis Jolliet, after whom one of the cities in Illinois is named. Going ashore, Marquette died while at prayer, and was buried at the mouth of the Arkansas. It should please the Roman Catholic of our day to know that, fully indorsed by a jury composed of the most cultured men in this country, Marquette's statue has been very appropriately placed in the National Hall of Fame in the Capitol at Washington.

Through the kind offices of the land agent, the Indian was often able to dispose of his patrimony, sometimes for trinkets or fire-water and sometimes for reliable currency. One of the best examples of fair dealing was when William Penn purchased from the Six Nations the property outlined in this royal deed. Thus the Six Nations, through a dozen or more chieftains, received ten thousand pounds for their Pennsylvania lands and receipted for the cash with autographs patterned from the wild.

Penn, who read and spoke the language used by his



*Francis Drake*  
ADMIRAL FRANCIS DRAKE.

mother, had been educated in Dutch ideas about recognizing Indian ownership and of white settlers paying for what they claimed was theirs. Probably it was Hooker's long residence with some of his fellow Free Churchmen in the Republic of the United Netherlands that prompted them so frequently to pay the Indians for the Connecticut valley lands. According to the Indian custom of naming every one after some concrete object or action, the founder of Pennsylvania was known among them as the Feather, or Quill, which they saw him use, translating his name and associating it with a visible object, represented in Indian art in the wampum

belt or receipt given in strung shells.

What struck the Indians' first attention was the headgear of the paleface, as William Penn's hat on the wampum belt is as noticeable as are the bare heads of his Indian brothers. Penn was truly a "white" man, such an one as in modern parlance is described in chromatic terms.

Among the governing Europeans in America who met the Indian fairly, two warriors and a Quaker stand out with refreshing clearness. One was Drake, whom they loved and even adored, crown-



DRAKE VIEWING THE SPANIARDS' GOLDEN LOOT.





THE CELTIC CROSS RAISED ON THE SITE WHERE DRAKE'S CHAPLAIN READ  
THE FIRST SERVICE IN AMERICA FROM THE PRAYER BOOK IN GOLDEN GATE  
PARK, SAN FRANCISCO.

ing him their king. General James Oglethorpe was another who won the friendship of the aborigines. One of their leading chiefs was Tammany, that name not unknown to fame in the political activities in the Empire City



ADMIRAL DRAKE CROWNED BY THE CALIFORNIA INDIANS.

and State, thus outlasting his day and generation. Probably the highest honors consciously bestowed by an Indian on a white man were on Arendt von Curler, whose name they left untranslated, and used as a symbol for just men, even transferring the name "Corlær" as spoken by the French and Iroquois to the Governor of the Colony and the State of New York, and in the later pronunciation "kora," the king of England, or more exactly Kora Kowa or the Great Corlær. In Canada in 1920 they saluted the Prince of Wales, as a son of Kora Kowa.

When in 1579 the English Prayer Book was opened for the first time on the American continent by Admiral Drake, who was true to the form of faith in which he was nurtured, he named the land New Albion (New England), thus in a sense antedating by some thirty years the name

given on the other side of the continent by Captain John Smith. Kneeling before the cross, Drake consecrated the continent to his queen and country. The tourist to California, asking why this commemorative Celtic cross seventy feet



ADMIRAL DRAKE KNIGHTED BY QUEEN ELIZABETH ON HIS RETURN FROM HIS VOYAGE AROUND THE WORLD.

high—paid for by a Philadelphia capitalist—was reared in Golden Gate Park, San Francisco, instead of at Drake's Bay, some thirty miles away, is easily answered. Drake makes reference to the burrowing rodents which at that time honey-combed the site of Golden Gate Park, where undoubtedly Drake landed, it being a more desirable harbor than what is called Drake's Bay.

General Charles Edward Oglethorpe settled Georgia, naming the territory after his royal patron, George II. The Indian never had a truer friend than Oglethorpe, who reached Yamacraw in 1733 with one hundred and thirty souls, in the main debt-bound Englishmen—and built the towns of Savannah, Fredericks, Darien, and Altamaha. He bought these land sites and all islands off the coast except St. Catherine, which the Indians kept for bathing and fishing. He came to a land which, in its evolution of civilization following Millard Fillmore's initiative and the example of the Empire State, was to abolish imprisonment for debt.



Guiding mottoes broached by Oglethorpe in his settlement were "no man for himself but for others, no slaves, no rum, and fifty acres of land to each settler"—rules which prognosticated success at the very start of the settlement.



OGLETHORPE, AGED BY TIME, BUT EVER  
BELOVED BY THE INDIANS.

On Oglethorpe's trip to England in 1734 he took the sachem Tomochichi and his queen. So dear to the Indians was Oglethorpe that he was christened "The Beloved." Indeed, it is easy to read, from the red-man's greetings to the paleface, that if approached in the right spirit the aborigines were ever ready to meet fair treatment with fair treatment. The primitive virtues, having no relation to the subtle ecclesiastic's or philosopher's, are the same all over the world. Hardly



*Courtesy of Jones Bros. Pub. Co.*

OGLETHORPE'S PACIFIC INTERVIEWS WITH THE INDIANS.



THE ENGLISHMAN RECEIVING HOMAGE THROUGH THE DANCE.

a tribe of Indians existed but, when closely studied, could flash forth an honor-roll worthy of the greatest in any nation.

When the Indian first saw the white man he called him a Manitou, that is, a new arrival from Chebakumah, the Land-of-souls, and bowed before and worshipped him, until the vices of the white man came to the surface in a hundred ways. Verrazano and Hudson were the first white men to sear the throats of the Hudson River Indians with rum. When fire-water required profanity to complete its debasing effect, the Indian borrowed vile oaths from the Dutch, English, French, or Spanish tongues. This he had to do. A thoroughly bad Indian revered the Good Spirit too deeply to flippantly use His sacred name except in worship. This mental and verbal process is exactly what one sees today in the South Seas, in the fastnesses of Asia, and in the wilds of North America.

It is rumored that when Columbus handed an Indian his first dram, believing it was poison, the Red Man substituted an ancient squaw for the "dog" and tried the real effect of the promised rejuvenation. The old dame danced a jig. Then the first patent medicine foisted on America had customers as far as the news traveled and moccasined feet could carry their owners to the gin bottle.

The era of rest in the eighteenth century was passed by the colonists priming for the Revolutionary War, including practice in sniping Indians and wolves.

Pure-blooded Indian chiefs often showed high types of manhood. Even to the present moment the normal Indian holds the white man in contempt. It is almost commonplace that to travelers who have lived long with many native tribes, cannibals, mountaineers or islanders, on returning to "civilization," with its devices, luxuries and extravagances, the average human beings look more like caricatures than fully developed men and women and less finished products of nature, at least physically.

It would do all men good to "see themselves as others see





Illustration by Knapp Co.

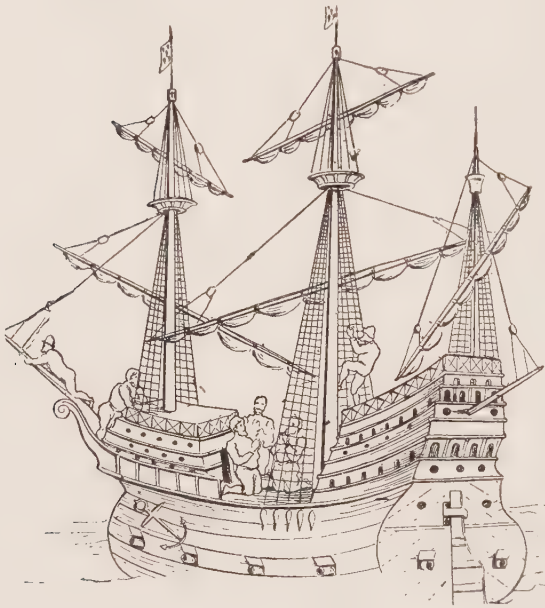
THE ABORIGINES WERE NOT SCHOLARS IN SPANISH HORSEMANSHIP.

them." It is next to a mental impossibility for the educated Asiatic to admire the European or his civilization, except on the material side. Happily, the average human being is so wrapped around in the cloak of his own conceit that he

does not discover the fact. "Where ignorance is bliss," etc.

The Pilgrim gave his Indian wards wide license, exemplified in one Hihoudi, who, holding a court office, shamed his betters in the speed with which he obtained an arrest.

Uncivilized and unacquainted with strong drink until the white man with his right hand passed him the Bible and



THE TYPE OF GALLEON THAT SUNK ENGLISH SHIPS ON THE HIGH SEAS.

with his left the "kill-devil" rum bottle and matchlock, in exchange for tobacco that grew near his native maize, the Indian was forced ultimately to yield his lands to the newcomers who gradually through the march of events forced the native westward. In 1684, one finds the Indian towns reduced from a dozen or so to only four. Pestilence kept lockstep with those children of the forest.

Quickly the Indian learned from the Spaniards in the southwest and the Dutch and English in the east the value of the horse and how to handle the animal.

The conclusion of the whole matter seems in mutual justice to be this. The white man, not at the stage of primitive cave life or in his low development as a savage, but

when softened and refined by Christianity and through a higher civilization largely borrowed from Asian sources—Aryan, Hindoo, and Hebrew and the European Greek and Latin—suddenly came on another and wholly new continent. In contact with savagery, the white man, highly developed, became neighbor to a retarded race and could not, except by centuries of experience, see himself as the son of the forest saw him. He wrote about the Indian only as a hostile critic could write.

Some day we shall have books following the initiative of Dr. Charles Eastman, son of a Sioux father, who tells of the red man from the point of view of the Indian and his conception of life and duty. Even in matters of the people now dwelling on our soil, and of the old civilization of Asia, how few, even of our so-called scholars pretend to understand them. Only within the past half century has the slightest attempt been made, by us in our universities, to study the wisdom of the East and the secret of China's long life—excelling that of any other nation or civilization. Conceit is one of the most ancient of human weaknesses. Rightly used, self-esteem and self-assertion are as the first laws of life—preserving the type. Wrongly applied, the same energy becomes brutish. The Master whom the Pilgrims honored without elaborate church machinery, solved the problem for all time. In His word and life, He taught all men the Golden Rule.

As this, our script, turns to print, we read what is not normal but essential Christianity, when in August, 1921, the Hurons and Iroquois, hereditary enemies, as were the Teutons and Franks for centuries, met to bury the hatchet and smoke the pipe of peace. Some day perhaps an event of 1874, when the Iroquois war confederacy—as old as the Tudor dynasty—was solemnly dissolved, will have a place in written history as dignified and significant as the treaty of Portsmouth, of Versailles, or even of Washington.

Honest debts incurred by this great nation prior to the



Revolution lie dishonored in the treasury files of the United States. The greater debt—justice to the American Indian—is also unpaid. Captains of Industry, almoners of charity, leaders in all fields, remember, when you stand at the Battery and see the incoming emigrant-laden ships, that the Indian is the only real American; all the rest of us are immigrants.

This debt to the “children of the forest” echoes all too faintly in the ears of our congressmen. Will the hour dawn, when the race that owned in fee simple our magnificent holdings in the grandest land looking up at the sun, and that lost a continent in the gamble of existence, can come into its own?

Aside from a few glorious exceptions, a bottle of rum, jingling, glittering beads, tawdry rags, and robbery were the main lashes in the seven-tongued whip, that drove the Indian from his native haunts of freedom on mountain, in valley, on plain, river, and lake into prison camp, to live a semi-idle life on a reservation many miles in length, it is true, but still a reservation.

The three hundred and fifty thousand Indians living in the United States are largely ignorant of the secrets of finance, trade, and that trinity of art, science, and literature that makes life not only livable, but surcharged with ecstasy.

In the path of coming events the nation squarely faces the question of the disfranchised real American, the Indian. If Congress fulfills a sacred duty, the Indian can take his place among men in the courts of essential mammon, absorbing from and adding thereto finer and higher elements.

The policy of the United States Government since the initiation of better methods by President Grant shows vast improvement over previous centuries, but falls far below the line of justice.



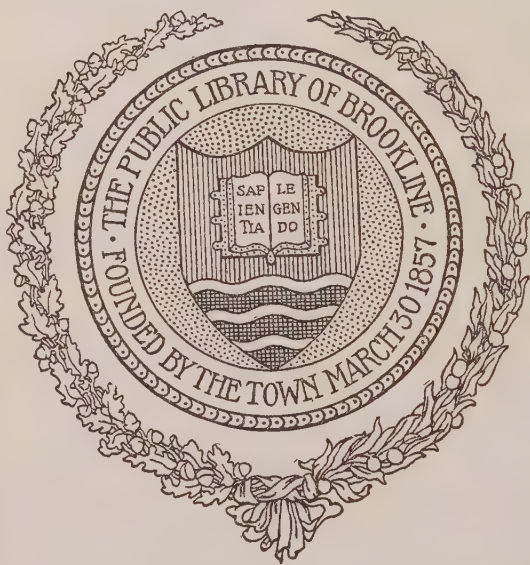












TOWN APPROPRIATION

DATE Dec 1796

















By Courtesy of Theresa Schwartz, daughter of the painter, and model for the child leaning at the side of the cradle.

ELDER BREWSTER PREACHING THE FIRST SESSION IN THE COMMUNITY HOUSE AT GEDOLUTH. NEW PAINTINGS OF THE GRIM SCENES ARE MORE WORTHY OF STUDY THAN THIS, THE ORIGINAL OF WHICH WAS LOST AT SEA.

# HISTORY

OF THE

# PILGRIMS AND PURITANS

THEIR ANCESTRY AND DESCENDANTS  
BASIS OF AMERICANIZATION

BY

JOSEPH DILLAWAY SAWYER  
Author of "How to Make a Country Place"

WILLIAM ELLIOT GRIFFIS, A.M., D.D., L.H.D.  
EDITOR

Author of "The Pilgrims in Their Homes," "Young People's History of the  
Pilgrims," and other works

THE CENTURY HISTORY COMPANY, INC.  
PUBLISHERS  
8 West 47th Street  
New York City



124) 11521-132 00

913

232

327

2.3

Copyright, 1922,

By THE CENTURY HISTORY COMPANY, INC.

ALL RIGHTS RESERVED

WORLD OF  
2000 YEARS

Publication Office

8 West 47th Street

New York

U. S. A.

PRINTED IN THE UNITED STATES OF AMERICA

WY

Copyright in Great Britain, 1922.





# TABLE OF CONTENTS

## VOLUME III

### CHAPTER I

#### PEQUOT WAR—NEW SETTLEMENTS—INNER LIFE OF PILGRIM AND PURITAN—ANN HUTCHINSON

	PAGE
Pilgrim and Puritan Ideals . . . . .	1
"More Light to Break from the Divine Word" . . . . .	1
Church Members Only Granted the Right of Suffrage . . . . .	1
No Room for a Priestly Clan . . . . .	3
Colonial Portrait Painters . . . . .	3
"Holy Sabbath" Not "Sunday" . . . . .	3
Dutch Frivolities—(Old Adam) . . . . .	6
"Elect" Infants . . . . .	6
"Mumbling" the Toast . . . . .	9
Charles I. Charter . . . . .	12
"Is Woman a Human Being?" . . . . .	12
University Founded before a Common School . . . . .	14
Innate Spirit of Calvinism Is Democracy . . . . .	15
Intimacy with Deity the Puritan Attitude . . . . .	15
Harvard College Life in 1636 . . . . .	15
Eliot Bible Printed at Harvard . . . . .	15
Character of Sir Harry Vane . . . . .	20
"The Isle of Manisees" (poem) . . . . .	22
Roger Williams a Factor at the Narragansett-Pequot Conference . . . . .	22
Roger Williams Unjustly Banished . . . . .	23
Defeat of the Pequots . . . . .	26
Two Puritan "Fighting Johns" . . . . .	27
Ann Hutchinson Opposes Teachings of Puritan Boston Clergy . . . . .	29
John Wilson, First Puritan Pastor of Boston . . . . .	32
Trial of Ann Hutchinson . . . . .	35
Banishment of Ann Hutchinson, First Independent Woman Thinker . . . . .	37
Two Quarreling Acadian Governors . . . . .	37
Plymouth Has the Moving Fever . . . . .	39
Plymouth Rights in Connecticut Usurped by Puritans . . . . .	40

### CHAPTER II

#### CROMWELL—NEW ENGLAND CONFEDERACY OF 1643—DEATH OF PILGRIM LEADERS

Rise of Puritanism in England . . . . .	47
Religious Life of Pilgrim and Puritan . . . . .	48
England Under Cromwell . . . . .	49-58

	PAGE
Doctrine of Faith and Works . . . . .	56
"The Sifted Grain" . . . . .	57
A Trinity of Note . . . . .	57
Cromwell Refuses a Crown . . . . .	57
Thirty Ministers Ruled New England . . . . .	59
Roger Williams and Miantonomoh . . . . .	60
The Pequot War . . . . .	61
Boston Inns . . . . .	62
The Gorton Imbroglio . . . . .	63
Passing of the "Big Four" . . . . .	66-82
Conditions in Plymouth in the Seventeenth Century . . . . .	72
English Puritans Come into Power . . . . .	73
Ralph Waldo Emerson and Plymouth . . . . .	74
From the Isle of Thanet to the New England Confederacy . . . . .	85-88

## CHAPTER III

### THE QUAKER IN NEW ENGLAND

The Coming of the Quaker . . . . .	89
Humphrey Norton's Clash with Plymouth Magistrates . . . . .	89
A Babbling Pharisee . . . . .	90
Humphrey Gives Lie to the Governor, Thomas Prence . . . . .	91
Gagging the Ranter . . . . .	91
Plymouth Laws Against the Quaker . . . . .	91
Plymouth Inaugurating a Quaker Forum . . . . .	92
Defection of Isaac Robinson . . . . .	92
The Breaking Forth of the Inner Light . . . . .	92
War of Words Between the Quaker and the "Elect" . . . . .	93
Undermining Sects . . . . .	93
Maligning Mary Dyer . . . . .	93
George Fox Persecuting Witches . . . . .	93
Puritan Charter of Rights . . . . .	93
The Fearless Quaker Courting Martyrdom . . . . .	94
Second Generation Persecuting Quakers . . . . .	94
Proving Action and Reaction Equal . . . . .	95
Quaker Faith Undermining the Puritan Faith . . . . .	95
Ranting Quakers . . . . .	96
Monument over Calvin's Newly Discovered Grave . . . . .	96
Fox in Nottingham Church in 1649, Announcing the Quaker Faith . . . . .	96
Mary Dyer, Later Following in the Footsteps of Fox . . . . .	96
Endecott Sentencing Mary Dyer to Death . . . . .	96
Blaxton's Homestead Included Boston Common . . . . .	96
Whittier's Poem on the Quakers . . . . .	98

	PAGE
Wife-Whipping in Delaware . . . . .	98
John Winthrop, Governor of Connecticut, Clashing with Massachusetts Magistrates . . . . .	99
Massachusetts the Only Colony that Hung Quakers . . . . .	99
Mary Fisher Starting for Jerusalem . . . . .	100
Oriental Courtesy to the Insane . . . . .	100
Tolerance of the Ottoman Empire . . . . .	100
"Better the Turk Than the Spaniard," Said the Dutch . . . . .	100
Hudson's Half Moon Named for the Turk . . . . .	100
Whittier's Poem on Smyrna . . . . .	100
The Quaker Faith . . . . .	100
Death of Fox . . . . .	100
Whittier Sponsored by William Lloyd Garrison . . . . .	101
Whittier on the Death of Quakers . . . . .	102
Deborah Wilson, the Quaker Preacher . . . . .	103
Typical New England Meeting House . . . . .	103
The Southwicks in the House of Bondage . . . . .	104
Rev. Charles Chauncey's Anathemas . . . . .	105
The Puritan Crime Against Cassandra . . . . .	106
Goldsmith and Shattuck, "the Devil" . . . . .	107
Endecott Receiving the King's Missive . . . . .	108
The Quaker Poet's Interpretation . . . . .	108
The King's Missive . . . . .	112
Endecott Freeing the Quakers . . . . .	113
Longfellow's Poem on the Quakers . . . . .	114
The Tory Spirit in Joseph Dudley . . . . .	114
Richard Upsall's Soliloquy . . . . .	114
William Penn . . . . .	115
Charles II. Deeding Penn-Sylvan . . . . .	116
The Treaty Tree . . . . .	116
The Inner Light . . . . .	116
The Indian Never Killed a Quaker . . . . .	117
President Dunster's Fear of Quakerism . . . . .	117
The Quaker Militant vs. Quaker Altruism . . . . .	118-119

## CHAPTER IV

### COMING OF THE BAPTISTS—THE AMERICAN INDIAN— JOHN ELIOT

A Leaf of Baptist History . . . . .	120-122
King Philip's War . . . . .	136-172
More Trouble Makers . . . . .	128



	PAGE
Living up to the Charter . . . . .	130
Weakling Indian Tribes the Converts . . . . .	130
Harvard Takes a Hand in Indian Education . . . . .	129
Massasoit Eschews the Wigwam . . . . .	130
Success of Jesuit Missionaries . . . . .	130-132
Indian Psychology . . . . .	132
Underlying Indian Hatred Culminates in King Philip's War . . . . .	133
Picturesque Characters of the Seventeenth Century . . . . .	140
The Narragansetts Destroyed as a Nation . . . . .	140
Capture of White Women and Its Outcome in Some Cases . . . . .	142
Waterloos of the Indian . . . . .	142, 145, 147
Scene of the Narragansett Swamp Fight . . . . .	148
History of the Three Regicides . . . . .	150
Cowardice of King Philip . . . . .	155
Benjamin Church, the "Big White Chief" . . . . .	160
The Pilgrims' Treatment of Dartmouth Indians a Disgrace to the Whites . . . . .	160
Red Man's Method of Tomahawking His Prey . . . . .	163
Financing Plymouth's War Debt . . . . .	164
African Slavery in Plymouth Days . . . . .	164
New England's Profitable but Nefarious Trade . . . . .	166
Le Barran, "The Nameless Nobleman," Becomes a Plymouthite . . . . .	170
Death an Enigma to the Pilgrim and Puritan . . . . .	172
From Footstoves to Epitaphs . . . . .	172

## CHAPTER V

### BOSTON REVOLUTION—ROYAL GOVERNORS—WITCHCRAFT

Blazing the Bay Path Westward . . . . .	174
Pynchon's Return to England . . . . .	175
Swing from Monarchy to Commonwealth . . . . .	176
American Colonization Languishes . . . . .	176
Charter Wreckers Blocked . . . . .	177
Day of Reckoning . . . . .	177
Seventeenth Century "Captains of Industry" . . . . .	177
High-Handed Methods of New England Colonists Attract England's Attention . . . . .	178
Attempted Enforcement of Navigation Laws . . . . .	178
Cancellation of the Royal Charter . . . . .	179
Question of Land Tenure . . . . .	180
Saving Connecticut's Charter . . . . .	181
Clash of Andros with Colonists . . . . .	181

	PAGE
Andros Imprisoned . . . . .	182
British Free Churchmen . . . . .	183
William of Orange at Torbay . . . . .	185
Boston's Bloodless Revolution . . . . .	185
Dutch Precedent Followed by England when the Master Becomes the Servant . . . . .	185
Consequence to the Colonies of Andros' Overthrow . . . . .	186
First Poetess of New England . . . . .	187
Increase Mather Obtains a New Charter Dated 1691 and Signed by William III., the Reformed Churchman . . . . .	188
New England's Ten Royal Governors . . . . .	189-195
Witchcraft in New England . . . . .	195-215
Aftermath of Witch Days . . . . .	215
Last Execution for Witchcraft in 1693 . . . . .	217
Mather's Life Skeletonized . . . . .	218-229
Burial Card of Admission to Sir William Phips' Funeral . . . . .	221
Cotton Mather Speaks His Mind . . . . .	222-224
Aftermath of Waldron's Perfidy with the Indian . . . . .	228
Plymouth Escapes Taint of Witchcraft Through Mental Freedom Learned from the Dutch . . . . .	228-230
John Wesley a Firm Believer in Witchcraft . . . . .	230

## CHAPTER VI

### LAWS—CAPTURE OF LOUISBURG—FRENCH ARMADA DESTROYED—DEPORTATIONS OF ACADIANS

Thomas Dustin's Predicament . . . . .	232
Hannah Dustin's Unmatched Courage . . . . .	233
Peculiar Plymouth Laws . . . . .	233
Forms of Punishment . . . . .	235-238
Pious Doggerel of the New England Primer . . . . .	238
John Calvin Consigns the Human Family to the Doom of Gloom . . . . .	239
Possible Misjudgment of Calvin's Ideas . . . . .	239
Hell-Flaming Verse Rampant by Wigglesworth and Others . . . . .	239
Compassion Overcomes Logic (or lack thereof) . . . . .	240
Fifty-Two "Fathers" of the Nation . . . . .	241-245
"One Hoss Shay" Days . . . . .	247
"Dollar a Day" Man of New England . . . . .	247
Angularity Versus Curves . . . . .	250
Town Talk Raid of "Slippers" . . . . .	251
New England's "Book of Knowledge" of the Eighteenth Century . . . . .	252
"Our Forefathers' Song" as Perpetuated by Word of Mouth . . . . .	253

# LIST OF ILLUSTRATIONS

## VOLUME III

### CHAPTER I

#### PEQUOT WAR—NEW SETTLEMENTS—INNER LIFE OF PILGRIM AND PURITAN—ANN HUTCHINSON

	PAGE
Elder Brewster's First Sermon in the Community House . . .	<i>Frontispiece</i>
Nearing the Fifthly . . . . .	4
In Days When the Clergy Ruled . . . . .	4
Engulfing Good Resolutions . . . . .	7
Sousing the Brazen-Tongued Tattler . . . . .	8
In the Stocks for the Good of the Town . . . . .	9
A Bilboe from Spain . . . . .	9
Curly Locks in the Pillory . . . . .	9
Heckling the Victim . . . . .	9
Punishment of the Scold . . . . .	10
The Spanish Garotte . . . . .	10
The Labeled Drunkard . . . . .	10
Reforming Young Impish Pilgrims . . . . .	10
Plan of Harvard College . . . . .	13
Portrait of John Eliot . . . . .	17
Title to the Indian Bible . . . . .	17
Eliot's Indian Spelling Book . . . . .	17
1651 Edition of Ainsworth's Psalms . . . . .	18
Mount Desert . . . . .	19
Mount Desert Harbor . . . . .	19
Viewing Maine . . . . .	19
Statue of Sir Harry Vane . . . . .	20
Recapture of Oldham's Vessel . . . . .	21
Discovering the Dead Man . . . . .	21
Roger Williams Canoeing in a Storm on Narragansett Bay . . . .	23
Roger Williams Checkmating the Pequots . . . . .	23
Endecott Battling with the Block Island Indians . . . . .	25
John Underhill's Drawing of the Pequot Fight . . . . .	28
Captain Mason's Route in Pursuit of the Indian . . . . .	29
John Underhill's Grave . . . . .	30
Block Island . . . . .	30
The Puritan Invasion of Connecticut . . . . .	31
Death of Ann Hutchinson . . . . .	31
The Split Rock Near Ann Hutchinson's Home . . . . .	33



	PAGE
Autographs of Charles De Latour and Aulnay . . . . .	38
Letter of Jonathan Brewster . . . . .	41
Hooker Entering Connecticut . . . . .	42
Puritans in the Connecticut Valley . . . . .	43
Mrs. Thomas Hooker Carried into Connecticut on a litter . . . .	44
Map of Settlements . . . . .	45

## CHAPTER II

CROMWELL--NEW ENGLAND CONFEDERACY OF 1643--DEATH  
OF PILGRIM LEADERS

Stopping of Cromwell's Emigration to America . . . . .	48
Cromwell Moralizing Over the Body of Charles I. . . . .	48
Cromwell, the Man of Iron . . . . .	49
John Winthrop of Connecticut (statue) . . . . .	50
John Winthrop's Water Mill . . . . .	51
Cromwell Refusing the Crown . . . . .	52
Cromwell and John Milton, His Secretary . . . . .	53
General Lambert . . . . .	53
Cromwell Leading a Charge at Marston Moor . . . . .	53
Cromwell's Portrait . . . . .	53
Cromwell Unnerved at the Death of His Daughter . . . . .	53
General Ireton Who Subdued Ireland . . . . .	54
Cromwell's Installation as Lord Protector . . . . .	54
Cromwell Dissolving the Long Parliament . . . . .	55
Cromwell's Letter to John Cotton . . . . .	55
Superscription to John Cotton . . . . .	56
General-at-Sea Blake . . . . .	57
Autographs of Twelve Puritan Ministers . . . . .	58
Signatures of Eighteen Puritan Ministers . . . . .	59
Execution of Miantonomoh . . . . .	60
Autograph of Miantonomoh . . . . .	60
Autograph of Uncas . . . . .	61
Monument to Uncas . . . . .	61
Sign of a Boston Inn . . . . .	62
Sign of the Green Dragon . . . . .	62
Boston Business Signs . . . . .	62
Samuel Gorton Before Governor Coddington . . . . .	63
Attack on Gortonites . . . . .	64
Dragging the Condemned to the Scaffold . . . . .	65
Leaf from a Bradford Book . . . . .	67

	PAGE
Document Signed by Edward Winslow . . . . .	68
William Bradford's Signature . . . . .	68
"Hypocrisy Unmasked" by Edward Winslow . . . . .	69
"New England's Salamander" by Edward Winslow . . . . .	69
Tombstone of Josiah Winslow and His Wife Penelope . . . . .	70
Edward Winslow and Elizabeth Barker's Marriage Intention . . . . .	71
Fleet Prison, Where Edward Winslow Was Confined for Seventeen Weeks . . . . .	72
Execution of Strafford . . . . .	73
Two of the Three Fleeing Pastors, Hooker Being the Third (portraits)	73
Emerson's Home at Concord . . . . .	74
The Intying of Ralph Waldo Emerson with Plymouth . . . . .	74
Statement by Emerson's Grandsire, a Witness of the Battle of Concord .	75
Grave of Myles Standish . . . . .	77
Statue of Myles Standish and His Probable Grave . . . . .	77
A Door of the Standish House . . . . .	78
Statue of William Bradford . . . . .	79
Marriage Certificate of William Bradford and Dorothy May . . . . .	80
Dutch Document in Which William Bradford Is Named . . . . .	81
A Bradford Family Record . . . . .	81
Dutch Document Signed by William Bradford . . . . .	81
Governor Bradford's Monument . . . . .	82
Entablatured Boulder Locating Governor Bradford's Farm . . . . .	83
Union Meeting of the Confederacy in 1643 . . . . .	84
Swashbucket Footgear . . . . .	85
Charles II (portrait) . . . . .	85
Exponent of Dame Fashion . . . . .	85
Pine Tree Shilling . . . . .	86
Execution of Charles I . . . . .	86
Publication Showing William Penn's Title to Pennsylvania . . . . .	87

## CHAPTER III

### THE QUAKER IN NEW ENGLAND

Humphrey Norton Gagged . . . . .	90
Signature of Governor Thomas Prentice . . . . .	91
Signature of John Winthrop . . . . .	94
Stage Coach of Colonial Times . . . . .	94
"The Heart of N. England Rent at the Blasphemies of the Present" .	95
The Story of Quakerism in New England . . . . .	97
Governor Van Twiller . . . . .	97

	PAGE
Unmarked Graves of Quakers Executed on Boston Common . . . . .	99
Mary Dwyer Going to Execution . . . . .	99
Mary Fisher Before the Sultan . . . . .	99
Letter of George Fox . . . . .	101
Portrait of Whittier . . . . .	102
Endecott Cutting the Cross from the King's Colors . . . . .	104
Old Town Church, Newbury . . . . .	105
Quakers Doing Their Duty as They Saw It . . . . .	105
Cassandra Southwick on the Auction Block . . . . .	106
Shattuck "The Devil" on His Way to Disconcert Governor Endecott . . . . .	109
Whipping Quakers in Boston . . . . .	111
Quakers Freed From Jail . . . . .	113
Edward Rawson and Rev. Thomas Shepherd's Autographs . . . . .	115
William Penn Making His Famous Treaty . . . . .	115
Autograph of Henry Dunster, Harvard's First President . . . . .	116
Ann Burden, the Quakeress . . . . .	116
The Quaker in 1922 . . . . .	117
William Penn's Autograph . . . . .	118
William Penn's Book Plate . . . . .	118
"New England's Spirit of Persecution" . . . . .	118

## CHAPTER IV

COMING OF THE BAPTISTS—THE AMERICAN INDIAN—  
JOHN ELIOT

The Coming of the Baptists . . . . .	121
Massasoit with His Two Sons . . . . .	123
Weetamo, Sister of King Philip . . . . .	123
John Eliot Preaching to the Indians . . . . .	125
Autograph of Edward Randolph . . . . .	128
Statue of John Harvard . . . . .	129
King Philip Signing the Treaty of 1671 . . . . .	131
Two War Governors of 1676 . . . . .	134
Josiah Winslow's Letter to Governor Leverett . . . . .	135
A Midnight Start to Attack Indians . . . . .	137
Off for Weymouth to Fight with Massachusetts Tribes . . . . .	139
"Shall I Kill, Adopt, or Enslave?" . . . . .	140
Wiping Out the Narragansetts . . . . .	141
Benjamin Church at Tiverton Point . . . . .	143
Benjamin Church (portrait) . . . . .	144
Monument at Bloody Brook . . . . .	144



	PAGE
Robert Treat's Signature . . . . .	145
Fleeing from Indians . . . . .	145
The Block House . . . . .	146
Maturity and Childhood Bible-led . . . . .	146
Site of Narragansett Conquest . . . . .	149
King Philip's Weapons . . . . .	149
William Goffe Rescuing Hadley . . . . .	150
Clash of Paleface and Redskin (group of pictures) . . . . .	151
Cave of the Regicides, New Haven . . . . .	152
The Neck Bridge . . . . .	152
Balking the Terror that Crept from the Forest . . . . .	153
Portrait and Autograph of William Goffe . . . . .	153
Death of King Philip . . . . .	154
Mount Hope . . . . .	155
First Scene of King Philip's War (map) . . . . .	156
Second Scene of King Philip's War (map) . . . . .	156
Increase Mather (portrait) . . . . .	158
"The Wicked Man's Portion," by Rev. Increase Mather . . . . .	158
John Cotton's Signature . . . . .	159
Enslaving the Indian at Plymouth . . . . .	161
King Philip's Autograph . . . . .	162
"To Be Sold as Slaves" . . . . .	165
Deck Plans of a Slaver . . . . .	165
The Slave Ship . . . . .	166
The Advanced Seven Who Gave the Negro One Hundred Years of Freedom . . . . .	169
Cuban Bloodhound . . . . .	171
The One Square Pew in the Early Hingham Church . . . . .	172

## CHAPTER V

### BOSTON REVOLUTION—ROYAL GOVERNORS—WITCHCRAFT

The Bay Path Travelled by Pynchon . . . . .	174
William Pynchon's Portrait . . . . .	175
William Pynchon's Book . . . . .	175
Haynes' Autograph . . . . .	177
Thomas Dudley's Autograph . . . . .	177
Portrait and Autograph of Andros . . . . .	179
Seal of Andros . . . . .	180
Bostonians Insulting Andros . . . . .	181
The Charter Oak . . . . .	182

	PAGE
The Connecticut Charter . . . . .	182
John Allyn's Autograph . . . . .	183
The Connecticut Charter Disappears . . . . .	183
Andros' Attempt to Escape . . . . .	184
Petition of Andros, Dudley, and Others . . . . .	184
Landing of William of Orange at Torbay . . . . .	185
Queen Anne's Portrait . . . . .	186
Sarah Churchill's Portrait . . . . .	186
Poems of Ann Bradstreet, "The Tenth Muse" . . . . .	187
William III, Portrait and Autograph . . . . .	187
Joseph Dudley's Petition to the Authorities . . . . .	188
Dutch Ships . . . . .	189
Seal of William III . . . . .	189
The Royal Governors (portraits and autographs) . . . . .	190-191
James I (portrait) . . . . .	194
Witch Hill in Salem . . . . .	196
Witches on Broomsticks and in the Air . . . . .	198
The Witchcraft Bill Signed by Governor Phips and the Signatures of the Judges Who Condemned Their Fellow Citizens . . . . .	201
Witch Pins . . . . .	202
John Alden's Son Accused of Witchcraft . . . . .	202
William Stoughton, New England's Witchfinder General . . . . .	204
Cotton Mather Demanding the Death of George Burroughs . . . . .	206
The Hag Informer . . . . .	207
Thunder Storm that Aided in Hanging George Burroughs . . . . .	208
Rev. Nicholas Noyes Calling His Parishioners "Firebrands of Hell" . . . . .	209
Mary Daniels' Arraignment . . . . .	210
Martha Corey Refusing to Recant . . . . .	211
Arraignment of Giles Corey as a Witch . . . . .	213
Trial of William Bassett and His Wife . . . . .	213
"Shall We Tear Her in Pieces, Neighbors?" . . . . .	214
"Away with Ye, or I'll Curse Ye!" . . . . .	215
The Witch of Colonial Salem . . . . .	219
Burial Card of Governor Phips . . . . .	221
Cotton Mather (portrait) . . . . .	224
The John Cotton Chapel . . . . .	226
Cotton Mather's "Magnalia" . . . . .	227
Title of the First Book Printed in Boston . . . . .	228
Death of Major Waldron, and His Autograph . . . . .	228
The Mather Dynasty . . . . .	229
The Plymouth Patent . . . . .	231

## CHAPTER VI

LAWS—CAPTURE OF LOUISBURG—FRENCH ARMADA  
DESTROYED—DEPORTATION OF ACADIANS

	PAGE
Monument to Hannah Dustin . . . . .	232
The Dustin Tragedy . . . . .	233
The Stocks . . . . .	235
Reading the Scold into the Flood . . . . .	235
“Plug Him Again, Hezy; Towser, Don’t Bite, It May Pizen Ye.” . . . .	235
A Low Down Crime Evidently Called for a Lowly Posture . . . . .	235
A Horrible Example to Sedate Matron and Town Tattler . . . . .	236
Penitential Thoughts . . . . .	237
Not “Why Did I Do It?” but “Why Was I Found Out?” . . . . .	237
Father and Lad Gazed in Awe When the Village Magnate Clattered Down the Street . . . . .	238
Thus Signed the Author of “The Day of Doom” . . . . .	239
The Fifty-two Leaders Who in Fathering New England Built Greater Than They Planned . . . . .	241-42-43-44-45
Hugh Peters, Who Lost His Head . . . . .	246
Dame’s School, Where Kitchen Mechanics Sandwiched the Three Rs . . . . .	247
Essentials to Comfortable Colonial Living . . . . .	248
Household Treasures of Pilgrim and Puritan . . . . .	249
A Spelling Bee . . . . .	250
The Country School of Early Times . . . . .	250
The Peruked Pedagog . . . . .	250
A Peep at the School Boy of Long Ago . . . . .	250
School Committee Trying Out Teacher and Pupils . . . . .	251
The New England Primer . . . . .	252
The Tithing Man . . . . .	253
Matchlock Gun . . . . .	253
Flintlock Gun . . . . .	253
The Tithing Man Startled the Sleeper . . . . .	254
Horn Book of Colonial Times . . . . .	255
Colonial Times (Peregrine White Candlesticks) . . . . .	257
Reading the Thanksgiving Proclamation . . . . .	259
Crude Colonial Drawings Barren of Perspective . . . . .	260-261
Governor Shirley, Sir William Pepperrell, and Historic Scenes of the Capture of Louisburg . . . . .	263
The Iron Cross Captured from Louisburg . . . . .	264
Surrender to English Colonies of Louisburg . . . . .	265
The Old South Escapes the Fire King . . . . .	266



	PAGE
Interior of Boston's Famous Old South Church . . . . .	266
In Orderly Manner They Marched to Meeting . . . . .	267
Landing of the Pilgrims . . . . .	267
Burial Hill, Plymouth, Mass. . . . .	269
Pilgrims Huddling in the Cold at that Clark's Island Prayer Meeting	269
Evangeline (portrait) . . . . .	271
Reading the Order Driving Acadians from Their Homes . . . . .	273
Departure of Acadians . . . . .	275
Statue of Evangeline . . . . .	276
Hills and Vales of Fair Acadia . . . . .	277
Samuel Watts' Signature . . . . .	278
Expulsion of Acadians . . . . .	278
Edmund Burke, Portrait and Autograph of . . . . .	279
Expulsion of Acadians by Plymouth Soldiers . . . . .	279
Believed to Be the Most Accurate of Many Attempts to Visualize the Mayflower . . . . .	279
"Jonas Cast Up at London" . . . . .	281
"Spiritual Milk for Boston Babes" . . . . .	281
Experimental Plantations of New England . . . . .	281

## CHAPTER VII

## NEWSPAPERS—GREAT AWAKENING—REVOLUTION—RÉSUMÉ

New England Newspapers . . . . .	283
"The Independent Chronicle" 1776 . . . . .	285
"The Massachusetts Spy," 1771 . . . . .	285
"The Boston Gazette," 1721 . . . . .	285
"The New England Weekly Journal," 1727 . . . . .	285
"Anniversary Sermon in 1777," by Sylvanus Conant . . . . .	287
John Smith's "Description of New England" . . . . .	287
West's Anniversary Sermon of 1777 . . . . .	287
"New England's Trials," by John Smith . . . . .	287
Robert Baylis' Book on Error . . . . .	289
"A Relation of the Beginning of New England" . . . . .	289
Letter Signed by William Pabodie . . . . .	289
"A Briefe Relation of the Discovery and Plantation of New England" . .	289
John Foster (autograph), Boston's First Printer . . . . .	290
Richard Draper (autograph), Owner of "Adam and Eve" . . . . .	290
Death Throes of "The Pennsylvania Journal and Weekly Advertiser"	293
The Azilia . . . . .	294
John Locke (portrait) . . . . .	294

	PAGE
Lord Shaftesbury (portrait) . . . . .	294
The Virginia Assembly . . . . .	295
John Smith's Epitaph . . . . .	296
Proclamation to Virginia . . . . .	297
Medal Given to King Potomack by James II. . . . .	298
Champlain Battling the Iroquois . . . . .	298
Columbus Off Our Coast . . . . .	299
Lord Bellomont (portrait and autograph) . . . . .	303
Arrest of Captain Kidd . . . . .	303
Low's Flag . . . . .	303
Wreck of the Whidah . . . . .	303
Pirates Who Menaced New England Shipping . . . . .	305
John and Charles Wesley, Jonathan Edwards and Whitefield (portraits and autographs) . . . . .	307
A Puritan Filling "Nightcaps" . . . . .	308
Franklin Autographs . . . . .	309
Benjamin Franklin (portrait) . . . . .	310
Paul Revere's Concept of the Stamp Act . . . . .	311
The Dutchman Gave Form to the Pilgrim Windmill . . . . .	312
Provincetown Environs . . . . .	312
Destroying Tea in Boston Harbor . . . . .	313
Letter of John Harrington, Last Survivor of Lexington Minute Men . . . . .	314
Stamps that Set the War Ball Rolling in 1775 . . . . .	315
Tax Stamp . . . . .	316
John Adams (portrait and autograph) . . . . .	318
James Otis, Jr. (portrait) . . . . .	318
James Otis (autograph) . . . . .	319
Swords that Crossed in War and Peace . . . . .	323
Signing the Pilgrim Compact . . . . .	325
Governor Vane with the General Court Founding Harvard College . . . . .	326
Leyden Street, Plymouth, Mass. . . . .	327
A Plymouth Alley . . . . .	327
Viewing the Sand Dunes from Off Shore . . . . .	328
Letters from Home Land . . . . .	328
Letter of Governor Thomas Prence . . . . .	329
The Blessing Before and After Meals . . . . .	329
Signing the Compact in the Mayflower Cabin . . . . .	330
John Alden and Priscilla Mullen . . . . .	331
Myles Standish, Lorea, and Hobomok . . . . .	331
Ducking Scene, the Victim Usually a Woman . . . . .	332
St. Botolph's at Boston, England . . . . .	333
Thatched Roof Church in Boston, Mass. . . . .	333

	PAGE
The Brattle Organ Which Upset a Town . . . . .	335
Scenes from Modern Plymouth, England . . . . .	337
Drake Island, Plymouth, England (in duplicate) . . . . .	338
Houses in Dartmouth, England . . . . .	339
Dartmouth Harbor . . . . .	340
Plymouth Harbor, England . . . . .	340
Christ Collége, Cambridge, a Puritan Seed Plot . . . . .	341
Guy Fawkes and Fellow Conspirators . . . . .	341
Stratford Church Window Lauding Archbishop Laud . . . . .	343
Twin-Spired Church at Southwell Attended by Sir Edwyn Sandys . . . . .	344
View in Oxford (a prison) . . . . .	344
John Wyclif Writing His Bible . . . . .	345
Wyclif on the River Tee . . . . .	346
Tablet on Site of Allerton's Home at 8 Peck Slip, New York . . . . .	347
Isaac Allerton's House on the East River . . . . .	348
Benjamin Church Capturing Anawan . . . . .	350
American Indians Feasting on Cadavers . . . . .	351
Thomas Cranmer, Archbishop of Canterbury (portrait) . . . . .	351
Archbishop Whitgift (portrait) . . . . .	351
Church, His Autograph, and His Prisoner Anawan . . . . .	352
Onslaught at Fort Caroline . . . . .	353
Norsemen and Skraelings . . . . .	353
Norsemen at Sea . . . . .	353
De Gourgès, the French Catholic Who Slew Spanish Catholics in Florida . . . . .	353
Parent of the Modern Schooner . . . . .	353
House at York, Maine . . . . .	353
How the Dunkirk Pirates Attacked Englishmen and Dutchmen off the Coast . . . . .	355
Scrooby Church . . . . .	355
The Deerfield Door Marked by Blood-Stained Tomahawks . . . . .	355
Goffe at Hadley . . . . .	357
Goffe at Hadley Church Warning Worshipers . . . . .	358

## ADDENDA

### WHICH INCLUDES THE TERCENTENARY MEMORIALS IN AND OF PLYMOUTH LAND

First Illustration of Plymouth Rock . . . . .	362
Charles Blaskowitch's Engineering Plan of Plymouth Harbor . . . . .	363
Off Shore View of Plymouth Rock Canopy . . . . .	363



	PAGE
In Shore View of Plymouth Rock Canopy . . . . .	364
The New Temple Built in 1921 Protecting the Rock . . . . .	365
The Rock as It Looked in the Summer of 1921 . . . . .	365
That First Stepping-Stone Being Lowered to Its Permanent Base . . . . .	366
The Pilgrim Bones . . . . .	367
The Sarcophagus on Coale's Hill . . . . .	368
The Restoration of Plymouth's Water Front . . . . .	370
Encroachments Razed in the Restoration Period of 1920-21-22 . . . . .	370
Stone Settle on Coale's Hill Given by Pennsylvania Women . . . . .	372
Latest Concept of the Signing of the Mayflower Compact . . . . .	372
The Pilgrim Maid . . . . .	373
Ann Hutchinson . . . . .	374
Howland Memorial . . . . .	375
As the Country Way Is Lined between Sister Towns . . . . .	376
Stone Tablets Eighty Strong Along the Bay Path . . . . .	376
John Eliot Preaching to the Indians . . . . .	377
John Milton, Cromwell's Secretary, Pleading for Liberty . . . . .	378
Signing of the Compact on the Mayflower . . . . .	379
Last Prayer of John Robinson . . . . .	380
Oliver Cromwell Giving George Fox Freedom to Preach . . . . .	381
John Hampton and John Pym Before Parliament . . . . .	382
Founding of Harvard College . . . . .	383
Representative Pilgrims Who Landed at Plymouth . . . . .	384
Bas-Reliefs and Medallions Memorializing the Pilgrims . . . . .	385
Bronze Tablet Memorializing Arrival of the NC4 . . . . .	386
The Famous Washington Medal . . . . .	386
Tercentenary Stamp and Coins . . . . .	386
Plymouth's Celebration Card of 1800 . . . . .	387
Testimonial from Plymouth to Plymouth . . . . .	387
John Howland's Tombstone . . . . .	387
Phineas Pratt's Tombstone . . . . .	388
William Pabodie's Tombstone . . . . .	388
Peregrine White's Chair . . . . .	388
Susannah White's Dress . . . . .	388
Barber-Dentist's Instrument of Torture . . . . .	388
Autographs . . . . .	389-390-391
Landing of the Swedish Lutherans . . . . .	393
Stormbound Lutherans . . . . .	395
The Lutherans Building Their Homes . . . . .	395
Governor Printz . . . . .	395
Map of the Lower Delaware . . . . .	395
Penn's Treaty Elm at Shakamaxon . . . . .	398

## CHAPTER I

### PEQUOT WAR—NEW SETTLEMENTS

#### INNER LIFE OF PILGRIM AND PURITAN—ANN HUTCHINSON

SO CLOSELY were the fortunes of the Plymouth Pilgrims intertwined with those of the Bay Colony, that Puritan methods and their manner of meeting issues even in minor affairs virtually influenced the Separatists to a notable degree. Nevertheless, the Pilgrim gripped hard his ground-work principles, never losing sight of his ideals, which were in advance of those of the Puritans. John Robinson, their pastor, had sounded the keynote of the long and glorious harmonies of true progress into the modern world and beyond, when he made his people look for "more light to break out of the Divine Word." The Bible was a living book for these "sons of the morning," whose true children ever lift their eyes for a yet more glorious day.

Both charter and Bible gave the Puritan the right to banish malcontents, which he frequently did with religious zest. The possession of that Charles I charter of 1628 nurtured Puritan independence, and gave the Pilgrim added reinforcement against the Mother country's interference.

Yet the Puritan system, which allowed the right of suffrage to church members only, had in itself the tendency to engender hypocrisy, which it cannot be denied in too many instances was accomplished. The best as well as the worst were excluded from dropping into the church ballot-box the grain of corn, that meant "Yes," or the bean, that stood for "No"—echoes from the Roman method of using a black bean in the box for execution and a white one for freedom—an emblem of life unto life and death unto death. Nevertheless, any form of religion founded upon the Bible has, like that progressive revelation, self-expurgative power. The "veritas"

broke through its sheath for the nobler growth, in modern days, not only locally in New England, but most gloriously over the west, even to the Pacific shore. "Like apples of gold in pictures of silver" seems the moral and religious fruitage of schools, colleges, universities, churches, manners and customs in what was once the Far West. What appears as an anomaly in history—the creation of numerous commonwealths springing into fully organized life, without passing through long stages of savagery and barbarism—is in reality the direct fruit of the Puritan renovation of the English-speaking world—using here the word "Puritan" not as meaning a local sect, but as the new mind of humanity fed by an open Bible.

Governor Dudley, writing to the Countess of Lincoln, gives a homely picture of Puritan life as seen in his roystering household when he says he is writing on his knee by the fireside in the midst of his family who "break good manners, and make me many times forget what I would say, and say what I would not." He wrote also that he had "no leisure to review and insert things forgotten, but out of due time and order must set them down as they come to memory." Yet of such conditions existing in these cradle days of the American Republic, we have the mirror in most families today, where there are young folks with an overflow of animal spirits. Evidently the Puritan home was not as sombre as some imagine, if one of the sternest Puritans thus acknowledged the existence of abundant domestic merriment.

Exclusiveness marked the Puritan. He ever proposed to cultivate industry and home talent. The traveling salesman's stay was therefore made brief.

Shopkeepers, not residents of the town, were barred from doing business and visitors who lingered over fourteen days were unceremoniously hustled on their way. Evidently the spirit of the modern protective tariff was in the air. In 1633 one finds market day and lecture day falling on Thursday, both economy and convenience thus being served.



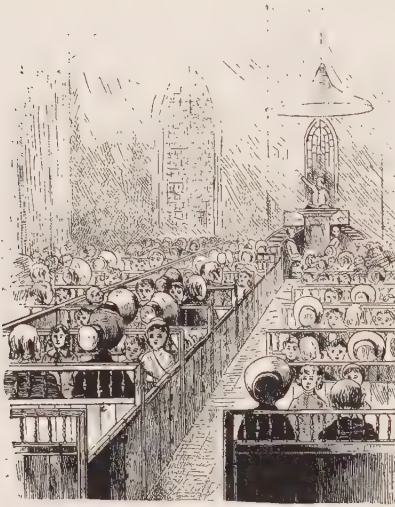
Inspiration as fixed and defined by an ecclesiastical corporation was omitted from the Puritan system. He had no room for a priestly clan or caste. Free debate and heated discussion of all doctrinal points absorbed his mental energies. The Bible was his library, his lecture room and newspaper, and, except for business and few pleasures, it absorbed his thought from sunrise to curfew bell.

We who keep in mind and glory in the past give homage to portrait painters such as Copley, Stuart, Trumbull, Allison, Peale, and Smibert, who faithfully portrayed the characterful Puritan faces that shone forth so clearly in descendants of The Elect. That we have no accredited picture of the mighty Bradford, or the assertive Thomas Hooker, is unfortunate. Even the authenticity and accuracy of portraits of the belligerent Myles Standish and the true-hearted missionary, John Eliot, as well as that of forceful Roger Williams, are questioned. Enough portraits of later generations exist, however, to help us picture the times. These men stood when they prayed, and neither lagged nor ran when going to church, but to escape arrest strode with discreet mien. When invalided or living at a distance, they mounted a Sunday-gaited horse and headed for the steeplehouse, the husband in the saddle, the wife on a pillion.

"Going to meeting" was the phrase, obliterating the obnoxious word "church"—the latter expression then meaning physical force "established by law" with royalty and the military behind it.

The "Holy Sabbath," not "Sunday" nor "Lord's Day," was the name of the "sweet day most calm, most bright," and that of welcome rest, whether it were one of storm or sunshine. When the shadows perceptibly lengthened on Saturday afternoon, all labor ceased.

Within the house of worship, strictest decorum ruled. Not only were men and women seated on opposite sides of the aisle, but a farther subdivision gave appropriate places for the younger generation, including the boys, who occa-



NEARING THE "FIFTHLY"  
IN LATER COLONIAL DAYS.

sionally sat on the pulpit stairs within range of the tithing man's tipstaff. When the sermon was drawing to a close, with slow depletion of the falling sand, the sexton instead of gently twitching the domine's coat-tails, stalked down the aisle and turned the hour glass—a sign that another tedious hour had fled. His demure face may possibly have concealed a smile, and his service was doubtless to the joy of the younger generation. Even to this day, in most

of the older church edifices in Europe, the sexton performs many details of service for the minister in and about the pulpit that are unknown among us. Yet it would be absurd in these days of over-abundant literature to judge either preacher or hearer according to modern feelings or standards.

The main decorations of these meeting-houses were not crosses, crucifixes, images, carvings, or paintings of Bible scenes. In some cases the heads of wolves were nailed to the outside walls—it being a righteous deed to subdue the earth by diminishing the number of wild beasts, and replenishing the sheepfold. The bounty, so welcome to the itching palms of those who were good shots,



IN DAYS WHEN THE CLERGY RULED.

was gladly paid. The boy's favorite story-book of that day told of the exploits of young David, who frustrated the designs of the wild beasts upon the mutton and wool supply. When Puritans read in the twenty-third verse, fifth chapter, of Amos, "I will not hear the melody of thy viols"; the Elect at first threw out of the meeting-house all musical instruments. Nevertheless, in time their descendants brought back into the house of God the instruments by which they made "a joyful noise unto the Lord" and even knew and practiced the fine art of singing "unto the Lord a new song."

The Puritan\* never could quite understand why the Old Testament prophets as well as the New Testament apostles and worthies were not designated as saints—a word which he knew very well meant "whole" or "healthy"—which all Christians ought to be, to the Puritan way of thinking.

Matthew, Mark, Luke and John had no more right to the distinction than Abraham, Isaac and Jacob, or indeed any other sinners saved by grace. They carried this dislike so far as to omit this ecclesiastical prefix, whether at worship, in conversation, or in geography. St. Thomas and St. Catherine Islands were known as Thomas and Catherine Islands.

It is an interesting index to thought to contrast the names of places in Canada, Spanish America or Southern Europe with those on the map of New England.

In these days the mother country gave the colonies little aid and they fought their own wars unassisted; this experience stood them in good stead when they crossed swords with the Frenchman whose country urged him to a stalwart but vain resistance. Long was the struggle for the North American Continent between two types of civilization, the Latin and the Anglo-Saxon, as represented by France and England, the former striving to keep the English colonists shut up east of the Alleghenies, while they

\*While the line between Pilgrim and Puritan is clearly drawn, their acts often paralleled.



held Canada and the Mississippi at its mouth. The Sons of Old Albion, with self-government and sea-power, won the prize.

Pilgrims and Puritans of the weaker sort took chances occasionally of wrecking the traditional form of hope in a heavenly home by being drawn into the vortex of Dutch frivolity from Saturday evening to Monday morning. At times these light-hearted, and possibly light-headed folks drifted for days to Boston Town, of the gaiety of which more than one colonial author complained in diatribes, closely or remotely picturing scenes which with broad license sprang from the brush of Dutch artists. However, the great majority of colonists were as sensitive to conscience as to honor, thought straight, and acted as they saw the light of truth which led them to avoid even the appearance of evil, or unseemliness. "For example's sake" was their plea—even to severe self-denial. In this the man and the woman under all outward guises, whether monk or nun, heretic, Puritan, Rationalist—whatever called—were one.

These two colonists, though in caricature, represent the types of being with whom the Puritan, like the disciplinarian in army, navy, or on the judge's bench, had to deal. We may be sure the backslider of either sex in almost every case was severely punished.

That there were years when the faith of the fathers failed to curb Old Adam is in all charity to be whispered, but not proclaimed on the housetops. Close "listening in" reveals the wave of unrest, following the habits prevalent in those straight-laced years, that engulfed many a good resolution and wrecked many a home.

That famed writer of ancient times, who well said "When the sun shines, never mind the spots," enthroned optimism as the sovereign of life. Certainly among the Pilgrims the festival of coronation was long and joyfully kept.

The possibility of infant salvation under adverse condi-



*Copr. LIFE Pub. Co.*

*Reprinted from LIFE by permission.*

#### ENGULFING GOOD RESOLUTIONS.

tions was long a mooted point. To be born of parents who were church members secured everlasting felicity. It eliminated the possibility of the soul's loss, in case of death before the rite of salvation was performed. These were the "elect infants dying in infancy." All other babes "a span long" were condemned as lost. The Divine Mercy "passed them by." With any such fate staring their progeny in the face, the Puritan fathers soon became divided among themselves, and almost frantically leaped the religious barriers then in vogue. In fact, they began to suspect that such a dogma as the eternal loss of unconscious beings smacked too much of origin in the monasteries among celibates. "Could fathers or mothers ever have invented a doctrine like that?" they asked, looking into the cradle and into each other's faces. They could not, with all their searching, find this dogma in the Bible, though it is stereotyped in the Latin of the Middle Ages.

When wealth began to bulge Puritan coffers and policy and politics scaled higher in his thoughts, the religious conceptive standard was "lowered," as some thought, though not entirely displaced. Love of ease and gain softened and

curved these straight lines of living, which had been unswervingly staked out long before the days of Brewster, Bradford, Winslow, Endecott, Winthrop, and Dudley. In truth, many ideas and customs were taken over, along with



*Copr. LIFE Pub. Co.*

*Reprinted from LIFE by permission.*

SOUSING THE BRAZEN-TONGUED TATTLER

other mediæval inheritances, unknown to the early documents of Christianity, from the dogma-factory of "the fathers" and councils.

Tragedy frequently shrouded Puritan daily life. It is recorded that one mother loved her child so deeply as to snatch the babe from the edge of the baptismal font and jump overboard with it. Like old Radbod, who, a thousand years before, pulled his leg out of the immersion tank rather than be told that he had no ancestors or companions in heaven, the mother sacrificed her child's future glory to have its companionship in hell.

Akin to this was the social and altruistic spirit of St. Paul, who for the sake of his brethren could wish himself accursed, if need be. There is that seems to be sin, which is of holiness. Theology was ever a constant and prolific subject of discussion with the Elect.

To the skirts and doublets of our progenitors clung strange, crude customs, some few more curious than others.



When one drew rein, it might be at meal time, before a cabin on the outskirts of civilization, his host or hostess might ask "Do you wish your toast mumbled or crumbled?"

Drawing lots was often practiced along a well-worn Pilgrim path leading to the settlement of disputes. It is on record also that domestic animals were thus metaphorically split asunder through these lottery drawings. To have thirteen quasi-owners to one cow standing around at milking-time



IN THE STOCKS, FOR THE GOOD OF THE TOWN.



ONE OF THE BILBOES TAKEN IN THE ARMADA FROM BILBAO, SPAIN, TO SHACKLE ENGLISHMEN.



"CURLY LOCKS," IN THE PILLORY.



Lossing.  
"NOW, WILL YOU BE GOOD, MISTER?"  
YELLED THE SQUIRMING URCHIN.

to see that there was no encroachment, tested thoroughly the milk of human nature in the Plymouth owners during the life of that cow.

Modern sarcasm frequently has it that the Puritan of New England claimed all the virtues, eschewing the vices,

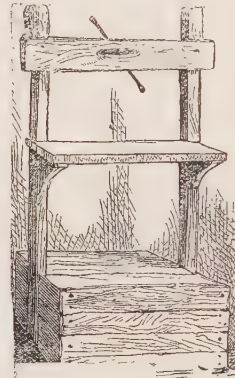


PUNISHMENT OF THE SCOLD.

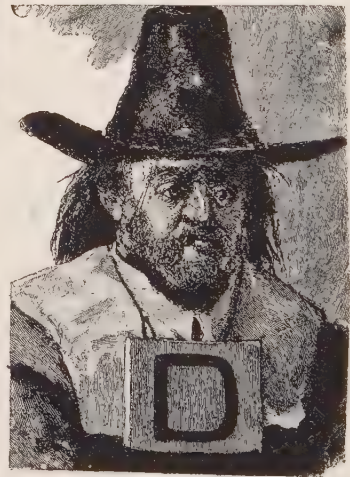
THE PILGRIM WAS NO RESPECTER OF PERSONS WHEN THE WRONGDOER REQUIRED PUNISHMENT.



REFORMING IMPISH YOUNG PILGRIMS.



THE SPANISH GARROTE THAT CHOKED CLOSE TO INSENSIBILITY.



THE DRUNKARD, LABELLED SO THAT ALL MAY SEE HIM, FACING HIS TORMENTORS.

even though as in Lincoln's story "the man with no vices has pesky few virtues." It cannot be gainsaid, however, that the Puritan was broadly educated and that he fostered insti-

tutions of learning at a time when a powerful sister colony, through her English governor, wrote:

"I thank God there are no free schools nor printing in Virginia, and I hope we shall not have them these hundred years; for learning has brought heresy and disobedience and sects into the world, and printing had divulged them and libels against the best government. God keep us from both!"

Likewise, when New Netherland became New York, the same sentiments put into force by an English governor ruled, for even England had no system of public schools sustained by taxation, until 1870, notwithstanding that in Scotland, from John Knox's time, and in the Netherlands from the twelfth century, popular education was general. The old so-called "public schools" of England were only for gentlemen's sons.

The town order for a school acknowledged both a personal Devil and a personal God, reading "whereas that old deceiver Satan hath for one of his chief devices to keep men in ignorance that they may not read and study God's sacred word, therefore be it ordered that a school be established to prepare students for college."

Aside from the three R's, the women of colonial times had very meagre educational facilities. The grammar school and the university were for the sterner sex and these as a rule exhausted all available resources, even to the last textbook, for the Puritan's thirst for knowledge was insatiate. Not until 1722 did the first woman teacher face the rising generation, in this case equipped with the New England Primer in one hand and a birch rod in the other. Her name was Tabitha Plastich, and she lived in Plymouth in a dwelling now known as "Ye Bradford Arms."

Only after the Revolution were girls admitted to public schools, even in the Old Bay State, though in those of New Netherland, from the very first, female education was prominent.\*

All efforts of aristocrats to build up an exclusive nobil-

\*In fact, archivists state that doubtless seventy-five per cent. of New Netherland women could write.



ity failed. The Puritans in a sense approved the coming of colonists of gentle blood, but only with hereditary honors, not powers. The Puritan's opinion of friend or foe, when put into force, was a blow given straight from the shoulder, hit whom it might. One outstanding exception, however, was in diplomacy, which was very near downright deception in the handling of that vital Charles I charter.

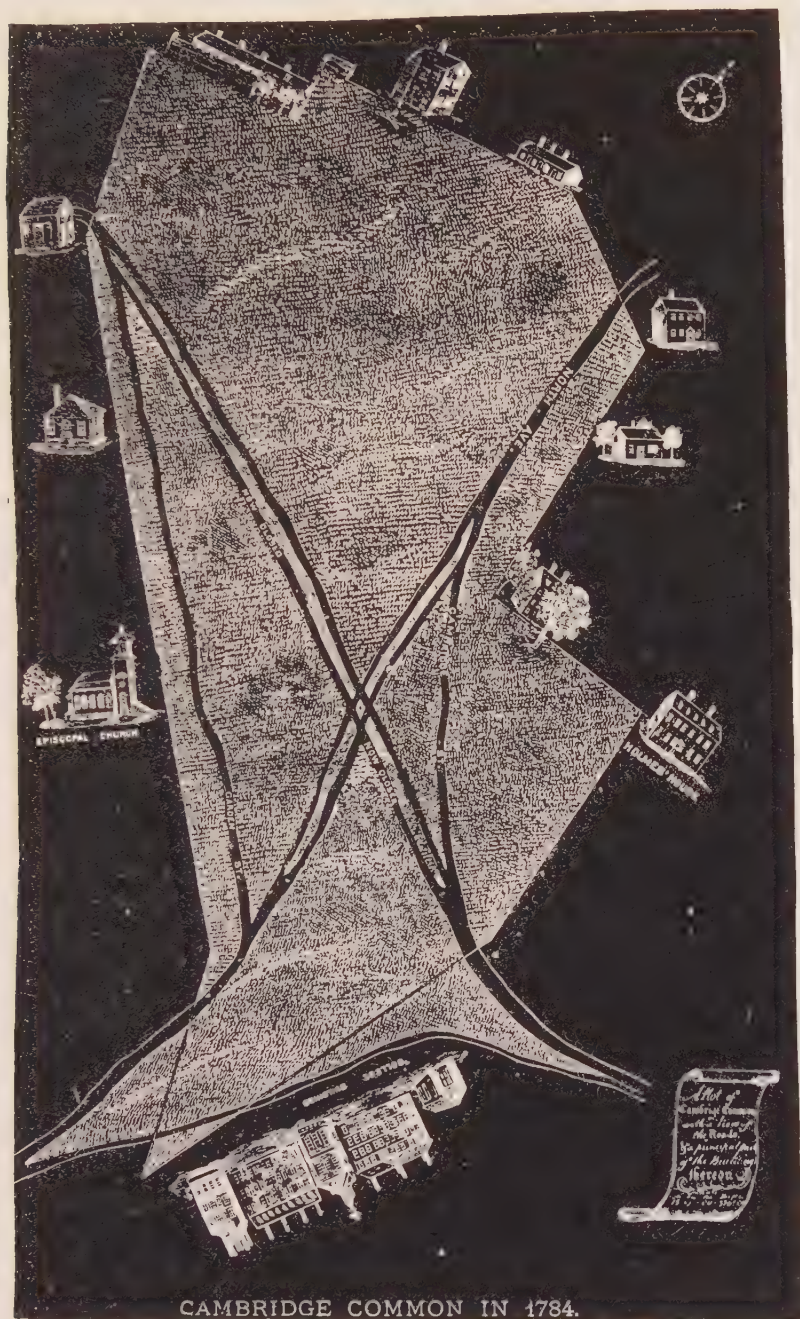
The Puritan's remarks on people and things, while often flowery, Biblical, and packed with picturesque Hebraic paraphrase, conveyed his meaning in direct fashion. So long as religion and law were intermingled, the former ever had the controlling vote and the church synod often became a final court of appeals for the settling of conflicts between people and courts.

Historically considered, this identification of religion and law was a reversion to ancient ideas, while the general course of the Pilgrims in separating religion from politics was that of progress.

Centuries back of Colonial times, in days when bishops under orders from higher authority ruled a large area of the Christian world, among other puzzling questions discussed by them was whether a woman is a human being. The same question bothered pagans, Brahmins, Buddhists, and Mohammedans. One primal argument against such a notion, as then considered, was that man was made in God's image, and aside from the realm of mythology, goddesses neither brightened nor darkened man's horizon. No wonder Christian and pagan went astray on this point, not allowing their females education. Their women were consequently slow in intellectual matters, but when given cultural advantages, behold the change! Women showed themselves mentally quickmates, as well as helpmates for man.

Governor John Winthrop writes of Harvard College:

"Nine bachelors commenced at Cambridge. They were young men of good hope, and performed their acts so as gave good proof of their proficiency in the tongues and arts. (8) 5. The general court had settled a



CAMBRIDGE COMMON IN 1784.

FROM AN OLD PRINT.

government or superintendency over the college, viz., all the magistrates and elders over the six nearest churches and the president, or the greatest part of these. Most of them were now present at this first Commencement, and dined at the college with the scholar's ordinary commons, which was done of purpose for the students' encouragement, &c., and it gave good content to all."

Evidently a student's life was no sinecure in those early days, either on entrance examination or in the collegiate course. The rules of study and discipline laid out by the first president, Dunster, in 1642, which held for nearly a century, necessitated careful training and conscientious work. Among entrance requirements was the ability to read and speak Latin fluently and a close acquaintance with Greek, all conversation in English being barred except on special occasions. To obtain a first degree, the student must have translated the entire Old and New Testaments. This done from the original necessitated knowledge of Hebrew. Prayers were said twice a day.

Except in violent storms, students were obliged to go hatless about the college yard. Class distinctions were indicated by the method of fastening garments—whether by buttons (a later invention) or lacing, or frog.

The system of fines was extensive, and public thrashings at times held front rank in the curriculum. Extravagance was curbed by limiting ordinary expenditure. Tobacco could only be used by special permit, and even then must be indulged in "behind the door." Nine o'clock was curfew hour for the student. With any such routine, either in whole or in part, staring the wild free red man in the face, little wonder that the education of Indians at Harvard College and later at Dartmouth was a failure.

To found a university before starting a common school proved that the Puritan was bent on a broader education for those already well along on the road of knowledge.

The large number of educated men—over one hundred university graduates in theology among the early Puritans—



and the innate spirit of Calvinism, which means democracy, forced the growth of higher education, even in the wilderness. Yet one may ask what Protestant community did not early take steps to educate the rising generation in securing continuance of mental freedom. Only by isolation in ignorance can spiritual autocracy, as in Spain, prevail.

An essential of Harvard's curriculum was a prayer to the Maker of the Universe just prior to and immediately after a student's birching. The Puritan followed Holy Writ in this as in all matters, and whenever possible sent hourly a phalanx of prayers to the Throne of Grace on every imaginable topic. His theology was strewn with alternate hope and interrogation points, but he believed, in company with the saints of every age, in inquiry of God and "continuing instant in prayer."

In spite of his verbosity and seemingly ostentatious attitude of intimacy with the Deity, death was an enigma to the Pilgrim and Puritan. No more with him, than with the saints of other communions, was anticipation of this event ever wholly stripped of its horror, part of which was repulsion to dissolution of the body. The Elect often floundered in mires of depression, when their faith should have brought them to heights of ecstatic bliss, but sometimes the east wind blew too long and too steadily for its full assurance. The Puritan stood on the threshold of eternity before his Lord. He may have been too apt to think that all mankind except those of his faith were lost, but thrones of tyrants trembled at his indomitable spirit and burning invective. "As ever in my Great Taskmaster's eye" was the picture of his attitude, as drawn by Milton.

The first brick building at Harvard erected for the Indians was diverted from its purpose through non-use. Within it was later printed the Eliot Bible, and for years its walls echoed with the hum of that New England pioneer printing press which early in the life of the colonies, especially in 1634 and 1639, turned out large numbers of

religious books, chief among which was the historic Bay Psalm Book, in substance the duplicate of Ainsworth's Amsterdam edition. Its chief tunes have recently been harmonized for use in the twentieth century, and most appropriately, by a Hartford professor.\*

Those religionists led in making a nation that in peace or war was able to preserve its own life. They burned their bridges as thoroughly as Cortez burned his ships. Seeking no aid from the Mother Country, they faced a wilderness to read jointly their Bibles and their heavenly titles clear. They held their services free from informers who so often in England had acted as sleuth-hounds, gathering evidence which landed the Pilgrim and his forebears in jail. During Elizabeth's long reign, sixty thousand Separatists were said to have been incarcerated—in some instances for many years.

Aside from these early Indian conflicts, from the years 1689 to 1815, New England well earned the title of the "home of the brave," for, of the one hundred and twenty-six years, sixty-four were spent in actual face to face and hand to hand struggle with the enemy, and sixty-three years in preparing and sloughing off. Threats of Indian invasion and war were breathed with the air by our ancestors for scores of years. Boys of all ages shared in a war spirit fostered by training and muster days, an invaluable aid in building up lusty fighters to meet the demands of the Revolution.

#### THE PILGRIMS IN MAINE

The Penobscot-Castine desert region was a bleak country during the larger part of the year; but fishermen and trappers found it a desirable trading-point at which to meet the Plymouth Pilgrim. This trade proved no small aid to the latter in enabling him to throw off the incubus of debt assumed when he "booked" reservations for Virginia on the Mayflower.

\*Professor W. S. Pratt of Hartford, Connecticut.



*John Eliot.*

THIS PORTRAIT MAY  
NOT BE ACCURATE  
BUT IT IS ALL  
THAT AMERICA  
HAS.

MAMUSSE  
WUNNEETUPANATAMWE  
UP-BIBLUM GOD  
NANEESEW  
NUKKONE TESTAMENT  
KAH WONK  
WUSKU TESTAMENT.

Ne quashkinnumuk nashpe Wurtinneumob *CHRIST*  
nab also weit

JOHN ELIOT.

abcchdefghijklmn  
opqrstc wxyz.

ABChDEFGHIKLM  
NOPQRSTUUVW  
XYZ.

abcdesfgiklmnop  
qrstauwxyz

Unnontowaaah.

Bciou.

Neefontowaaah.

ai su ci pteaoiooo ou.

CAMBRIDGE.

uopnashpe Samuel Green kah Marmaduke Johnson.

1 6 6 3.

TITLE TO THE INDIAN BIBLE.<sup>1</sup>

*Foster & Sam. Cary*  
*both by their confession of*  
*life, to be Godly & are re*  
*of the church*

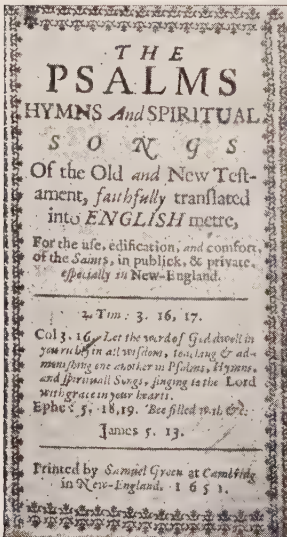
*John Eliot.*  
*Samuel Danforth*

Courtesy of Houghton Mifflin Co.

ELIOT'S INDIAN SPELLING-BOOK.



Mount Desert, today a summer rendezvous of the well-to-do, was then a welcome base for the restoration of the sea-weary, wave-wracked fisherman of Maine and Newfoundland and occasionally, a harbor for the Pilgrim storm-tossed trading and fishing shallop.



THIS RARE ISSUE OF AINS-  
WORTH'S PSALMS WAS  
PRINTED IN CAMBRIDGE  
IN 1651.

In that influential year of 1636, Pilgrims added still another to the little family of firstlings that had claimed Plymouth Rock as their parent home and nest of infancy.

For fifteen years they made regulations as they did bread, from day to day, but the hour came for the Governor to hold a council to formulate laws suited to time, place and requirements, irrespective of what had gone before. Here was true independence of thought and action—a breaking away from precedent that must have chilled the blood of conservatives as they took this important step.

Unswerving line-hewing was a prime quality with Pilgrims, and it was for this reason that, in 1638, three murderers were hanged, the fourth of the group slipping halter and fleeing the country. Accused of killing an Indian for a few wampum beads, the murder of said Indian by these men was never absolutely proved, though convincing to a fair majority. Yet in the interest of justice, these white men (two names have come down to us as Arthur Peach and John Barnes) were tried by a jury, which included Bradford, Winslow, Standish and Prence, and executed. This was done as an object lesson to the natives in square dealing. This lesson neither they, nor the relatives of those prematurely taken off ever forgot. Indeed, for years thereafter

the red man without questioning allowed his white brother to bring to trial and punish Indian criminals.

On August 15, 1635, the Lord talked in stentorian tones through that devastating hurricane that swept the Cape.



MOUNT DESERT, A HARBOR FOR  
TEMPEST-RACKED PILGRIMS. TO-  
DAY A SUMMER RESORT.

Cabins were unroofed and hundreds of thousands of trees uprooted. A tidal wave twenty feet high swept along the shore, forcing white man and Indian to scurry up the hillside and climb trees at record speed. To place responsibility for this vagary of nature in the right quarter and harmonize it with the goodness of God to his "chosen people" may have woefully puzzled some of the Pilgrims, jarring also the Indian's faith in his white brother's grip on the Great Spirit.

Extermination of a majority of the Pequots, in 1637, stopped oncoming Indian massacres and kept Pilgrim land inviolate from center to farthest border. Governor Harry Vane's sending of ex-Governor Endecott, the flag cutter and Quaker persecutor, to capture Block Island, was the first step in the driving out of the Pequots as a nation.

#### SIR HENRY VANE

"Governor of the Colony of Massachusetts Bay 1636. Born 1612. Beheaded 1662. An ardent defender of civil liberty and advocate of free thought in religion. He maintained that God, law and parliament are



CLOSE BY THE MAINE HOLDINGS OF  
THE PILGRIMS

superior to the King. This statue, fronting Boston Public Library, was placed here at the request of James Freeman Clark, D.D., an honored citizen of Boston who nobly labored for the abolition of slavery in America."



SIR HARRY VANE, MASSACHUSETTS' FORCEFUL TWENTY-FOUR-YEAR-OLD GOVERNOR.

A rarely beautiful character was that of Massachusetts' twenty-four-year-old Governor, whose "attractive activities" were freely admitted by Charles II even as he ordered Vane's death, which occurred June 14, 1662, in the virile words, "He was too dangerous to live." This was King Charles' last political contribution to martyrdom.

Though an apologetic recantation would have saved his life, Vane's answer to the profligate king's sentence when on the verge of the death plunge was "One thousand deaths for me, ere I will stain the purity of my conscience." The poet of all ages, in words that will live for all time, in these lines extolled the virtues of his friend, Sir Harry Vane, the

fearless Governor of Massachusetts:

"Vane, young in years, but in sage counsel old,  
Than whom a better senator ne'er held  
The helm of Rome, when gowns, not arms repelled  
The fierce Epirot and the African bold,  
Whether to settle peace or to unfold  
The drift of hollow states hard to be spelled;  
Then to advise how war may best, upheld,  
Move by her two main nerves, iron and gold.  
In all her equipage, besides, to know



Both spiritual power and civil, what each means,  
What severs each, thou hast learned, which few have done.  
The bounds of either sword to thee we owe;  
Therefore on thy firm hand religion leans  
In peace, and reckons thee her eldest son."



© Charles Scribner's Sons.

OLDHAM'S VESSEL RECAPTURED  
FROM THE INDIANS



DISCOVERING THE DEAD MAN.

The killing of John Oldham, while sailing near Block Island, and the capture of his trading vessel by Indians, helped to incite that overwhelming attack on Block Island Indians. This was the last stepping-stone to the Pequot war, of which the sequence was a wider settlement of the fertile Connecticut valley.

As the savages refused to surrender the Indian murderers for punishment, war was finally declared by the whites. In spite of expertly handled matchlocks, Governor Endecott's attack on Block Island was a venture requiring courage. When reaching the beach, well-trained yeomen dealt fearful retaliation to the Indian defenders, whose only weapons were bows and arrows, though their reputation as unconquerable and cruel savages was widespread. Endecott's instructions from Governor Vane were to massacre all men, sparing women and children—instructions followed to the letter. Endecott drove the sword to the hilt and drenched its length with Indian blood.

John Gallup's act of bravery in recapturing this craft of John Oldham's with its owner's headless, gashed body, and

killing the Indian murderers, was an added incentive to the Pequots to take the warpath. Endecott thus offset the deaths of John Oldham and the renegade Captain Stone, the latter of whom once stole a Pilgrim vessel.

Famous for its wrecks, Whittier's "Isle of Manisees" guards the entrance to Long Island Sound, which has been the graveyard of many ships. Amid the cragged, storm-lashed rocks glistened the wave-washed and sand-scoured bones, not only of the humble Pilgrim fishing craft, but of the mighty war vessels of a great nation.

"Arched by waters that never freeze,  
Beaten by billows and swept by breeze,  
Lieth the Island of Manisees."

Block Island is named after the dauntless Dutch captain, who from his half-burned, partially submerged craft, as a model, constructed the *Onrust* on Manhattan, near 39 Broadway. The tradition as to place is unproved, though a tablet states it was that first colonial built vessel, the *Onrust* or *Restless*, which later became a surveying ship, on which in 1607 Block sailed into Plymouth's tortuous harbor a dozen years before the Pilgrim set foot on the famous Rock.

Roger Williams risked his life in a frail canoe during a storm on Narragansett Bay for that vital conference with the Pequot chieftains. The far-reaching outcome of his spiritual and physical courage was keenly appreciated by all Rhode Islanders and every advocate of liberty of conscience in the wide world. Less ability to guide his frail cockleshell boat amid the waves that threatened engulfment would have meant disaster. Undoubtedly Roger Williams' influence at the Narragansett conference, for which he made the dangerous trip, saved the lives of all colonists outside the protection of the larger towns.

One who in imagination pictures the scene reads in the faces of these men of the forest their sense of outraged manhood as they reluctantly yield to Williams' forceful, argumentative peace pleadings. Vengeance for them seemed a

duty which if not fulfilled would bring down upon them the wrath of the Great Spirit. For three days and nights Williams held the fort, combatted by those Pequot chiefs, who are portrayed as fairly yelling remonstrance against the fervid reasoning of this man of God.

Yet even after Williams thus saved the lives and homes of many Puritans, standing by their colors and setting stakes, these blinded men of the Pharisee mind still called him a heretic and refused to rescind their order banishing Williams from his life-long friends.

Unconsciously, these Puritans, reverting to the mediæval spirit of Antichrist, were preaching the faith they once destroyed, heresy ever in their eyes being a fair second to rankest criminality. Whether persuading the Narragansetts to stand by the whites, arguing with an antagonistic king and an English parliament to grant Rhode Island a charter, or converting a savage, Roger Williams was a man of magnetism.

It was rarely that he over, under, or side-shot the mark at which he aimed. Well does Rhode Island, in her capital rear the statue of this typical just man—nameless, but named in hearts that admire; for the fame of Roger Williams is "deathless from the dead." The



© Charles Scribner's Sons.

ROGER WILLIAMS SPEEDING THROUGH THE STORM TO THAT NARRAGANSETT-PEQUOT CONFERENCE.



Courtesy of Estes and Lauriat

ROGER WILLIAMS SWINGING THE NARRAGANSETTS FROM THE PEQUOTS TO THE COLONISTS.



"second Isaiah" is called the Great Unnamed. He can afford to be. There is no named prophet equal to him, so also the ideal man, on whose bronze effigy overlooking Providence City the sunlight first falls, needs no name, but Rhode Island's history reveals it.

These overt acts of Endecott on Block Island, coupled with the outreaching of the colonists, especially those of Massachusetts Bay, into Connecticut Indian territory, for more fertile fields and broader possessions could have but one result—Indian uneasiness over wholesale absorption of their lands, some tracts in reprisal being without purchase or gift. The sequel came in 1637 in that first organized uprising of the red man, the Pequot (Pequod) war. "Who would be free themselves must strike the blow," was the spirit of the Indian. Slaughter without quarter, massacre even of women and children by the white Christian was the drastic treatment given Indians, with compound interest for murdered colonists and burned cabins. Less than this punishment by the colonists it was thought would have meant a prolonged and sanguinary conflict, seriously retarding America's development—exactly the same sort of reasoning that resulted in the butchery of the Scots after the battle of Culloden, or as is seen today in the burning of negroes and in lynch law. Despite Spanish cruelty in other parts of America, the Spaniards converted, *not* exterminated the natives of the North.

A strong life-saving factor was the holding back of the Narragansett braves by Miantonomoh, through the influence of Roger Williams.

The scattered colonists would have been at the mercy of the savages, many of them armed by the Dutch traders with the guns of the whites, had the friendship for Williams of Miantonomoh and his son Canonchet faltered.

Nevertheless, the Indians might have quoted the very scriptures the white man professed to obey, "But I will maintain mine own ways." (Job xiii:15)



© Charles Scribner's Sons.

ENDECOTT SUBDUING FIERCE BLOCK ISLAND INDIANS, WHICH WITH  
LAND ABSORPTION BY THE WHITES, STARTED THE PEQUOT WAR.

At the time of the massacre of the Pequots by the Connecticut men the entire valley was but sparsely settled. In 1636 there were but two hundred and fifty men scattered along the Connecticut or Long River. The Pequots living on both sides of the Thames River far to the westward had ample space to hunt and fish, but "exterminate the white man wherever found" was this savage tribe's war cry that echoed through wigwam and forest glade. The answering cry of the white man was in the same spirit—which was not that of Roger Williams, Penn, or the Quakers, whom the Puritans persecuted.

Very slowly did the colonists decide to obliterate the fierce Pequot, and not until at least thirty settlers had been killed and scalped did John Mason, at the head of an improvised force, stealthily cross the Narragansett country, and, metaphorically burning his bridges, start north. In days when deeds of courage palisaded every settlement and isolated cabin, none shone brighter—in the light of brute courage bereft of Christian principle—than this attack against the Pequots. In the heart of an Indian country, with neither base of supplies nor reinforcement, death stalked behind these venturesome warriors and peered through crevices in the Pequot fort. Ten to one were the odds. The Reverend Thomas Hooker's inspired words from the Book of Books were ringing in their ears, when the little band of armed colonists rushed upon the fort, and defeated the Pequot nation. Let the facts be what they may, the Indian's side should be heard and many descendants of Mason have asked whether the spirit of Joshua and Judges, or that of the Teacher of the Beatitudes, was followed.

Lovewell's fighting squad always included a minister and a surgeon, the former to give thanks before and after meals, and beseech divine assistance in killing enemies, as well as to properly point out to the dying their only hope. Lovewell gave minister and surgeon ample opportunity to play their rôles, on one occasion killing ten Indians single



handed, bringing in their gory scalps and receiving the posted head-reward of fifty dollars each. John Lovewell, who, judged by his animus toward the Indian, should have been surnamed "Hatewell," proved an excellent second to Mason and Underhill in fighting records. Yet the grandchildren of these fathers wondered why the British Government offered two pounds each for their scalps. Did the act show progress in moral evolution?

Notes of those events in the settlement of our country were jotted down at the hour of their happening. The annihilation of Pequots, in their fort at Mystic, is thus described by one who, on that rare June day, in 1637, when brook and bird were well atune, saw the dreadful carnage. Of seven hundred braves, but five escaped; seven were made prisoners, the remainder killed. Over seventy wigwams were burned to the ground.

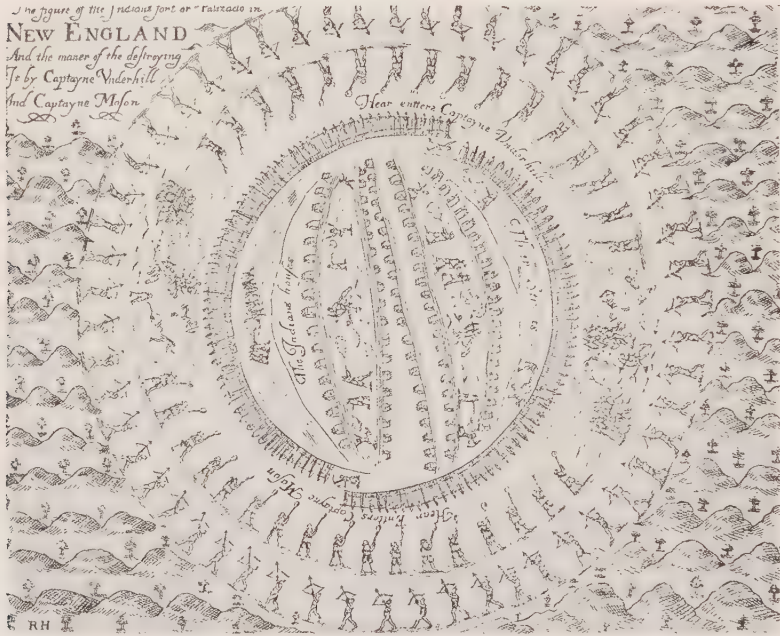
"It was a fearful sight to see them frying in ye fyer and ye streams of blood quenching ye same and horrible was ye stinck and sente thereof. The Narragansett Indians all this while stood round about but aloofe and from all danger and left ye whole execution to ye English except it were ye stoping of any yt broke away, insulting over their enemies in this their ruine and miserie when they saw them dancing in ye flames, calling them by word in their own language signifying O Brave Pequents!"

In this spirit, after the Connecticut colonists had been tortured at the stake, the two Puritan fighting Johns—Mason and Underhill—burned the seven hundred Pequots by setting their encampment on fire. The horror of this scene—some of the Indians being impaled on the stockade—has rarely been paralleled. In the glare of burning flesh and wood, the stern Puritan voiced these words of triumph:

"Thus was God seen in the mount, crushing his proud enemies," a sentiment which sounds like an echo from Canaan—when Jehovah was a tribal God, or like the piety of a Spanish burner of heretics. That Pequot slaughter is fa-

mous or infamous according to the verdict, based on one's viewpoint—whether seen through English or Indian eyes.\*

The fact that the Indian fighter, John Underhill, could handle both the pencil and the sword is pictorially shown in



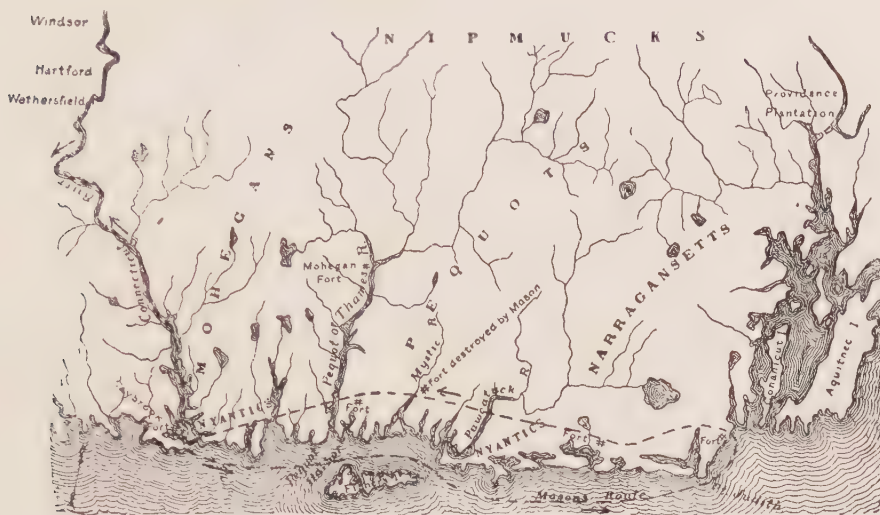
JOHN UNDERHILL'S DRAWING OF THE PEQUOT BATTLE.

Captain Underhill's allegorically quaint diagram of the Pequot fight.

Many of these Indian names spelled "massacre" to our ancestors, when only a family or even an individual was slain, according as the tribes of New England and the Hudson River valley were friends or foes. Whether in the Boston of 1774 or at Wyoming in 1778, the word on our side was "massacre," with the enemy it was "fair fight."

The three captain Johns—Lovewell, Mason and Underhill—thoroughly blood-streaked the year 1637. The last

\* On the spot where the Pequots ended their career in 1637 in fire and blood, stands the superb Pequot Library, where is collected a wonderful series of colonial autographs and documents illustrating our early history.



CAPTAIN MASON'S ROUTE IN PURSUIT OF THE INDIANS.

was a marked man when, attempting to follow the teachings of Ann Hutchinson, he fell from the grace he claimed to have acquired, shielding his immoral misdeeds by arrant sophistry. Captain Underhill added to his prowess as an Indian fighter skill in capturing criminals at the behest of the authorities. He proved himself a model sheriff, except when Roger Williams, the Heretic-Missionary-Baptist, slipped by on that hurried journey to Rhode Island, escaping both the King's horses and the King's men.

Underhill's second martial exploit of note was to sail through Hell Gate, then up the Sound with one hundred and fifty men, land at Greenwich, Connecticut, attack an Indian village and slay all but five of its five hundred inhabitants.

## BANISHMENT OF ANN HUTCHINSON

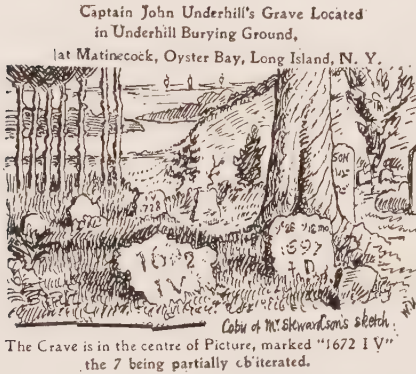
Ann, wife of Edward Hutchinson, an advocate of the Doctrine of Grace, came from Atford near Boston, England.

Boldly did this remarkable woman oppose the iron-clad teachings of the Puritan Boston clergy—the hardened lava of the Reformation outburst. Setting aside one con-



demnatory statement of St. Paul, possibly meant only for a local instance: "It is a shame for women to speak in the church," and quoting again favorably from the great Apostle, "Aged women may teach the young women," the versa-

tile, argumentative and brilliant good dame Hutchinson insisted that these latter words meant a call for women to encroach on the field given over to the black-coated clergy, and to be heard in council. Mrs. Hutchinson thus fairly earned title to being the first known woman suffragist, who demanded also free-



dom of religious thought, in the New World. From eighty to one hundred women gathered once a week to hear her repeat from memory the previous Sunday sermons, analyzing, querying and arrogantly dividing the sheep from the goats. The countryside stood by the old theology, the Reverend Thomas Welde of Roxbury being especially bitter, infamously calling Mrs. Hutchinson a "Jezebel." His brother, the Reverend John Welde, was afterward Mrs. Hutchinson's hectoring jailor, to the evident glee of the entire Welde family. Cotton Mather almost viciously proclaimed that vipers were hatched in the virago's house and some of the Elect solemnly believed this as the statement of a physical fact. Malignant thoughts flew fast.



BLOCK ISLAND

The town, in spite of anathemas of the clergy, was shaken to its center in favor of Mrs. Hutchinson, who promulgated the belief that her pastor, the Reverend John Cotton, worked for the Lord under a Covenant of Grace



THE SAME INDOMITABLE, ASSERTIVE SPIRIT THAT CAUSED THE PURITAN TO BANISH ANN HUTCHINSON LED HIM TO EXTEND HIS BORDERS AND ADVANCE INTO THE INDIAN COUNTRY LYING IN THE CONNECTICUT VALLEY. MANY A HARD-FOUGHT BATTLE WITH LORDS OF THE SOIL AND CLASHINGS WITH PILGRIM SETTLERS HAMPERED THIS ADVANCE.



© Charles Scribner's Sons

THE TOMAHAWKING OF ANN HUTCHINSON AT PELHAM, N. Y.

diploma and that all other domines save her brother-in-law, the Reverend John Wheelwright, were on a lower plane. laboring simply under a Covenant of Works; the latter class including the hitherto loftily pedestalled Reverend John Wilson.

We know that in a sense the domine was a grass-widower, as Mrs. Wilson evidently preferred English civilization to that which might exist amid the brambles and berry bushes on Shawmut peninsula. Therefore, John, the first of that clerical line of four, had neither the advantages nor the disadvantages of a helpmate in keeping his flock in still waters, or his parishioners in the straight and narrow path.

Wealth very probably made that first Puritan pastor in Boston, John Wilson, step no higher or march more grandly than became a Puritan minister, but to the Commoner, possibly the manner of his stride down the aisle gave added dignity to the office.

Reverend John Wilson on occasion was Mrs. Hutchinson's bitterest accuser. Frequently when he began to speak, one of Mrs. Hutchinson's followers would ostentatiously stalk down the broad aisle and out of the meeting-house. Such statements as are here quoted, when broadcasted by some of the good woman's followers, roused the ire of the Elect and fired to maddening point the pulpiteer.

"Come along with me; I'll bring you to a woman that preaches better Gospell than any of your black-coats that have been at the Ninnyversity, a woman of another kind of spirit, who hath had many revelations."

With delicious unction, the Puritan labeled both man and plan—from the Father of his Country, a title given to Washington first by the Pennsylvania Germans, to the Father of the Town—but it was harsh judgment that re-named Ann Hutchinson The American Jezebel. That leader of the Antinomians, while not ignoring works—in fact, out-working the entire community in charitable deeds—flew the





THE "SPLIT ROCK" NEAR WHICH ANN HUTCHINSON WAS TOMAHAWKED.

flag of faith at a loftier altitude. She said in substance "Enter the thought world, and climb higher than the materialist; sanctification gives justification." This the Puritan thought a beguiling heresy of extremes, dreamings, and unintelligible vaporings. "Proud and pestilent, laden with blasphemous and familistical opinions," was the danger hall-mark, stamped by the powers that be, on Ann Hutchinson's teachings.

"Men folks" who ruled their households—with iron severity—felt it unwise for fifty or one hundred women to meet in conclave. They were egged on to action by seeing large groups of femininity massed in Schoolhouse Lane, at Mrs. Hutchinson's door, eager to absorb her new views. The alarmed Puritans, after holding an ecclesiastical council at which fifty elders and ministers gathered, hurriedly passed a law forbidding such assemblies. In a land where men held all offices, signed all documents, and believed fully in that edict of St. Paul, which as usually interpreted emphasizes male supremacy, it was comparatively easy to raise a hue and cry against Ann Hutchinson, though it took two full years to banish her.

Yet, in 1773, inconsistent Boston gloried in the passive resistance to Parliamentary encroachments of the fifteen hundred women who combined in banishing tea from their tables, the same independent spirit seen in 1753 when three hundred women showed unexpected political activities. With persistent and unselfish intent to block importation of English cloth, even at the cost of increased home burdens, they assembled with their spinning-wheels on Boston Common giving an example of home industry in a forceful way to both town and country. This lesson no doubt induced many a farmer to buy another spinning-wheel and insist on his "women folks" keeping pace with their city relatives.

Debonair Sir Harry Vane, when colonial governor, had gained the hearts of his fellows, and his spirit of fair play led him to espouse the cause of Ann Hutchinson. This resulted in the electioneering contest on Cambridge Common. There the dignified John Wilson, Ann Hutchinson's bitterest enemy, climbed a tree and made a speech, lauding ex-Governor Winthrop with such effect that Vane was deposed and Winthrop restored to the Governor's seat. Vane returned to England, meeting Cromwell's historic wail when reprimanding him for defying the law:

"O, Harry Vane; the Lord deliver us from Sir Harry Vane!"

Twenty years later Vane was put to death by Charles II.

The early governors and the deputy governors of the colonies seem to have played the game "Boston" with perfect equanimity. Barren of hard feelings to the deposed, they complacently stepped up or down, the higher governing the lower, and again the lower changing places with the higher through the equalizing ballot. While the controversy waxed warm, a remarkable law was passed by the legislature, as a result of which seventy-five colonists—fifty-eight of them prominent residents of Boston—were condemned to be disarmed. Among others was the patriotic Captain James Savage.

The Puritan refused admittance to the New Lights on the principle that an Englishman's home is his castle. Did the Puritans not come to this land as one large family? Were they not in complete accord and guided by one belief? Why then allow false prophets to undermine their religion? This battle raged fiercely for the first century of the Puritan coming, lapped over into the second, reached well into the third, and in some form will probably last as long as undeveloped man's views of life are crude and restricted—perhaps we might say so long as “more light” breaks forth from the Divine Word will man be noble, unsatisfied, and press on to the goal, as did the great apostle.

With the exception of the Reverend John Cotton, every minister in the colony stood shoulder to shoulder against Ann Hutchinson. Then, at the last trial, which was transferred from Boston to Cambridge, because the Boston populace were in her favor, even John Cotton changed front, making the clergy a solid unit wall of condemnation. He aided instead of hindering the banishment of his ardent supporter, thus proving himself a broken reed. The trial itself was almost a mockery. Brother Wilson, her enemy, followed sharply each point leading to her banishment.

After the court—concluding a session of over three weeks—the first large council of semi-Presbyterian or Congregational churches in New England—had pronounced her guilty, with unction that must have made some think of lubricating grease, this apostle of Christian graces and virtues read the woman out of the church in these words:

“Therefore in the name of the Lord Jesus Christ, and in the name of the church, I do not only pronounce you worthy to be cast out, but I do cast you out, and in the name of Christ I do deliver you up to Satan that you may learn no more to blaspheme, to seduce, and to lie, and I do account you from this time forth to be a heathen and a Publican and so to be held of all the brethren and sisters of this congregation and of others; therefore I command you in the name of Christ Jesus and of this church as a Leper to withdraw yourself out of this congregation.”



Verily, even a Puritan could equal a mediæval prelate of the Roman obedience in anathema, interdict, and in all other inventions and devices of often commercialized religion done in God's name.

At the conclusion of Mrs. Hutchinson's trial, she was addressed by Winthrop as follows:

"Mrs. Hutchinson, the sentence of the court you hear is that you are banished from out of our jurisdiction as being a woman not fit for our society, and are to be imprisoned 'til the court shall send you away."

"I desire to know wherefore I am banished."

Winthrop: "Say no more; the court knows wherefore, and is satisfied."

Fears for the safety of youth caused the good governor to swing contrariwise on another occasion, as when brought to task for leniency toward transgressors, he said that in his judgment, "It were not fit in the infancy of a Commonwealth to be too strict in levying fines, though severe in other punishments."

With Ann Hutchinson, woes now clustered. After being face to face in that Cambridge courtroom with harsh accusers, who ordered her banishment, she fled, first into Rhode Island and then into New Netherland, where religion—even amid strenuously upheld orthodoxy—was free. There, during Kieft's war she came face to face with Indian foes who tomahawked this Progressive and all her children, save one. Near New York City, on the Split-Rock road at Pelham Manor, is the well-defined site of this remarkable woman's home and of her death. In more enlightened days, when John Robinson's prophetic word was in course of fulfilment, a tablet was placed here in her honor.

Plymouth, through word and act, condemned Ann Hutchinson's teachings and evinced a determination to jail at any moment this nearby neighbor, the first woman free-thinker. Mrs. Hutchinson's taking off was a direct se-

quence to be laid at Plymouth's door. In the judgment of some, the banishment of the Quaker Southwick family from Plymouth also indirectly led to their deplorable fate at the hands of the Puritans.

An interesting leaf in the history of Plymouth and that of the interlocking Massachusetts Bay folk, who often had common interests with the Pilgrim, is that imbroglio which grew out of Plymouth's trading stations at Machias and Penobscot. The former was in 1633 seized by LaTour and the latter in 1635 by the same Aulnay who set Joseph Willett, the manager, and two assistants adrift in a boat. The record of these rival French governors of Acadia reveals a strange mixture of border warfare, politics and romance, when alternately they cajoled Massachusetts to keep her hands off and let them fight it out. This the Puritans agreed to do, if there was no trespassing on the part of belligerents. De Latour's unexpected appearance in Boston Harbor caused mild uproar until his peaceful intentions were revealed, after which he was fêted by the governor and allowed to hire troops. His intent was to capture vessels and stores from Aulnay. His acts were followed by threatened retaliation and recrimination on the part of the victim. In fact, the Aulnay contingent succeeded admirably in brewing in Boston a tempest of teapot proportions. "To be or not to be" friend or foe to each quarreling French governor was the question of the hour. It proved a fruitful topic of discussion, dividing tea-tables, while outdoors the street orator expatiated on the merits and demerits of this knotty case. Boston Common, now the biggest public park in the business centre of any city in the land, was well utilized by voluble speakers and crowds of eager hearers.

When Plymouth came into the game, seeking the help of the Bay Colony to retake its confiscated trading-post. Massachusetts refused. Plymouth then hired ship-owner Girling to aid, but Girling decamped with a quantity of gun-powder furnished by his employers, leaving them in woe-

ful straits. Massachusetts then frankly agreed to lend a hand, provided it meant division of expense, but while Plymouth was weighing the decision with canny thrift-thought, the deal fell through.

Meanwhile the sovereigns of France and England, being



*Courtesy of Houghton, Mifflin Co.*

busy with affairs nearer home, looked the other way while the two rival governors fought it out. Both Madame De Latour and Governor Aulnay died. Latour married the widow of his bitter enemy, Aulnay, and their descendants still live united by friendship and marriage on the battleground of their common ancestors. The Pilgrims lost their trading-post, and thus was disastrously closed for Plymouth a much-discussed and unsatisfactory experience. De Latour hired troops returning, brought to Boston the first samples of coal and limestone from Acadia.

As the Plymouth community grew, many leading citizens moved to adjoining settlements and cultivated farms at Duxberie (Duxborrow or Duxbury), Marshfield, and other nearby plantations. The forming of new churches and the departure of old-time friends thereto made many sad partings. As early as 1632, petitions came to the Plymouth church for dismissal, some of the members wishing to found a new church and avoid the effort of bringing their "wives and children to ye publick worship and church meetings here." Outlying land grants had been made stipulating that movers to the country should worship in Plymouth and live there in winter. When, however, leading men like Standish, Alden and Jonathan Brewster, son of Elder Brewster, asked for a separate incorporation and meeting privileges, the Plymouth church could not withstand the pressure. Bradford, however, who always fearlessly spoke his mind to friend or foe, opposed the idea and wrote



expostulatingly: "That this separation presaged the ruin of the church and will provoke ye Lord's displeasure against them."

In 1638 that first moving fever struck Plymouth, and the town as such decided to upstake and away, when an admonition from the Lord, in the form of an earthquake, abruptly stopped the scheme and the Pilgrims continued on the site of their first settlement.

A relapse came years later when Governor Prence advocated and engineered a plan to buy Eastham—more or less a sand heap—but at the last moment Plymouth sold its interest and while Prence and a few others moved out to make good their attitude Plymouth's little settlement lived on where it first drew breath.

Carved monuments on tree and stone and buried leaden tablets seem to have been favorite methods with explorers to anchor their landed rights in America, from that year 1524 when Balboa discovered the Pacific Ocean and claimed for fair Castile all the earth in and beyond view.

In the invasion of Connecticut by Pilgrim and Puritan they tore from trees the insignia of ownership fastened there-to by the Dutch some years prior to the coming of the English.

In Connecticut, Lion Gardiner, one of the engineers who, like every military captain in early New England, had seen service in the armies of the Dutch Republic, was a famous fighter of Indians as well as of Spaniards. He settled at Saybrook, and later obtained the thirty-three hundred acre island named after himself, an ocean outpost and one key to Long Island Sound.

Once again the Pilgrims who adventured, this time at Windsor, Connecticut, in 1635, met unrighteousness. It was not the Dutch, but their fellow religionists, co-patriots and quasi-neighbors, the Puritans of Massachusetts Bay, who envied the progressive and forceful men of Plymouth their increasing interests in the rich valley. This first break into

the wilderness, and incidentally into the Pilgrim settlement, was led by the Reverend John Wareham. Without more ado, or "by your leave," migration to and usurpation of Pilgrim rights in Connecticut began in force. Not a few struggling settlers, but large bodies of Christians, went forth as did the Israelites of old, to take up the land and in the taking preëmpted Pilgrim holdings. An interesting journey, this, the starting out of the Hosts-of-the-Lord to found new Christian plantations, the weaker giving way to the stronger.

Shortly after the Pequot war, the neighboring colonists, as well as those who came direct from across the water, considering Indian troubles were at an end, through the conquest of the warring savages, and eager to enlarge their borders, also began to flock to this rich Connecticut valley and beyond. New Haven, Guilford, Stamford, and other towns were settled. As a rule, the land was purchased from Indians, Stamford being acquired in July, 1640, from Chief Ponus of Toquam, Owanaka his son, and Wascussie, Sagamore of Shippan.

Jonathan, son of Elder Brewster, in charge of the Windsor Post, met the Dorchester people of the Massachusetts Bay Colony open-handed, and with true Pilgrim hospitality stored their goods, loaned canoes in which to explore the country, and gave unstintingly of food and shelter, living level to his faith.

The topographical advantages of Windsor proved a sore temptation to these forerunners of the "Down-East-Yankees," for on returning from an exploring trip the majority said "Windsor is surely ours." To this the Plymouth men strenuously objected, explaining that they had bought the land outright from Indians in 1633, defended it from the Dutch, and expected to settle permanently there. To this the Dorchester people deceitfully replied that it was "the Lord's wast and only being used as a trading-post."

A fair-minded minority of the Puritan settlers held out against this direct invasion of Pilgrim rights, but were finally overruled. This underhand treatment was laid at

I, it Andrew to all men by left of right of Johnathan  
 Brewster first man of the town and inhabitant of the town  
 do by his present writing bind over to the town of  
 junior of Newfound Mass out on lease & home left being  
 sent to Goodman Niggles his home for in the town of  
 land & garden and meadow lying within the bounds of the town  
 of my landing house and other lands belonging at Manchester  
 the town of Newfound and first above, all the same I make over  
 out any found or deed all my right and interest unto the town  
 of the town to him & his heirs for service of payment of  
 a sum of 16<sup>th</sup> and to the town of the town, the town being given  
 and satisfied that the town of the town, land and water  
 to be bound to the town of the town and the town of the town  
 to be bound and of none effect. With the town of the town  
 29<sup>th</sup> November 1661.

Witnessed at the town.

JOHN WINTHROP

Johnathan Brewster

Rebecca Smith

LETTER OF JONATHAN BREWSTER.

the door of the Massachusetts Bay colony by advocates of the "Square-Deal," but Plymouth rights were scantily regarded and wounds went unhealed, though glossed by the spirit of forgiveness. In the closing bargain, completing another land tenure, in succession, Indian, Dutch, Pilgrim and Puritan shared in the tract, Pilgrims keeping one-sixteenth of the land, while the Puritans absorbed the larger area, which they cannily paid for at the purchase price given by the Pilgrims to the Indians. The Pilgrims, as shown in the episode of Christopher Gardiner, were ever careful of their good name. This relative of an English bishop flaunted





THE PURITAN INVASION OF CONNECTICUT.

social iniquity in the face of the Plymouth people, which caused Gardiner's prompt arrest and banishment.

The only battle of moment over English inroads in Connecticut between English and Dutch colonists, in days when Spain was still unconquered and their nations were allies and neither wanted to be an enemy to the other, was hardly more than a Donnybrook affair. A cracked skull, a blackened eye, and a few bruises were the sum total of injuries in a successful effort of the English to acquire from Dutch claimants the future tobacco and cornfields of the Nutmeg State.

Through constant study, early maps were worn to tatters, and the geography of their own and adjacent holdings was as A B C to Pilgrim and Puritan students before the log-fire. There was no surveying yet.

The Reverend Thomas Hooker of Cambridge, who had been a refugee in Holland, lived in the Republic some years. With his one hundred Puritan church members he



THE PURITANS ENTERING CONNECTICUT.



headed an emigration to Connecticut in June, 1636, settling near Hartford. Then came the Watertown company, locating at Wethersfield, and later the Dorchester church, the former settling at Wethersfield, and the latter at Windsor,



*Lossing.*

REVEREND MR. HOOKER'S WIFE CARRIED INTO CONNECTICUT ON  
THE SHOULDERS OF HIS PARISHIONERS.

a clashing-point with the Pilgrims. The illness of the Reverend Dr. Thomas Hooker's wife made necessary a roughly built litter, gladly borne on the shoulders of faithful parishioners.

Compared with the rock-bound coast and big patches of sterile land in Massachusetts, Maine and New Hampshire, the fertile Connecticut valley glowed as a paradise to the Pilgrim and Puritan farmer-settlers. The Hooker House was built on the site of Newman's barn. On June 4, 1639, in this barn was held the memorable meeting of planters to discuss catechism and crops. The last words of Thomas Hooker, who died July 7, 1647, reveal the Puritan's attitude toward his Maker: "Receive reward for labors, Brother," said a faithful comrade in the Lord, who had called to close the good man's eyes in death. "No, I am going to receive mercy," was the response of this unselfish minister of the gospel. Hooker's trend of thought is well shown in one of his books published in London in 1632,





William Wood's Map

MAP SHOWING THE DIFFERENT SETTLEMENTS.

entitled "The Equall wayes of God; tending to the rectifying of the crooked wayes of man." Thomas Hooker must have had a strong hold on his parishioners to have inspired the versifier to embalm in rhyme his virtues for the benefit of future generations. The would-be poet evidently felt sure that this effusive adulation would meet the approbation of a majority of Hooker's flock:

"To see three things was holy Austin's wish,—  
Rome in her flower, Christ Jesus in the flesh,  
And Paul in the pulpit; lately men might see  
Two first and more in Hooker's ministry.

"Zion in beauty is a fairer sight  
Than Rome in flower, with all her glory dight;  
Yet Zion's beauty did more clearly shine  
In Hooker's rule and doctrine; both divine.

“Paul in the pulpit Hooker could not reach,  
Yet did he Christ in spirit so lively preach  
That living hearers thought he did inherit  
A double portion of Paul’s lively spirit.”

As religious differences led the Puritans to New England, so controversies split both church and colonists. As in nature the offshoot from the parent stock often means increase, so a conflict of thought meant another meeting house, and another blazing of a path through the forest to worship God or to exploit some schism in a new settlement. The wilds of New Hampshire, the lakes and forests of Maine, the fertile valleys of Connecticut and Rhode Island were in time dotted with towns and cabins, where the occupant could worship God as conscience dictated, or follow the advice of Job’s wife.

## CHAPTER II

### CROMWELL—NEW ENGLAND CONFEDERACY OF 1643—DEATH OF PILGRIM LEADERS

THE rise of Puritanism in England under Cromwell's meteoric hard and fast rule created a tremendous stir in all the colonies, especially the two on the New England seaboard, wherein dwelt many a boon companion.

The close comradeship of the university grouped common interests, yet each, whether Conformist or Nonconformist, clergyman or warrior, moved in his own groove, and struggled mightily for the advancement of the race, though often from antagonistic bases. The same chaotic times that developed a Cromwell also placed their hall mark on intrepid Governors Endecott and Leverett, the latter that brave old soldier of the Commonwealth who fought by Cromwell's side, and Wheelwright, the divine who dared to speak out and returned to England as Cromwell's chaplain. All three were college mates of the man who upset the old and helped to build up a new and better Europe.

If the English people, who had for so many centuries centralized both their religion and politics, Church and State, in the "Establishment" and the throne, were not yet prepared for a republic or for federal government, how could the colonists in America do otherwise than arm themselves with the same independent mind, and not easily depart from it?

While many Pilgrims and a few Pilgrim descendants returned to England to aid the Great Commoner, the colonies as a whole were not represented in the Long Parliament. The colonists were far from being Republicans. It was yet to require years of unjust taxation and the seven years of the



War of the Revolution to plough up the ground of the inherited belief in monarchical rule, already centuries old. The idea of autocracy in church and state still governed.

As yet democracy had a home only in the congregation.



CROMWELL'S DEPARTURE FOR AMERICA STOPPED BY KING CHARLES' MINIONS.

In the field of his religious life from the hour the Pilgrim first set foot on the land discovered by Cabot, he strode absolutely free in a realm unbounded and unrestricted, save as conscience reared barriers against the Philistines of the earth, who, scenting from afar the flesh pots, flocked to his attempted undoing. No one had as yet propounded the idea of a fed-



CROMWELL MORALIZING OVER THE BODY OF HIS VICTIM CHARLES I.



CROMWELL, THE MAN OF IRON.

eration of all colonies, even of a unity to resist French aggression.

Cromwell's most valued aid was Pym, nicknamed by Royalists "King Pym," and at the assembling of the Long Parliament called by the historian "the most popular man of

this or any other age." Pym managed the impeachment of Strafford and Laud and caused their taking off. Hampden at one time journeyed across the water, visited Plymouth, hobnobbed with his friend Edward Winslow, when he called on Massasoit, and improved his opportunity to study the puzzling Indian problem.

Hampden closed his successful meteoric career on Chalgrove Field June 24, 1643. A costly stoppage that of Charles I when his adherents halted Cromwell, Pym, and Hampden as they leaped the boat's gunwale, headed for the New World!



*Courtesy of Paul W. Bartlett.*

JOHN WINTHROP, JR., GOVERNOR OF  
CONNECTICUT.



A turn of the hand and Oliver Cromwell, the man considered a failure until past middle life, but whose hour of triumph has been called "the most critical moment of history," might have lived in Windsor town, on the banks of the Long River, as a plain Connecticut farmer, had his departure not been stopped by royal command! Through travesty of fate, the king later lost his head at command of these same fleeing farmers. Tradition locates the scene of Oliver's expected embarkation on the Fleet in London, near which has stood for a generation the handsome Memorial Congregational Hall, in which the Tercentenary of the Pilgrims was celebrated in 1921.

Ever a welcome sound to Cromwell's ears were the "iron-throated plaudits" of his cannon, "as they ploughed rifts of death" through the ranks of the fleeing Royalists. Cromwell ever supplemented and gave "Divine Providence" aid with a liberal use of dry powder and the sword.

It was a keen disappointment to Governor John Winthrop, Jr., of Connecticut that this watermill, which he painstakingly erected at New London in 1650, and which still turns as in olden times, never ground corn for his farmer friends, Cromwell and Pym, who had delegated him to



THE WHEEL THAT GROUND CORN FOR JOHN WINTHROP WHO PLANNED TO HAVE HIS FRIENDS, CROMWELL AND PYM, NEIGHBORHOOD FARMERS.



By T. H. Maguire.

THE GREAT COMMONER REFUSING THE CROWN IN 1657.

blaze a path to a permanent Old Men's Home on the Long River. Never was the travesty of fate more clearly outlined.

"The best thing England ever did was Oliver Cromwell," said Carlyle, but rough times meant rough treatment. To have the Commonwealth soldiery ruthlessly drag your family silver from its nestling-place into the melting-pot for money or drive your cattle to the slaughter pen for the troops, caused many thousands of Roman Catholics and half-way Puritans to draw back and even to welcome the restoration of royal authority. Ben Johnson went into exile, and theatres through the land were blotted out under Puritan régime.

The interior fires which meant, sooner or later, religious upheaval had smouldered for years, and then burst forth with spiritual volcanic fury. Blind to their danger, master and servant, Charles I and far-seeing Archbishop Laud, saw no Long Parliament, nor its Cromwellian ruler. When Laud said "Never was there a church or a kingdom in such complete and quiet uniformity," the inner forces were gathering and in the vortex of religious upheaval kingcraft and priest-





CROMWELL DICTATING TO JOHN MILTON. GENERAL LAMBERT.

CROMWELL LEADING A CHARGE AT  
MARSTON MOOR,

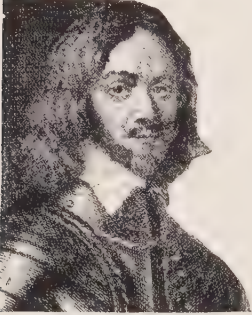
CROMWELL'S PORTRAIT

ADMIRAL BLAKE

CROMWELL UNNERVED AT THE  
DEATH OF HIS DAUGHTER BRIDGET.



craft were to be buried. Puritanism stalked through England in the flush of victory, blasting, uprooting, devastating, turning up a rough soil in preparation for seed-sowing, which in time was to yield a harvest for the nourishing and upbuilding of the race along new and progressive lines.



GENERAL IRETON WHO  
SUBDUED IRELAND

To start afresh with the handicaps of a nation steeped in Popish pomp and stereotyped existence was to set the pace of a progress which fully offset in ultimate values the pecuniary and physical trials that had beset the Pilgrim Fathers. These pioneers craved and obtained soul freedom in the face of difficulties that could harrow only the physical body but never daunt their God-fed spirits. Inborn in the Pilgrim was the same indomitable God-given will that caused a Cranmer and a Latimer, a Huss and a Penry, to laugh at torture, greet death with a smile of exultation and glory in martyrdom.

Evidently the Great Commoner thought enough of brother John Cotton of St. Botolph to bestir himself and write a real letter. Oliver Cromwell's known epistolary efforts rarely exceeded a dozen or two lines, but when Carlisle unearthed and published them, together with his speeches, they changed the opinion



CROMWELL'S INSTALLATION AS LORD  
PROTECTOR, 1653.



By Sir Benjamin West.

CROMWELL DISSOLVING THE LONG PARLIAMENT.

fullaffe, and every way vnto  
 usse to my worke, yett, yett,  
 the Lord whoe will haue more  
 eye on whome Hee will, does  
 as you see. pray for mee, salute  
 all christian friends though vnto  
 knowen, I rest  
 your affectionate friend  
 to serue you *OLIVER CROMWELL*  
*Oct 28. 1651*

FRAGMENT OF A LETTER FROM OLIVER CROMWELL TO JOHN COTTON

THIS LETTER TO JOHN COTTON EXCEEDS IN LENGTH CROMWELL'S USUAL  
 LACONIC EPISTLES,

For my esteemed friend  
 Mr Cottons Pastore  
 to the church at Boston  
 in New England.  
 The...

COPY OF CROMWELL'S SUPERScription TO PASTOR COTTON.

of the four nations of the British Isles and of the reading men of the world.

Cromwell, the Protector, epitomized the doctrine of faith and works set forth by Saint James when he said: "Trust in God, but keep your powder dry," or again, "he who prays and preaches best fights best." Here we have a correct synopsis of the Puritan's attitude toward the Creator, blotting into oblivion the Napoleonic imperialistic utterance: "God is on the side of the heaviest battalions," matching the battle prayer of Lord Ashley as he fought the badly decimated battalions of Charles I, "O God Thou knowest



how much I have to do today. If I forget Thee, do not forget me."

The fact that Parliament towered above the vacant royal throne while Cromwell steered the course of England set back New England's development one hundred and fifty years, for between 1640 and 1790 exodus from the Mother Country practically ceased. The homeland seemed good enough for ambitious Non-conformists, even when under unpleasant limitations.

From this side of the ocean a sprinkling of the "sifted grain," notably Saltonstall, Hutchinson, Pynchon, Leverett and others, returned to England, some to join the Protector in his call to arms, and share in the onward march of Protestantism over the ruins of formalistic worship. Among those who returned were many Harvard graduates whose love for the Mother Country and faith in the Commonwealth caused them to seek the field of honor under Cromwellian leadership. Doubtless Plymouth did its share by pen and sword in both the homegoing and the cause overseas.

The death of Cromwell's daughter (Bridget) evidently unbalanced the Great Commoner's will-power as did the approach of his own death hour.

A trinity of note is that of the seventeenth century, wherein the ships of Blake, the sword of Cromwell, and the Puritan spirit cleft the way for a broader Free Churchmanship.

Cromwell, crushing his pride, refused a crown, and when Ledy was painting his portrait, he said "Leave out a single wrinkle and that wart and I'll not pay you a cent."

General Ireton's treatment of the Irish caused Cromwell to report to Parliament "I have pacified Ireland; I shot



GENERAL - AT - SEA -  
BLAKE, CROMWELL'S  
MAIN SEA FIGHTER.

every tenth man, the rest I sent to the galleys. The monks I knocked on the head." \*

The Celtic part of the Irish people, ever foremost in forum, feast, battle, and official life, as notably seen in the larger cities of the United States, never left the Emerald Isle for America in any large numbers until the middle of the nineteenth century.

*John Dail-*  
*Sam. & Rodney*  
*Moses Fiske*  
*Joseph Estabrook*  
*Jabez Fox*  
*Jeremiah Shepard*  
*Thom. Clark*  
*Peter Thacher*  
*Thomas Webb*  
*James Sherman*  
*John Danforth*  
*Joseph Capen*

SIGNATURE OF TWELVE OF THE  
PURITAN CLERGY.

The Scotch of the North, however, their commercial fortunes ruined by selfish English legislation, found firm footing in all sections of what is now the United States, settling at first especially on the frontiers, and forming a bulwark between savagery and civilization. They made staunch, true, and useful citizens from the outset, and furnished for the public service an extraordinary proportion of able men in Church and State. When the English Puritan slaughtered churchmen with a free hand, the Quaker Governor of North Carolina, John

Archdale, aptly pilloried the merciless act by saying: "Can't you kill bears and wolves, as well as churchmen?"

Plymouth in 1639, putting its best diplomatic foot foremost, empowered Bradford and Winslow to meet Endecott and Stoughton and settle the disputed boundary line between Plymouth and the Bay Colonies, as then recorded:

"That all ye marshes at Conahassett yt lye of ye one side of ye river next to Hingham shall belong to ye jurisdiction of Massachusetts Plantation and all

\*In line with the cesspool of blood in which Europe had been submerged, cheapness of life meant speedy death.

ye marshes yt lye on ye other side of ye river next to Sityate shall be to ye jurisdiction of New Plimoth excepting 60 acres of marsh at ye mouth of ye river on Sityate side next to the sea.”

Bradford on December 8, 1640, transferred—

“All the land that he held in trust, except a small tract at Yarmouth, another at Eastham, and a tract ‘from Sowansett river to Patucket river, with Cawsumett Neck, which is ye chiefe habitation of ye Indians & reserved for them to dwell upon, extending into ye land 8 myles through ye whole breadth therof.”

In 1642 good Governor Bradford laments the wickedness and degeneracy of the times, especially in Boston, in a somewhat broad and suggestive way, with a Shakespearian latitude of expression hardly suited to present-day publication.

For years England seemed fated to be kept busy at home. Wars and rumors of wars; the London fire of 1643; the London plague in 1664; and that wide expanse

of the storm-swept Atlantic, hazardously traversed by pigmy and unstormworthy vessels, gave Pilgrim and Puritan time to obtain a firmness of foothold, that stood them in triumphant stead in the following century, when they so strenuously

Cotton Mather:  
Grindal Rawson  
William Williams  
Jno Rogers  
Whomiah Walter  
Jonathan Pierpont.

Jr Sparhawk  
Joseph Beldier  
Benjamin Wadsworth  
Jonath Russell

McCrackin Ma  
William Hubbard  
James Allen  
Charles Morton  
Samuel Torrey  
William Bridgman  
John Cotton  
Saml Willard.

Courtesy of Houghton Mifflin Co.  
EIGHTEEN OF THE THIRTY MINISTERS  
WHO RULED NEW ENGLAND IN  
COLONIAL DAYS.





EXECUTION OF MIANTONOMOH AT THE BEHEST OF UNCAS.

crossed swords and with the coöperation of those other colonies—in which was mainly the seat of war—won out in the struggle with the king and the corrupt Parliament of Great Britain. The battle states of New York and New Jersey were well to the fore.

The fact that Miantonomoh was a close friend of the debarred and ostracized Roger Williams, and an upholder and backer of Samuel Gorton, having sold his Shamomet or Warwick, Rhode Island, land claimed by Massachusetts to Gorton the banished malcontent, did not aid Miantonomoh's cause

1637

*the mark of Miantonomoh*

AUTOGRAPH OF MIANTONOMOH.

before that condemning conference of fifty ministers. Neither did they honorably consider the treaty with Miantonomoh in 1636, the year before the Pequot uprising. On the contrary they leaned with self-excusing leniency toward the Uncas-Mohegan Treaty of 1638, which was made the year

Uncas or Poquiss



Uncas

UNCAS' AUTOGRAPH.



MONUMENT TO UNCAS.

after that short but decisive bloody Pequot War wherein the Mohegans in slight measure, though at times failing to assist either promptly or effectively, aided the whites to crush this warlike Connecticut tribe, of which Sassacus was a prominent chief.

In this latter treaty it was stipulated that the English were to act as judges in any dispute between the two powerful warring chieftains. When Miantonomoh took the field against Uncas, the latter having attacked with the full consent of the English, his close friend, Sequassa, Miantonomoh was vanquished, captured by Uncas, then condemned by the ministerial tribunal.\* A true friend of the English died through Indian intrigue and jealousy, abetted by that ministerial court and its sub-committee. The commission meeting in Boston September 7, 1643, in these words decreed the death of Miantonomoh, declaring

"That Uncas cannot be safe while Miantonomoh lives, but that either by secret treachery or open force his life will be still in danger. Wherefore they think he may justly put such a false and bloodthirsty enemy to death, but in his own jurisdiction, not in the English plantations; and advising that in the manner of his death all mercy and moderation be shown, contrary to the practice of the Indians, who exercise tortures and cruelty."

On Sachem Plain near Norwich, Connecticut, this valued Indian friend of Williams and Winthrop was struck

\* Resulting in a thirty pound fine for Gorton, but the Indian land-seller paid for the indiscretion with his life.

down. Cannibalistic Uncas sliced off a piece of the shoulder of the man he either murdered or caused to be murdered and greedily devoured it raw, mumbling through blood-dripping



SIGN OF A BOSTON INN.



SIGN OF THE GREEN  
DRAGON INN.

jaws that it was "the best meat he ever tasted and made his heart strong."

It was Miantonomoh, the Narragansett chief, who sold the beautiful island of Aquiday (Little Rhody—Red or Roode) to Roger Williams for forty fathoms of white wampum. Williams called it the Isle of Rhodes after that fair Isle of the Mediterranean. It was also Miantonomoh whom Governor Winthrop dined—not wine, which was against the good man's conscience—at Cole's Inn, on King, in earlier times Long, and lastly State street. The doors of that first hostelry—using the word in a double sense—were held hospitably ajar by mine aproned host, pioneer Samuel Cole.



A BOSTON BUSINESS  
SIGN OF "YE OLDEN  
TYME."

A goodly array of bonifaces ministered to the wants of the inner man in Boston, as well as at Plymouth. We have no record that in those days side entrances and back sitting-rooms were tavern adjuncts. When Plymouthites of 1684 were free from leading-strings on a trip to town, per-



chance they drank uproariously served by the dispensers of rum and flip in taprooms, named below.

One of the first inns mentioned in Boston was that under the sign of the State Arms in King street in 1653, where the



SAMUEL GORTON BEFORE GOVERNOR CODDINGTON.

magistrates usually ate and drank; the "Ship Tavern," in Ann street, 1724; "King's Head Tavern," near Fleet street, 1755; "Queen's Head," in Lynn street, 1732; and the "Ship in Distress," an ancient tavern, opposite Moon street. Inns multiplied so fast, it was claimed a bit humorously that every other house in Boston was an ordinary or drinking rendezvous.

Among the strenuous spreaders of isms who drifted to Plymouth, Samuel Gorton stood in the front rank. Pilgrim and Puritan shared equally in the turmoil engendered by the presence of this former London clothier, who claimed to be a "Professor of the mysteries of Christ; a lay preacher, not



© Charles Scribner's Sons

ATTACK ON GORTONITES BY  
DISAFFECTED COLONISTS.

brought up in a school of human learning." Wherever his campfires were lighted, if given sufficient time, discord was sure to claim a front seat in their full glare. Trouble started with the authorities when his wife's servant, a Mrs. Aldredge, smiled in meeting, and was brought to court for the impropriety.

When Gorton told the judges they were "just asses"—a witticism often credited to another unbeliever in the Established Church—the storm already brewing broke in fierceness, and court dignity was but partially appeased by the banishment of the accused.

While Gorton lived in Plymouth, he impressed his strong individuality upon the town and kept its good people in anxiety. Finally, to their relief, Gorton emigrated to Rhode Island—then known as "The land of crooked sticks." Roger Williams, the apostle of toleration, who refused no one shelter, reluctantly allowed Gorton temporary quarters, but soon invited him to move on. The malcontent went into the wilderness. The land that Gorton purchased from Miantonomoh in Warwick was claimed by Massachusetts Bay as colonial property. This transaction caused Gorton's summons to Boston for trial, resulting in a fine of thirty pounds. In this case the purchaser fared better than the Indian seller, who, as recorded, paid for the act with his life.

When Uncas sank his teeth into the shoulder of his quivering, dying foe, he simply reverted to the customs of his can-

nibalistic ancestors, as Bradford writes, of which the Pilgrims when in Holland had read and heard. In the picture the Indians are shown feasting on the "collops" of the ca-



DRAGGING THE CONDEMNED BY THE HAIR AT HORSES' HEELS TO THE SCAFFOLD.

daver steaks hung from the roof of the rough shelter. In the foreground, one notes the Red Cross ship with sails filled, coming to Christianize and *enslave* the native and incidentally to devastate his land. (See page 351.)

Stripping flesh from the living in the presence of, and to feed, their women and children was a savage custom, but at the same hour civilization was dragging prisoners by the hair to the scaffold at horses' heels, intensifying pain and giving a Roman holiday to the gaping crowd.

Coddington, who thrice sat in the gubernatorial chair of Rhode Island, had many a wordy bout with Gorton, the stirrer up of all good and a few bad things. Gorton proved a trouble maker of the first order, and Colonists did not hesitate to use the roughest methods in banishing at the point of sword and musket men, women, and children who trailed in Gorton's wake.

As with many another of the disaffected, Gorton on reaching England, "rushed into print." His book so maligned the colonists that his former townsmen thought the



libel of sufficient importance to send Edward Winslow, New England's most famous diplomat, to England at Plymouth's expense to contradict its aspersions. Dr. Edward Stiles said "Gorton wrote his book in Heaven and none could understand it save those who live in Heaven on Earth." It seems then as since, saints claimed to walk the earth, symbolizing in spiritual life the charmed existence in the physical surroundings of Shadrach, Meshac, and Abednego.

In reaching that period of history when the four leading Pilgrim Forefathers disappeared from earth, we of today share with their fellows as heirs in the joy of accomplishment and in the sorrow of parting. Back in the early seventeenth century we first met these men of the vanguard. They were then in the heyday of their powers and the fulness of their labors. Nearly half a century passes, when on April 16, 1644, the year after the Confederation of the colonists, the barque of William Brewster's life, laden with the record of nearly fourscore years, cast off moorings, and sailed out into the Great Beyond.

This patriarch of the little group had seen the glamor and the dissipation of an Elizabethan court, had accompanied the Virgin Queen's secretary in the Republic of the United Netherlands, and had shared Davison's downfall when the queen diplomatically landed the blame for the hurried execution of Mary, Queen of Scots, on her secretary's shoulders. Brewster knew the wide world as few church officers of his own or of later times have known it. When he came to the passing, and was ready to "wrap the drapery of his couch about him and lie down to pleasant dreams," his soul was once more in Scrooby. In fancy he lived over the scenes of his childhood and early manhood, walked again the lanes of his native village, lifted the door-latch, and crossed yonder threshold as in boyhood days he had done thousands of times.

In the midst of these musings, came the end of the dying

elder, the founder of the First Free Church in America. One of the brightest lights that ever shone in Pilgrim Land flickered and went out. A difficult place to fill in three countries and three eras had Elder William Brewster, but he filled it in full measure.

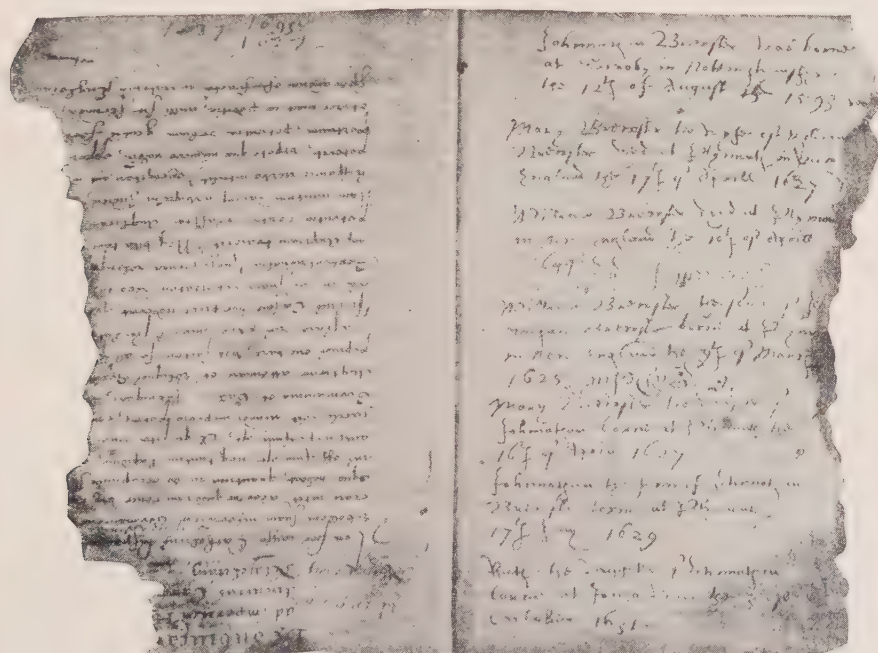
As Bradford wrote at the time, "He sweetly departed this life for a better."

"To the great mourning of them all,

"William Brewster passed to where beyond

"these voices there is peace."

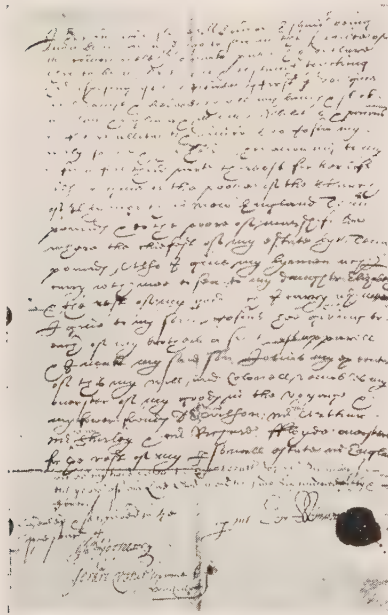
When the church was without a pastor, Brewster, who, at the instigation of the Reverend John Robinson, had been made an elder, taught for fully ten years powerfully and profitably, and many were brought to God by his ministry. Prayer was Brewster's main weapon against Satan's wiles



LEAF FROM A BRADFORD BOOK.

and he usually deeply stirred into action that undercurrent in all hearts, the unknown force called conscience.

Governor Bradford, who survived his old friend and comrade fourteen years, wrote of him in sweet and tender requiem:



DOCUMENT SIGNED BY EDWARD WINSLOW.

their dear ones taken from them—so unresigned to the fiat of the gods—and the words of comfort, joy, hope, and devout resignation of the Christians. In the Vatican museum in Rome, those tokens of gloom and of glory in their contrast remind one of the desert and an oasis.

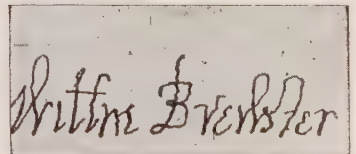
Man will continue to soften the sorrow of parting until humanity realizes the truth of Longfellow's lines:

"There is no death; what seems so is  
transition;  
This life of mortal breath  
Is but a suburb of the life Elysian  
Whose portals we call death."

"I should say something of his life if to say a little were not worse than to be silent. He was tender-hearted and compassionate of such as were in miserie, but especially of such as had been of good estate and ranke and were fallen into want & poverty either for goodness & religions sake or by ye injury & oppression of others.

"Like a tired child, he fell asleep when his long day's work was over and without pang or gasping departed this life into a better."

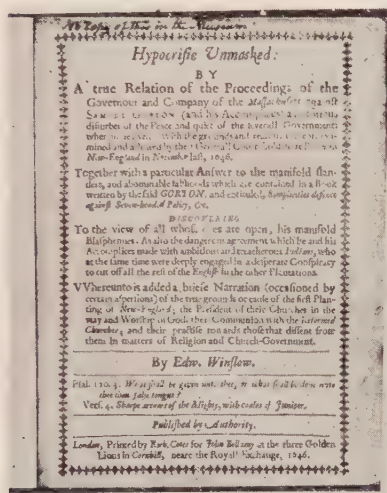
Centuries before Brewster's death, Christians wrote the epitaphs of those who departed in the faith. Amazing is the contrast in spirit of the pagan inscriptions on the tombs of



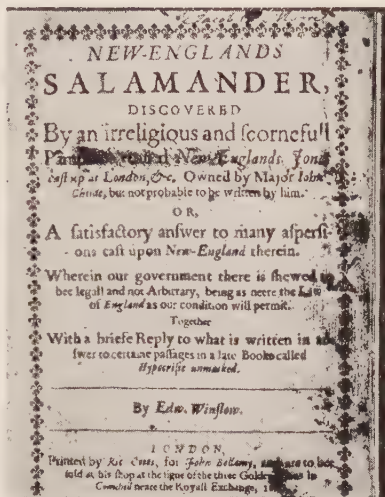


Only a Christian—bereaved father though he was—filled with the joy of all hope, could have penned these lines.

After Brewster, an "elder" in a Congregational church was increasingly a rarity, for in the evolution of the Free



"HYPOCRISY UNMASKED,"  
BY EDWARD WINSLOW.



NEW ENGLAND'S SALAMANDER,  
BY EDWARD WINSLOW.

Churches, in both England and America, semi-Presbyterianism gave way to primitive and modern Congregationalism, as democracy was further applied to religion.

Back in 1621, Edward Winslow, whose portrait herein shown is the only absolutely authentic one of any Mayflowerite,\* wrote to a friend in England:

“By the goodness of God, we are so far from want that we often wish others partakers of our plenty.”

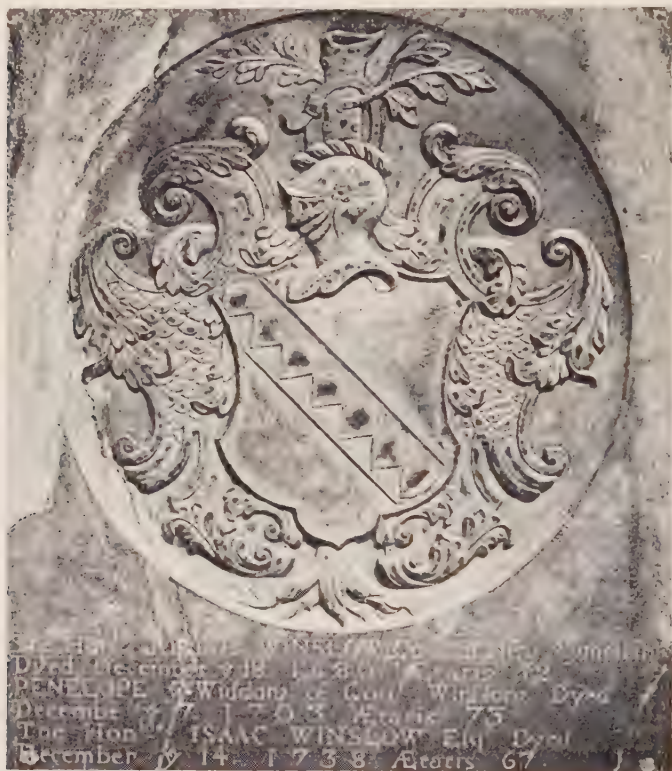
This proves that the Pilgrims at this time were well fed, also that Winslow was an optimist, the spirit of thankfulness within him never abating with age.

Time's devastating hand destroyed the Marshfield farm-

\* Today we have also a portrait of Lady Rose Hickman of Gainsborough, mother of William Hickman, who was a pronounced Separatist, and at times imprisoned for the faith.

house. The one here pictured was built by Edward Winslow, grandson of the first Edward Winslow.

Edward Winslow, who was born in Droitwich, Worcestershire, England, followed Elder Brewster in death



TOMBSTONE OF JOSIAH WINSLOW AND HIS WIFE PENELOPE.

eleven years later. Three years prior to his decease he went to England to argue Colonial Rights. This he did with such knowledge and vigor that the Protector Cromwell could not allow Winslow to return to Plymouth, but appointed him on several important commissionerships. Winslow died on a voyage to Jamaica while following out the behests of the Commonwealth Ruler. He was buried at sea with all the pomp attending the funeral obsequies of an ambassador, including salvos of artillery. Ever a diplomatic and watchful

1620  
 1621  
 1622  
 1623  
 1624  
 1625  
 1626  
 1627  
 1628  
 1629  
 1630  
 1631  
 1632  
 1633  
 1634  
 1635  
 1636  
 1637  
 1638  
 1639  
 1640  
 1641  
 1642  
 1643  
 1644  
 1645  
 1646  
 1647  
 1648  
 1649  
 1650  
 1651  
 1652  
 1653  
 1654  
 1655  
 1656  
 1657  
 1658  
 1659  
 1660  
 1661  
 1662  
 1663  
 1664  
 1665  
 1666  
 1667  
 1668  
 1669  
 1670  
 1671  
 1672  
 1673  
 1674  
 1675  
 1676  
 1677  
 1678  
 1679  
 1680  
 1681  
 1682  
 1683  
 1684  
 1685  
 1686  
 1687  
 1688  
 1689  
 1690  
 1691  
 1692  
 1693  
 1694  
 1695  
 1696  
 1697  
 1698  
 1699  
 1700

EDWARD WINSLOW AND ELIZABETH BARKER'S MARRIAGE INTENTION  
RECORDED IN HOLLAND.

governor, he was delegated by the Massachusetts Bay Colony to thwart the stealthfully appointed commissioners, Vassal, Samuel Mavericke, the churchman of Noddle's Island, and Robert Childs, who had been sent to England by disaffected Puritans to plead with the king for a victory over the people. Happily for the future American Republic, Winslow successfully accomplished his mission. At a moment's notice he could defend the colonies from their defamers, and when in England farther explained, in these words, that he and his co-religionists had fought the Indians because—

"If we in America should forbear to unite for offence and defence against a common enemy till we have leave from England, our throats might all be cut before the messenger would be half-seas through."



This statement let in a flood of light on the conditions in Plymouth, where the lives of the colonists hung in the balance for years.

With inherent candor, Edward Winslow freely admitted



FLEET PRISON, WHERE EDWARD WINSLOW WAS  
CONFINED FOR SEVENTEEN WEEKS.

even though he knew that the probable sequence would be imprisonment if not a more dire fate, that he preached and conducted civil marriages. In punishment for this Archbishop Laud, using the Star Chamber methods he inaugurated, kept Winslow in Fleet Prison for a period of seventeen weeks for what in the ages of ecclesiastical absolutism was a crime committed in New England. It was not Laud's fault that the Plymouth ambassador did not, as Laud did later, lose his head.

"The ill wind that bloweth good to all somehow, somewhere, sometime," is well instanced in the case of this same Archbishop Laud. He was the chief oppressor of Pilgrim, Puritan, and all Free Churchmen, and his drastic measures forced, or, as the Stratford memorial window, paid for by Americans, in unconscious irony expresses it, "promoted" the emigration of some of the best blood in "Olde" England to the newer and more progressive land.

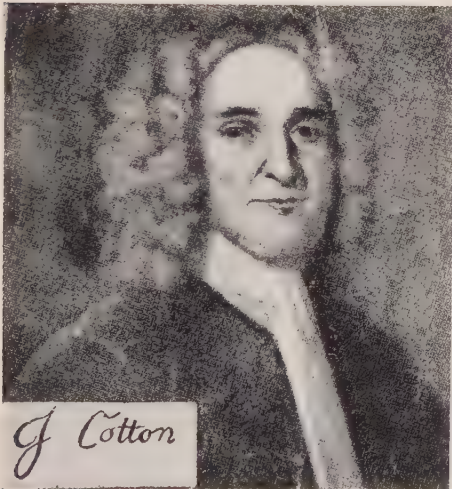
When the English Puritans came into power, Laud with undaunted courage met his death under the headsman's axe on Tower Hill, January 10, 1645. His fall, as well as that



EXECUTION OF STRAFFORD.

of Strafford, was brought about through the efforts of that right hand of Cromwell, John Pym.

Laud never lost an opportunity to persecute, prosecute and imprison. Cotton, Hooker and Davenport were among others listed for jailing, and flight alone saved them. Cotton



TWO OF THE THREE FLEEING PASTORS, HOOKER BEING THE THIRD.

and Hooker escaped the watchfulness of Laud's minions by embarking for the Isle of Wight, later going on board a ship in the Downs headed for that haven of the Dissenter, Boston-on-the-Charles.

The trio of fleeing erudite preachers who chanced their lives in the same "shippe" on which were those forceful disciples of the Lord, had ample time for sure-to-come discussions during the voyage.

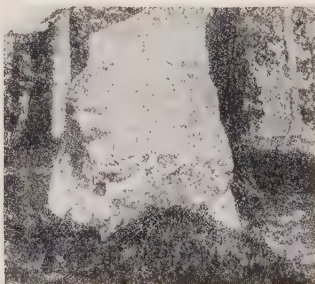
The Winslow family tree truly yields excellent argument for those who believe that "blood will tell," even though the patriot record was marred by a brace of Tory Royalists, yet even they doubtless acted in loyalty with a good conscience. Edward Winslow, the first Free Churchman in his family, joined the Pilgrims at Leyden in 1617.



EMERSON'S HOME AT CONCORD.



EMERSON'S BRIDAL JOURNEY  
FROM PLYMOUTH TO CONCORD.



EMERSON'S TOMB.



THE FIGHT AT CONCORD BRIDGE.

THE INTYING OF RALPH WALDO EMERSON WITH PLYMOUTH.



The following year he married Elizabeth Barker, who died at Plymouth, March 24, 1621. Winslow then married Susannah, widow of William White and mother of Peregrine. The name of Winslow's English manor-house, "Careswell" was that also of the Marshfield home, whose latch-string ever hung out.

It is on record that November 30-31, 1594, an Edward Winslow was married in St. Bride's Church to one Magdalene Ollyver. The Winslow relics in Pilgrim Hall compass a goodly assortment of essentials used by the old Governor and his household.

The Edward Winslow mansion, one of the show places of Plymouth, was built in 1754 by the great-grandson of the Old Governor, a brother of General John Winslow who at the command of George II transported the Acadians. English elms set out in 1760 embower one of the best preserved colonial mansions in all New England, restored and beautified by its present owner and occupant.

When this house was the property of Dr. Charles Jackson (who clashed with Morton over the discovery of ether) its best front room saw the wedding of Lydia Jackson, daughter of the manse, and Ralph Waldo Emerson, who found time while lecturing in the quaint old town, to court one of its favorite maidens. The extent of Emerson's wedding

*between 1 & 2 o'clock.*  
 19 This Morn<sup>g</sup> we were alarm'd by firing of  
 of Ball's & upon leaving for it, we  
 to 8 A.M. of 800, had fled from Boston  
 in Boat's Bay from Boston of 1000 men  
 over to a Point in Cambridge, near to Ingers  
 Town, & were at Lexington Meeting House  
 half an hour before sunrise where they had  
 find upon a Party of our Men, & for a while  
 P. heard had killed several. This Intelligence  
 was bro't us at 10 o'clock. Capt. B. was narrowly  
 escap'd of Guard if we were sent before on horse  
 purposely to prevent for all Port's & Messengers from  
 giving us timely Information, the by the  
 of a very fleet horse, saving several Wounds and  
 several arriv'd at Concord at 12 o'clock.  
 When several Port's were in the field, that  
 return'd confirm'd of Account of 1000 Regulars arriv'd  
 at Lexington, & that they were on their way  
 to Concord. Upon this at 1 P. of four Minute  
 Men belong to of Town, & of Lexington, with  
 several others, I was in Reading march'd  
 at to meet them. While of alarm Company  
 were preparing to receive them in of Town.  
 Capt. M. was Command of that it proper to  
 take Order of of this above meeting house  
 of most advantage. No longer had I gain'd  
 than we were met by of Company, of were

EMERSON'S RECORD IN HIS DIARY, APRIL 19, 1775 (from Whitney's *Literature of the Nineteenth of April*).

STATEMENT BY EMERSON'S GRAND-  
 SIRE, A WITNESS OF THE BATTLE OF  
 CONCORD.

PLYMOUTH WAS KEENLY INTERESTED  
 IN THAT CONCORD BATTLE WHICH  
 CAME NEAR BEING FOUGHT IN PLYM-  
 OUTH'S TOWN SQUARE.

journey was across country in a chaise from Plymouth to the historic Emerson house in Concord.

October 3, 1656, the year after Edward Winslow's passing, Myles Standish, ex-captain of English auxiliaries in the Dutch Republic, and first commissioned military officer of New England, crossed the Divide on his Duxbury farm at the age of eighty-three or thereabout. For a quarter of a century the "Little Captain" had performed military wonders with the puny but fearless band of warriors at his command. Death to the Pilgrim, like other experiences, was met in orderly fashion. The Captain instructed his stricken family, ere the parting hour arrived, in these words:

"If I die in Duxburrow my body to bee laied as neare as conveniently may bee to my two dear daughters, Lora Standish my daughter and Mary Standish my daughter-in-law."

By means of the above directions, Myles Standish's grave was fairly well located, even after two centuries. The exhumed bones of the warrior, assuming that this was his skeleton, gave little ground for the supposition that he was small in stature.

Myles Standish's furniture at the time of his death, inventoried below, gives an excellent idea of the grade and number of household belongings of the average well-to-do Pilgrim of the day.

"Four bedsteads, one settle-bed, five feather beds, three bolsters, three pillows, two blankets, one coverlid, four pairs of sheets, one pair of fine sheets and four napkins. Two tables, one table-cloth, one form chair, four common chairs, four rugs. Four iron pots, three brass kettles, one frying-pan, one skillet or kneading-trough, two pails, two trays, one dozen trenchers, or wooden plates, one bowl, one churn. Two spinning-wheels, one pair of steel-yards, one warming-pan, three beer-casks, a malt-mill. His collection of weapons embraced three muskets, four carbins, two small guns, one fowling-piece, his famous sword, a cutlass with three belts. His library was composed of a few books, including Cæsar's Commentaries, Barriffe's Artillery, several histories and two Bibles. His live stock consisted of two mares, two



GRANITE STATUE OF MYLES STANDISH AND  
HIS PROBABLE GRAVE.



colts, one young horse, with equipments; two saddles, one pillion and one bridle; four oxen, six cows, three heifers, one calf, eight sheep, two rams, one wether, and fourteen swine."



A DOOR OF THE STANDISH HOUSE ON WHICH ARE  
LATCHES AND HINGES OFTEN HANDLED BY  
MYLES STANDISH.

Alexander Standish, the Captain's eldest son, who married Sarah, daughter of John and Priscilla Mullins Alden, built in 1666 the Standish house at Duxbury, which is now a haloed relic of the settlement of the land. The old dwelling contains hearthstones,

wooden beams and door latches, which have been seen and touched times without number by Pilgrim fathers, mothers and children.

The Captain fully enjoyed the good things that await those who gathered around the flowing bowl in ye olden time.

It is an inspiration to clasp the handle and run one's fingers along the keen edge of Myles Standish's saracenic sword, rich in talismanic, Arabic characters, the date of which some decipherers would place prior to the Christian era. Popular interpretations, heretofore printed in guide books, are not accepted by either native or American scholars in Arabic. So rich in actual history, Myles Standish's sword, like its owner, needs no fiction to make or mar its unique value. It is the most important relic in the military history of the United States. Myles Standish surely gazed with pride on the efforts of his little daughter Lorea, as she em-



*William Bradford*

Courtesy of Cyrus E. Dallin.

broidered on the old time samplar—one stereotyped guide to well doing:

"Lorea Standish is my name.  
Lord guide my hart that I may doe thy will;  
Also fill my hands with such convenient skill  
As may conduce to virtue void of shame;  
And I will give the glory to thy name."

*William Bradford con.<sup>r</sup>*

Thus was linked the custom of ornamental needlework of those first days with the present.

When the Fort Church was razed by one of the first American house-wreckers, the beams were used in the construction of Sergeant Harlow's house, and in the dwelling built by Alexander, son of Myles Standish.

The Granite Monument erected to the memory of Myles Standish well indicates the Captain's sterling character.

As with Bunker Hill, the Washington Monument, and scores of other memorials, even of national interest, it was a long wait from corner- to capstone—in this case some twenty years, but a short period if compared with the century required for the United States Government to erect the monument to General Mercer and other heroes, and even to rear the Saratoga memo-

*Handwritten text in Dutch, likely a marriage certificate or similar legal document, mentioning names and dates.*

*Handwritten text in Dutch, likely a marriage certificate or similar legal document, mentioning names and dates.*

*Handwritten text in Dutch, likely a marriage certificate or similar legal document, mentioning names and dates.*

*Handwritten text in Dutch, likely a marriage certificate or similar legal document, mentioning names and dates.*

*Handwritten text in Dutch, likely a marriage certificate or similar legal document, mentioning names and dates.*

*Handwritten text in Dutch, likely a marriage certificate or similar legal document, mentioning names and dates.*

*Handwritten text in Dutch, likely a marriage certificate or similar legal document, mentioning names and dates.*

*Handwritten text in Dutch, likely a marriage certificate or similar legal document, mentioning names and dates.*

MARRIAGE CERTIFICATE SIGNED BY  
WILLIAM BRADFORD AND DOROTHY  
MAY IN AMSTERDAM.



[illegible]

DUTCH DOCUMENT IN WHICH WILLIAM BRADFORD IS NAMED.

1847  
 1848  
 1849  
 1850  
 1851  
 1852  
 1853  
 1854  
 1855  
 1856  
 1857  
 1858  
 1859  
 1860  
 1861  
 1862  
 1863  
 1864  
 1865  
 1866  
 1867  
 1868  
 1869  
 1870  
 1871  
 1872  
 1873  
 1874  
 1875  
 1876  
 1877  
 1878  
 1879  
 1880  
 1881  
 1882  
 1883  
 1884  
 1885  
 1886  
 1887  
 1888  
 1889  
 1890  
 1891  
 1892  
 1893  
 1894  
 1895  
 1896  
 1897  
 1898  
 1899  
 1900  
 1901  
 1902  
 1903  
 1904  
 1905  
 1906  
 1907  
 1908  
 1909  
 1910  
 1911  
 1912  
 1913  
 1914  
 1915  
 1916  
 1917  
 1918  
 1919  
 1920  
 1921  
 1922  
 1923  
 1924  
 1925  
 1926  
 1927  
 1928  
 1929  
 1930  
 1931  
 1932  
 1933  
 1934  
 1935  
 1936  
 1937  
 1938  
 1939  
 1940  
 1941  
 1942  
 1943  
 1944  
 1945  
 1946  
 1947  
 1948  
 1949  
 1950  
 1951  
 1952  
 1953  
 1954  
 1955  
 1956  
 1957  
 1958  
 1959  
 1960  
 1961  
 1962  
 1963  
 1964  
 1965  
 1966  
 1967  
 1968  
 1969  
 1970  
 1971  
 1972  
 1973  
 1974  
 1975  
 1976  
 1977  
 1978  
 1979  
 1980  
 1981  
 1982  
 1983  
 1984  
 1985  
 1986  
 1987  
 1988  
 1989  
 1990  
 1991  
 1992  
 1993  
 1994  
 1995  
 1996  
 1997  
 1998  
 1999  
 2000  
 2001  
 2002  
 2003  
 2004  
 2005  
 2006  
 2007  
 2008  
 2009  
 2010  
 2011  
 2012  
 2013  
 2014  
 2015  
 2016  
 2017  
 2018  
 2019  
 2020  
 2021  
 2022  
 2023  
 2024  
 2025  
 2026  
 2027  
 2028  
 2029  
 2030  
 2031  
 2032  
 2033  
 2034  
 2035  
 2036  
 2037  
 2038  
 2039  
 2040  
 2041  
 2042  
 2043  
 2044  
 2045  
 2046  
 2047  
 2048  
 2049  
 2050  
 2051  
 2052  
 2053  
 2054  
 2055  
 2056  
 2057  
 2058  
 2059  
 2060  
 2061  
 2062  
 2063  
 2064  
 2065  
 2066  
 2067  
 2068  
 2069  
 2070  
 2071  
 2072  
 2073  
 2074  
 2075  
 2076  
 2077  
 2078  
 2079  
 2080  
 2081  
 2082  
 2083  
 2084  
 2085  
 2086  
 2087  
 2088  
 2089  
 2090  
 2091  
 2092  
 2093  
 2094  
 2095  
 2096  
 2097  
 2098  
 2099  
 2100  
 2101  
 2102  
 2103  
 2104  
 2105  
 2106  
 2107  
 2108  
 2109  
 2110  
 2111  
 2112  
 2113  
 2114  
 2115  
 2116  
 2117  
 2118  
 2119  
 2120  
 2121  
 2122  
 2123  
 2124  
 2125  
 2126  
 2127  
 2128  
 2129  
 2130  
 2131  
 2132  
 2133  
 2134  
 2135  
 2136  
 2137  
 2138  
 2139  
 2140  
 2141  
 2142  
 2143  
 2144  
 2145  
 2146  
 2147  
 2148  
 2149  
 2150  
 2151  
 2152  
 2153  
 2154  
 2155  
 2156  
 2157  
 2158  
 2159  
 2160  
 2161  
 2162  
 2163  
 2164  
 2165  
 2166  
 2167  
 2168  
 2169  
 2170  
 2171  
 2172  
 2173  
 2174  
 2175  
 2176  
 2177  
 2178  
 2179  
 2180  
 2181  
 2182  
 2183  
 2184  
 2185  
 2186  
 2187  
 2188  
 2189  
 2190  
 2191  
 2192  
 2193  
 2194  
 2195  
 2196  
 2197  
 2198  
 2199  
 2200  
 2201  
 2202  
 2203  
 2204  
 2205  
 2206  
 2207  
 2208  
 2209  
 2210  
 2211  
 2212  
 2213  
 2214  
 2215  
 2216  
 2217  
 2218  
 2219  
 2220  
 2221  
 2222  
 2223  
 2224  
 2225  
 2226  
 2227  
 2228  
 2229  
 2230  
 2231  
 2232  
 2233  
 2234  
 2235  
 2236  
 2237  
 2238  
 2239  
 2240  
 2241  
 2242  
 2243  
 2244  
 2245  
 2246  
 2247  
 2248  
 2249  
 2250  
 2251  
 2252  
 2253  
 2254  
 2255  
 2256  
 2257  
 2258  
 2259  
 2260  
 2261  
 2262  
 2263  
 2264  
 2265  
 2266  
 2267  
 2268  
 2269  
 2270  
 2271  
 2272  
 2273  
 2274  
 2275  
 2276  
 2277  
 2278  
 2279  
 2280  
 2281  
 2282  
 2283  
 2284  
 2285  
 2286  
 2287  
 2288  
 2289  
 2290  
 2291  
 2292  
 2293  
 2294  
 2295  
 2296  
 2297  
 2298  
 2299  
 2300  
 2301

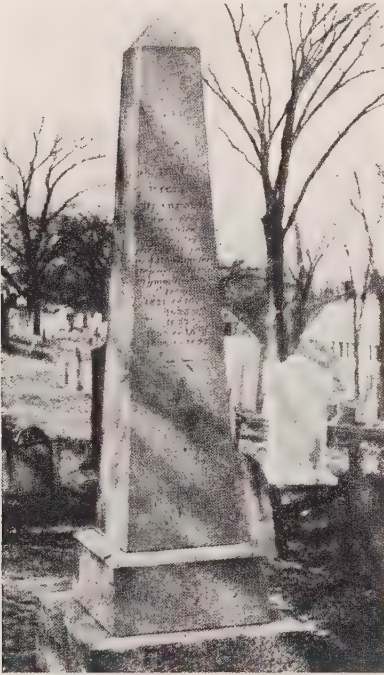
[illegible]

THIS DUTCH DOCUMENT SIGNED BY  
WILLIAM BRADFORD.

DOCUMENT SIGNED BY WILLIAM  
BRADFORD.

A BRADFORD FAMILY RECORD.

rial which Congress in the first flush of victory after that decisive battle of battles ordered to be immediately built. Yet, though this was one of the victories that altered the face of the world—due in part to Benedict Arnold's valor and his disobedience of orders—the nation's pocketbook was empty.\* Gratitude is often a stark and cold virtue.



*Courtesy of A. S. Burbank.*  
GOVERNOR BRADFORD'S  
MONUMENT.

The Bradford monument thus perpetuates the memory of the Austerfield lad who early made the great decision of loyalty to his Divine Captain.

We now near the end of the lane adown which the Invincible Four strode onward into the shadows. In 1657, thirteen or fourteen years after the decease of Elder Brewster, and two years after that of Winslow and Standish, William Bradford, youngest and last of the faithful four, passed on.

Cotton Mather thus wreathes the memory of the peerless Bradford even as Bradford tenderly and affectionately laid his tribute of "Well done, faithful servant of the Lord" upon the bier of Elder William Brewster fourteen years before:

tionately laid his tribute of "Well done, faithful servant of the Lord" upon the bier of Elder William Brewster fourteen years before:

"He was a person for study as well as action, and attained unto a most notable skill in languages. The Dutch tongue was become almost as vernacular to him as the English; the French tongue he could also manage;

\* It took a century to rear the memorial to General Mercer. The monument voted by Congress to honor Washington's close friend, General Nathaniel Green, the Rhode Island Free Quaker, has never been erected. The money waits the finding of his unknown grave. Green lost his Quaker heritage by his sword.



*Courtesy of A. S. Burbank.*

ENTABLATURED BOULDER LOCATING GOVERNOR WILLIAM BRADFORD'S FARM.

the Latin and Greek he had mastered, but the Hebrew most of all he studied because, as he said, he would see with his own eyes the ancient oracles of God in their native beauty."

William Bradford. "Star Governor" of the Pilgrims, ruled for thirty-one years, was for four years Plymouth Commissioner to the Colonial Confederacy, and for two years its president

When death had closed the eyes of the Pilgrim leaders, the Puritan spoke in tender memory in pulpit and in home of those gone before.

As the wheel of time turned and Cotton Mather, reaching the inevitable, also passed on, thus spoke the requiem voices of his townsmen regarding the renowned Boston Divine:

"He was, perhaps, the principal Ornament of this Country, and the greatest Scholar that ever was bred in it. But, beside his unusual learning, his exalted Piety and extensive Charity, his entertaining Wit, and singular Goodness of temper recommended him to all that were Judges of real and distinguished merit."

The Major Bradford House was built by Major Brad-



ford, son of that first Major Bradford, and grandson of the old Governor. Grandsons of the early Pilgrims in the throes of living, inadvertently catering to man's longing for the visual, built on the sites of many of what we today know as



UNION MEETING OF THE  
CONFEDERACY IN 1643.

Pilgrim shrines. One strolls with keen interest through pasture and woodland of Governor Bradford's farm of sacred interest, readily located by the tablet and doubtless a treasured possession to its Pilgrim owner.

"Out of small beginnings great things have been produced and as one small candle may light a thousand, so the light here kindled hath shone to many, yes, in some sort to our whole nation."

moralizes William Bradford, and we know of no more appropriate spot on earth to repeat the old governor's dictum than the site of his doorstep. From this point of vantage, one may cast his eyes over sea and shore as Bradford viewed it each day, when, after morning prayers, he started forth to lead his followers to a full day's work.

Through the finding of Bradford's baptismal register some seventy-five years ago, the world is informed from what part of England the Pilgrims emigrated to Holland.

In 1643, a scant twenty-three years after the signing of the Compact in the Mayflower's cabin, the Pilgrims joined and signed with their Puritan brothers scattered through the colonies of Massachusetts, Connecticut, Saybrook and New Haven, making another compact, the New England Confederacy, following the Dutch and Iroquois example.

The First Federal Union on the American continent was formed in these opening words and signed by six foremost colonists, Winthrop, Dudley, Eaton, Fenwick, Hopkins, and Gregson.

That Union Meeting,\* as shown in crude drawing fitting the times, was evidently a momentous occasion to these old

\*See page 88.

worthies whom the artist depicts as deeply and cozily wrapped in thought and fitful slumber.

This is the trend of and in outline the story from the shores of the Trent and Gainsborough on June 11, 1602—



SWASHIBUCKET FOOTGEAR.



CHARLES II.



A FAIR EXPONENT  
OF DAME FASHION.

aye, back to the Isle of Thanet, in the year 449, and then forward twelve hundred years to 1643. The framing of the New England Confederacy—which lasted nominally fifty, but in real efficiency only twenty years, and was then dissolved—was a stage in political evolution, in due time merging into a colonial compact of larger proportions. The work of the six men, Winthrop, Dudley, Eaton, Fenwick, Hopkins and Gregson, at this initial meeting, was a virile part of the first American Confederacy of white men.

Allerton, who was the Pilgrims' messenger and diplomat to England, even more frequently than Edward Winslow, now began flagrantly to disobey instructions. With Shirley, one of the London stockholders, he started a trading-post at Castine on the Penobscot. Other colonist investors aided in

the venture, even though, in a sense, it conflicted with the Kennebec, Plymouth-backed branch. Pilgrim owners finally for financial protection turned the business over to a Mr. Willet, whom they employed to guard their interests, and for a time the venture proved a fairly profitable investment.

This was the same Joseph Willet, who, when overcome by the French was set adrift. It is said Pemaquid was the only regularly fortified fort captured from colonists through out

and out Indian fighting—ambuscading, bush-whacking, and the torch, all favorite methods of Indian warfare. Close inspection, however, shows that in this attack the French lent a forceful hand to their native ally.



THE CLEFT IN THE PINE WHICH STOOD FOR THE OAK IN WHICH CHARLES II HID.



EXECUTION OF CHARLES I.

These were beclouded times for the English under the reign of Charles II, on whose features dissipation, the shirking of responsibility and undone duty had left marks of degeneracy. "Like king, like courtier."

The cavalier in times of the "Merry Monarch" was garbed in what might fittingly be called "swashbucklet" boots. Ridiculous fashions were seen in men's flow-

ing ringlets and grotesque raiment.

It was humiliating for this monarch and his dissipated cavaliers when the Dutch Admiral De Ruyter sailed up the Thames and flaunted the red, white, and blue of the Republican navy in the face of English men of war. Such an



act well proved that Charles II was bent more on jollification than on upholding the dignity and power of his throne.

Incidentally, the query as to why Charles II gave Pilgrim and Puritan a free hand is fully answered.

When the Massachusetts colony was taken to task by Charles II for coining its own silver in threepence, sixpence, and shillings (large quantities of bullion having come in from the West Indies) and leaving off the king's effigy and name, some elastic-minded Puritan convinced the king that the pine tree was not a pine but an oak, with a cleft trunk to symbolize the Royal Oak, wherein His Highness once hid from would-be captors. The teller of this story drew a long bow, but His Merry Majesty is said to have believed it. The cleft in the tree is clearly shown in the pine tree shilling.

The legend reads that flattery closed the royal eyes to the insults. Lest he might forget the scene wherein his father centred the stage, on January 30, 1649, Charles II kept the headsman busy canceling inherited debts, yet he gave William Penn a plot of land and free rein to found a commonwealth rich in varied freedom, discharging the debt he owed his father, the admiral.

Condensed, the story of the covenant and of the First Confederacy of America, founded in New England in 1643, of white men (for the Iroquois had one as wonderful and of much greater longevity) reads far differently from that of the Second Confederacy of 1861:

#### THE NEW ENGLAND COVENANT

"Through these articles each colony was to choose two church members as its commissioners, and these eight commissioners were 'to determine all affairs of

A brief Account of the  
Province of Pennsylvania,  
Lately Granted by the  
**K I N G,**  
Under the GREAT  
Seal of England,  
TO  
**WILLIAM PENN**  
AND HIS  
Heirs and Assigns.

**S**ince (by the good Providence of God, and the Favour of the King) a Country in America is fallen to my Lot, I thought it not left my Duty, then my Honell Interest, to give some publick notice of it to the World, that those of our own or other Nations, that are inclin'd to Transport Themselves or Families beyond the Seas, may find another Country added to their Choice; that if they shall happen to take the Place, Conditions, and Government, (so far as the perfect Insulacy of things will allow us any prospect) they may, if they please, fix with me in the Province, hereafter described.

I. *The KING'S Title to this Country before he granted it.*  
It is the *Jus Gentium*, or Law of Nations, that what ever Waite, or uncultivated Country, is the Discovery of any Prince, it is the right of that Prince that was at the Charge of the Discovery: Now this Province is a Member of that part of America, which the King of England's Ancestors have been at the Charge of Discovering, and which they and he have taken great care to preserve and improve.

I. William

PUBLICATION SHOWING WILLIAM PENN'S TITLE TO PENNSYLVANIA.

war and peace, number of men for war, division of spoils, and whatever was gotten by conquest.' No colony was to make war by itself, and in case of war the expenses and number of troops were to be proportioned among the four colonies according to their population. In all other matters each colony was to be as independent as before and to have entire control of its local affairs."

The name "confederacy," two hundred and eighteen years later, borrowed by the South was fought under during four long rasping years in the Brothers' War. It required some six years—from 1637 to 1643—for this earlier Confederacy to grow from inception to accomplished fact. Discussion waxed fiercely warm at festal board, conference, and synod, for both Pilgrim and Puritan excelled in argument and neither had had any experience in federal government. Rhode Island was still forced to remain an outsider. Thus wrote in derogation even fair-minded Governor Bradford to Governor Bellingham of Massachusetts in 1642:

"Concerning the Islands, we have no conversing with them, nor desire to have, further than necessity or humanity may require."

The New England Confederacy was a pronounced example of the fact that in union is strength. Massachusetts, Plymouth, New Haven, Saybrook, and Connecticut, aggregating some twenty-five thousand colonists, all gathered under the sheltering wing of the new combination, which stood them in good stead, even without decisive action, by keeping Dutch, French and Indians guessing what next deed their enterprising, co-organized and valiant neighbors would perform.

Moral suasion, backed by a ready-for-battle-attitude, combined with virile preparedness prevented more than one war to the knife.

Brevity, directness, clearness, and completeness were Separatist characteristics, as seen ingrained in the Seven Leyden Articles, the Mayflower Compact, and the Massasoit treaty. These were as sheet anchors first adroitly cast, well grounded by the Pilgrims, and finally and appropriately merging in the New England Confederacy.

## CHAPTER III

### THE QUAKER IN NEW ENGLAND

#### THE COMING OF THE QUAKER

PLYMOUTH was dragged into the Quaker controversy, principally through that prolific tract writer, Humphrey Norton, who stirred up a veritable hornet's nest in the quaint old town. When Norton's tongue and pen formed such sentences as one reads in a book now in the British Museum from which we quote, it is little wonder the Pilgrims gagged him most properly:

"It being the account of Cruelty, the Professors's Pride, and the Articles of the Faith signified in Characters written in Blood, wickedly begun, barbarously continued, and inhumanly finished, so far as they have gone by the present power of darkness possess in the Priests and Rulers in New England, with the Dutch also inhabiting the same land . . . "

"Written at sea by one whom the wicked in scorn call Quakers in the second month of the year 1659."

Humphrey Norton scores his namesake, John Norton, that minister brought from England by Edward Winslow, first settling in Scituate and later in Boston, saying:

"When his glass was out he began his sermon, wherein among many lifeless expressions he spake much of the danger of those who are called Quakers. Some of his hearers gaped on them as if they expected honey to drop from his lips, stating further that 'the justice of God is the armor of the Devil,' the which if true then is the Devil sometimes covered with justice, which is more than I ever heard any of his servants say in his behalf before."



Again says a Quaker scribe:

"J. Rous and H. Norton were moved to go to the great meeting-house at Boston upon one of their Lector days, where we found John Norton



HUMPHREY NORTON WAS GAGGED IN THIS MANNER IN THE PRESENCE OF GOVERNOR THOMAS PRENCE.

their teacher set up, who like a babbling Pharisee run over a vain repetition near an hour long, like an impudent smooth fac'd harlot."

As Quakers lashed with their tongues both the Pilgrim and the Puritan in biting sarcasm, this now non-existent type among the Friends was denounced as a ranter and disturber of the peace. One kind of Friend extant in those days may be judged by the acts and language of this same Humphrey Norton, who railed unmercifully at Governor Thomas Prence in these militant words:

"Thou liest"; "Thomas, thou art a malicious man." "Thy clamorous tongue I regard no more than dust under my feet; and thou art like a woman, and thou pratest and deridest me. The strength of darkness is over thee, and a malicious mouth hast thou opened against God and his anointed;

*Tho: Prence*

and with thy tongue and lips hast thou uttered perverse things; thou hast slandered the innocent, by railing, lying, and false accusations, and with thy barbarous heart hast thou caused their blood to be shed . . . The curse, causeless, cannot come upon thee, nor the vengeance of God unjustly cannot fetch thee up . . . The deadly drink of the cup of indignation thou cannot escape, and the grief and cause of travail will not be greater than thine . . . Thou hast caused to defraud the righteous owner of his goods, and a heaping it up, as upon a hill, wherewith thou wilt purchase to thyself and others a field of blood, wherein to bury your dead. John Alden is to thee like a pack horse, whereupon you layest thy beastly bag; cursed are all they that have a hand therein . . . The anguish and pain that will enter thy veins will be like gnawing worms lodging betwixt thy heart and liver."

Thus insultingly Quaker Norton faced Governor Thomas Prence in court. "Gag the wretched ranter; we'll teach him to talk better of his betters," was the gist of the haughty Governor's reply to this active member of the church militant.

Plymouth laws against the Quakers read: "No Quaker, ranter, or any such 'corrupt person' should be a freeman of the corporation." "We cannot permit it," said the Pilgrim Fathers. "The diffusion of such sentiments through our little community will disturb our peace, will corrupt the purity of our faith, will engender hatred and strife, and will imperil the souls of our children. The toleration of such sects among us will defeat the object for which, with so much suffering and toil, we have come to America. If you desire liberty, go off by yourselves, and form an independent colony as we have; but come not within our borders, to be snares to our feet and thorns in our side." And still further it was ordered, "that if any person shall furnish any of them with

horse or horse kind, the same to bee forfeited and seized on, for the use of this Gov'ment; or any horses that they shall bring into the Gov'ment, shalbee brought for them and they make use of, shalbee forfeited, as aforesaid."

In kindly Pilgrim spirit, wishing to refute Quaker statements and convince heretics of error, the Plymouth authorities selected an argumentative committee to meet and reclaim the Quaker. In the clash of thought, to the horror of the good townspeople, Isaac Robinson, son of their beloved and translated leader, the Reverend John Robinson, was won over to Quaker views. Isaac was immediately debarred from office and persecuted to the point of imprisonment for this lapse from the faith of the Fathers and of his own revered father. Robinson, Allison, Cudworth, and Hatherly all lost magisterial offices for lukewarm rulings against Quakers. According to the town record given herewith, Duxbury especially came under the ban as harboring these people of the "Inner Light" and fostering their faith:

"Whereas there is a constant monthly meeting of Quakers from Divers places in great numbers, which is very offensive and may prove greatly prejudicial to the government, and as the most constant place for such meetings is at Duxbury, the Court have desired and appointed C. Southworth and W. Pabodie to repair to such meetings, together with the marshal or constable of the town, and to use their best endeavors, by argument and discourse, to convince or hinder them."

To the truth-seeker, a brief look in on Boston Town is now in order. This Puritan stronghold was closely connected with Plymouth by that famous Bay Path, forty miles or more in length, though the distance was shortened by water passage across the Big Bay. We may open wider the door for Quaker and alleged Witch to enter, and have them tell us in no uncertain tones of their uncanny, dire, and even deadly reception by the Massachusetts Bay folk.

The first four Reverend Johns of Boston had much to do with directing Puritan thought and act in these stirring times.



After the death of kind-hearted and genial Governor John Winthrop, in 1649, and of the Reverend John Cotton "of insinuating melting ways" in 1652, there came to the fore, in more pronounced fashion, the stern Governor John Endecott and the morbid and morose Reverend John Norton. This divine firmly believed that Satan's hirelings were ever near, yes, even just around the corner, to undermine, capture, and destroy. Thus believing, he made the road rockier for Quakers, Baptists, Gortonites, and other disturbers of the public mind and peace. During Winthrop's rule, one finds Quakers nagging the Elect and being more strenuously nagged in turn. In the "War of Words" each had "the stern joy that warriors feel." Both sides loved a fight.

Even Winthrop was so far under the spell of the times as to state in disgusting detail that the pure-minded Quakeress, Mary Dyer, had given birth to a demoniacal, frightful monster. The Quaker faith, in a sense, approached modern rationalism, in that the Quaker stripped the church of all ceremonial, objected to tithes, yielded no military service nor oaths, and believed in direct communication with the Lord without money and without price. Winthrop's statement, based on the craze of the day, savors of madness, and paralyzes the better part of human nature.

George Fox, the Quaker, like the vast majority of mankind in that day, believed in withches, witch-warts, and witch body-marks. Though unjustly persecuted himself he freely handed out the same harsh treatment to innocent victims of the unholy witch-condemning craze.

The Puritan kept within his charter rights when he banished schism breeders of every sort, whether adherents of Ann Hutchinson, George Fox, Roger Williams, Samuel Gorton, or others of their ilk. His charter, even in civil affairs, was his Bible, but he had not that clear view of the progress of doctrine, in that library of divine revelation and of human experience, which has come to us through historical study and the "higher," that is, literary and historical criti-

cism, so denounced because so misunderstood by the unlearned, even of today. Hence, he seemed often to forget that his Master had fulfilled the law of Moses. Hence, also he laid stress on Israelitish customs, fitted more for the desert and ancient Palestine than for the seventeenth of the Christian centuries. Yet one can hardly charge him with inconsistency, when so loyal to an idea that "more light" has made obsolete.

*To: w m E hop  
Gow*

Barren of fear were the Quakers, who so deliberately went to Boston—a veritable lion's mouth. They flaunted their religion in the face of the law and the people. Marmaduke Stevens, on the scaffold, well demonstrated the unselfish Quaker belief when he said, "Be it known unto all this day that we suffer not as evil doers, but for conscience's sake." One Quaker in the strenuosity of his faith and zeal to serve the Lord, emulating the example of the patriarch Abraham, attempted to sacrifice his son on the altar of the faith.



STAGE COACH PASSENGERS OF COLONIAL TIMES "LIQUORING" AT MANCHESTER-BY-THE-SEA.

Curious and contradictory flashlights emanate from the Quaker of the seventeenth—so different from his successor in the twentieth—century. In one breath he tells the Puritan that his Bible is the word of the Devil. In the next, announces in beautiful phrase, that the Friend has no church home, but belongs to the Church Universal and In-

visible and worships the same God.

Throughout all those unedifying occurrences, in Plymouth, the chief actors against Quakerism were not of the first but the second generation. Reaction had reached the





Friends of that day outdid the Puritans in reverting to the symbolical acts of the prophets of the Old Testament.

This Quaker madness was not confined to America, as contemporaneous Dutch and English records and pictures show clearly and abundantly. The Calvinists of Geneva erected a monument over Calvin's burial-place, expressing regret for some things their great teacher had done. Who knows but that similar monuments of regret and atonement may arise on our own soil?

It was in the year 1649 that Fox rose from his seat in Nottingham Church, England, contradicted the preacher, and startled the congregation into a mood that caused his arrest and imprisonment. He shouted—carrying his war against visible symbols into the depths of the soul—"No, it is not the Scriptures; it is the Holy Spirit who gave the Scriptures, who leads into all truth." Again, undaunted by threatened repetition of a jail sentence, Fox strode barefoot, in the dead of winter, through Litchfield streets crying in a loud voice, "Woe to the bloody city! Woe to the bloody city!" forecasting the coming of Mary Dyer and her companions. These women, to the horror of the good people of Boston, walked through the streets shroud-equipped for the grave. Daring arrest, they followed Fox's example. Using in the main his words, they proclaimed again and again, "We come to look your bloody laws in the face." This was saying in substance, "Do your worst; we court a martyr's death."

The Puritan governor gave short shrift to the Quaker. Said Endecott in that second sentencing of Mary Dyer, "Prepare yourself for nine o'clock tomorrow morning." The next day on the Common, that Boston Common now a household word to the entire world, symbolical of hilarious joy, parades, field sports and lovers' lanes to centuries of Bostonians, Mary Dyer was executed. All to the manor born revere this tract of land, the homestead holding of William Blaxton, Boston's first citizen, and forever and a day the playground of youth, the joy of old age.



GEORGE FOX.



*Wm. T. H. H. H.*

## A DECLARATION

Of the SAD and GREAT  
Persecution and Martyrdom

Of the People of God, called  
QUAKERS, in NEW-ENGLAND,  
for the Worshipping of God,

22 have been Banished upon pain of Death,  
23 have been MARTYRED,  
23 have had their Right-Ears cut,  
1 hath been burned in the Hand with the letter I  
31 Persons were received as Strangers,  
21 was beat while his Body was like a jelly,  
Several were beat with Pitched Ropes,  
Five Appeals made to England, were denied  
by the Rulers of Boston,  
One thousand forty four pounds worth of Goods ha  
been taken from them (being poor men) for meeti  
together in the fear of the Lord, and for keeping th  
Commands of Christ,  
One man lyeth in Iron-fetters, condemned to dye,

ALSO  
CONSIDERATIONS, presented to the KING, which  
were to a Petition and Answer, which was present  
unto Him by the General Court at Boston: Subscribed  
J. Endicott, the chief Persecuter there, thinking thereby  
to cover himself with the Blood of the Innocent.

Oct. 4. 29. But at this time, he that was born after the first persecu  
tion that was born after the Spirit, even so it is now.  
God hath no respect to Color, Sex, or Age, but to the Love of Religion.

Printed for Robert Wilson, in Martins Lane.

A BOOK GRAPHICALLY DESCRIBING  
THE PERSECUTION OF THE QUAKERS.



Courtesy of Jones Bro. Pub. Co.

GEORGE FOX PREACHING

NO MORE INTERESTING RECORDS EXIST THAN THOSE OF QUAKERISM  
IN NEW ENGLAND.

"She came and stood in the Old South Church,  
A wonder and a sign,  
With a look like old-time sibyls wore,  
Half crazed and half divine.

Save the mournful sackcloth about her wound,  
Unclothed as the primal mother  
With limbs that trembled and eyes that blazed  
With a fire she dare not smother.

Loose on her shoulders fell her hair,  
With sprinkled ashes gray;  
She stood in the broad aisle strange and weird  
As a soul at judgment day.

And the minister paused in his sermon's midst  
And the people held their breath,  
For these were the words the maiden spoke  
Through lips as the lips of death.

"Repent! Repent! ere the Lord shall speak  
In thunder and breaking seals!  
Let all souls worship Him in the way  
His light within reveals!"

She shook the dust from her naked feet,  
And her sackcloth closer drew,  
And into the porch of the awe-hushed church  
She passed like a ghost from view.

They whipped her away at the tail o' the cart  
Through half the streets of the town,  
But the words she uttered that day nor fire  
Could burn nor water drown."

Unfortunately, after 1803, the wife-whipper shared honors with other Boston lawbreakers by escaping that whipping-post punishment of which Delaware, even in the third decade of the twentieth century, boasts, while some long to see the same correction given in other states to any man who "lays his hand upon a woman, save in kindness."



Inborn love of the Winthrops for fair play caused John Winthrop, Governor of Connecticut and son of the Massachusetts Governor, recognizing the gross injustice (Massachusetts being the only colony that dealt the death penalty to

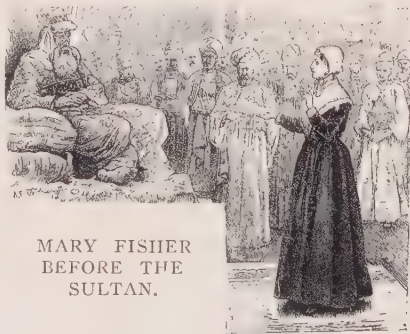


*Courtesy of Houghton, Mifflin Co.*

THE UNMARKED GRAVES OF THE QUAKERS  
EXECUTED ON BOSTON COMMON.



MARY DYER LED TO EXECUTION



MARY FISHER  
BEFORE THE  
SULTAN.

followers of George Fox), to say that he would gladly travel to Boston on his bare knees and appeal to the court, if, by so doing, he could "stop the unrighteous acts of the Magistrates of Massachusetts."

Not satisfied with their activities in Pilgrim and Puritan

land, the Quakers with indomitable zeal attempted to circle the world, and Mary Fisher set out for Jerusalem, expecting with her own eyes to see "the coming of the Lord."

The Barbarian Moor, whom Mary Fisher called upon on the journey to Jerusalem, very properly inspired no more fear than the barbarian (?) Puritan. According to Oriental custom, her credited insanity gave Mary Fisher respectful hearing before Eastern potentates.

For a century or more the Ottoman Empire had been more tolerant in matters of conscience than the papacy. It was in recognition of this fact that the "Beggars of the Sea" in the Netherlands fought the Spaniards so desperately and so successfully. They wore the "half moon," or silver crescent, on which was engraved the motto: "Better the Turk than the Pope," and from this emblem of victory the exploring ship of Henry Hudson was named—the Half Moon.

"Through Smyrna's plague-hushed thoroughfares,  
Up sea-set Malta's rocky stairs,  
Gray olive slopes of hills that hem  
Thy tombs and shrines, Jerusalem,  
Her tireless feet have held their way;  
And still unrestful, bowed and gray,  
She watches under Eastern skies,  
With hope each day renewed and fresh,  
The Lord's quick coming in the flesh,  
Whereof she dreams and prophesies."

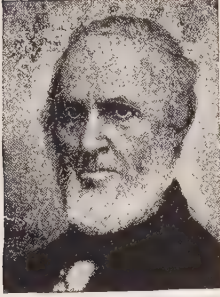
Hail to thee, Whittier, who garbs with sweet poesy acts that shame mankind.

Ear-lobbing as a punishment for avowed adherence to the doctrines of the Friends seems to have been monopolized by three persons, Christopher Holden, John Copeland, and John Rous. When George Fox died in 1690 the faith lapsed a trifle, the cult missing his forceful aid. The belief of the Friends may be summarized in a line: *The acceptance of Christian revelation and authority, careful reading and pon-*





Lloyd Garrison's editorial room, while their bashful author scuttled hastily down the crooked back stairway. The sheet held over the waste basket for final disposal, was rejected mainly because of its untoward appearance.



*John Whittier*

Then a single word caught the attention of the great agitator, himself an amateur poet, and the youth Whittier was saved for his day, generation and posterity, to aid in swinging public opinion to the side of the Friend and the slave and for the general uplift of the race.

Questions of life and death faced the iron-hearted governor, John Endecott, when he said in substance:

"Four already have been slain;  
And others banished upon the pain of death.  
But, they come back again to meet their doom,  
Bringing the linen for their winding sheets.

We must not go too far, In truth I shrink  
From shedding of more blood. The people  
murmur at our severity."

Concerning Sir Walter Scott, one versifier mourned:

"Alas . . . . .  
That Scottish bard should wake the note  
The triumph of our foes to tell."

and so some radical Quaker may think of Whittier, but the overwhelming majority of the Friends now turn flaming theory into practice. In place of fiery theology they live more for ethics, benevolence, the feeding of the hungry, the clothing of the naked, and the teaching of the ignorant. The school, missionary, and philanthropic labors of the Friends of today are beyond praise.

Boston Town, as ever in its history, certainly saw stirring times in the late seventeenth century. A few followers of the leather-garbed Quaker, George Fox, symbolized the

nakedness of sin, as pictured in the Book of Books, by walking streets and entering churches and public buildings as nude as a Greek statue. The Quaker preacher, Deborah Wilson, was a pronounced example of this sophistic argument.

John Deman, Mrs. Marsfield, and Mary Rhodes danced in the meeting-houses in birthday suits, trailing the faith of the Friends in dust and mire through mistaken zeal. Quakers wore their hats in meeting and Quakeresses brought their spinning-wheels, noisily running them during service, to the confusion, scandal, and righteous indignation of domine and congregation.

Summing up for both sides, in perspective and present view, may we not all agree that the Salem City magistrates were wise in rejecting the proposed gift of a "work of art" that represented a tiger about to devour a woman? No such Quakers as the Puritan knew would ever have founded, with William Penn, the City of Brotherly Love or the "godly experiment" of the commonwealth of Pennsylvania. In a word, "Time at last sets all things even," for both Puritan and Quaker now recognize good in the other, as they in the world's broad harvest field are "binding the self-same sheaf" of religion.

The pride of each New England village was the meeting house.\* When multiplied, these edifices seem to have been molded on the same drafting-board. Size, location, and steeple design made this rallying point of external religion the outstanding feature in the landscape. The walls of the old Newbury meeting-house, could they but speak, would unfold a blood-curdling tale of Quaker persecution and theocratic rulings by the clerical oligarchy, which then rigidly controlled religious thought and action. In a word, much the same human passions, cloaked under the name of religion and finding vent in the name of God, in forms of

\*That Hingham meeting-house, built in 1681, the pride of the Puritan church, designed by Architect Charles Joy, when Pilgrim or Puritan purses bulged sufficiently, was duplicated in many a New England hamlet.

violence that contradicted theory and profession, as in the Roman hierarchy, the Buddhist Court of the Lamas, and the despotism of Islam, impelled the Puritan. Human nature—in which the beast inheritance, or, in mediæval



ENDECOTT CUTTING THE  
RED CROSS FROM THE  
KING'S COLORS.

language, total depravity—is still an ever active element, remained. No matter what may be the outward form of faith, doctrine, or work, man cannot fly from himself. He is still chained to an animal body which, unless dominated by reason, piety, and a will in harmony with God, means death to the true religion which Micah defined and Jesus embodied in his life, as being acceptable to the Master of Souls.

Nailed firmly to Christianity's mast is the banner that for centuries has had its pure white folds of peace, love, good-will, and brotherhood unfurled in the face of a selfish carnage-desolation beyond the power of mere man, in his own strength, to successfully combat. That standard the Prince of Peace still bears, not on the "broad road that leads to destruction," but rather on the narrow path, with here and there a traveler.

"The hand that cut the Red Cross from the colors of the king, can cut the red heart from this heresy."

Thus in spirit said the conscience-bound Endecott as in the first act he defied the king and his soldiery, in the second such of the populace as favored the Quaker and his faith.

Humiliating to acknowledge, Pilgrims were indirectly responsible for the harrowing fate of the Southwicks. On May 11, 1659, these with others were sentenced to leave Plymouth before June 8. The Southwicks fled to Salem and thence were deported to the "House of Bondage" in Boston. Lawrence Southwick, his wife Cassandra, and his son Josiah,





QUAKERS DOING THEIR DUTY AS THEY CRUELY SAW IT.

with Samuel Shattuck ("the devil"), and Joshua Buffum were imprisoned together in Boston Town.

Incredible though it now seems, the Reverend Charles Chauncey, that former Plymouth pastor, second President of Harvard College, true to his belief, yet with astounding cruelty, comparing tender childhood and sweet-faced womanly womanhood with ravening wolves, proclaimed from his pulpit in his Thursday lecture: "Having six wolves in a trap, shall you allow them to escape *alive*?"

On Deer Island, tortured by flogging and starvation, the old people escaped farther persecution by death, but

the son Josiah was flogged out of the world with *six hundred and fifty* stripes. Even the scripture "forty stripes thou shalt give him and not exceed" was forgotten, as the tiger inheritance dominated unconsciously the will of these men who thought they were doing God service.



CASSANDRA SOUTHWICK ON THE AUCTION BLOCK.  
ONE PURITAN CRIME BLACK AS NIGHT.

No one more clearly than John Robinson stated the wickedness that is done in the name of religion. The next move depicted in folklore at least, if not in the realm of reality, in the unholy tragedy, shows Edward Batten, treasurer of Salem colony, giving orders to the sheriff for the sale of Cassandra to the highest bidder to pay the fine exacted for not attending meeting. Cassandra (Provided) Southwick (daughter of Lawrence Southwick) typifies in colonial records the diabolical machinations of these crazed religionists, who relentlessly persecuted Quakers. In the poet's concept of those tragic times, the sheriff voices the court's sentence of the innocent little maiden immortalized by Whittier:

"Then to the stout sea captains the sheriff turning said:  
'Which of ye, worthy seamen, will take the Quaker maid?  
'In the Isle of fair Barbadoes or on Virginia's shore  
'You may hold her at a higher price than Indian girl or  
Moor.'"

Let us charitably hope, though some records say otherwise, that folklore is responsible for this fearsome tale, rivalling the grossest acts that misguided man, in the name of religion, has perpetrated.

The knight of the sea anathematized the magistrate for all time in these words:

"Pile my ship with bars of silver, pack with coins of Spanish gold,  
From keel piece up to deck plank the roomage of her hold,  
By the living God who made me! I would sooner in your bay  
Sink ship and crew and cargo than bear this child away."

Things in the old Bay State were rarely half done. Naught but "God-a-mighty" could stop those headstrong Elect Puritans when they believed they were right. Did Wenlock Christison at heart recant, or did he master an occasional Puritan first principle, and allow diplomacy to cover a double meaning, when he wrote the somewhat enigmatical letter that gave him freedom? This is a question asked and answered pro and con scores of times by Quaker and non-Quaker of all lands.

The handwriting of the three Quakers who suffered for the faith, though Greek to the layman, shows to the expert graphologist—if his colors fly true to theories—the stuff of which martyrs are made.

At his house in Long Acre Row, not on King Street, Governor Endecott submitted to the king's dictum given through the Quaker, Shattuck.

Up King, once Long, Street, September 9, 1661, arm in arm followed by street loungers as well as soul-racked Puritans, boldly strode shipmaster Goldsmith and Samuel Shattuck, the Salem Quaker known as "The Devil," once



imprisoned with the Southwicks, and well aware of their sad fate. Onlookers to a man queried in wild-eyed wonderment "What next?" Passing the Town House, where poetic license erroneously places the history-making interview, the nondescript procession kept up Prison Lane (Court Street) to Boston's Rotten Row on Longacre Street—today Tremont Row. Bearding stern Puritan Governor Endecott in his office den near Cotton (Pemberton) Hill, the two messengers personally presented the King's Missive that made necessary strenuous reading, earnest thinking and quick action by Governor Endecott and Deputy Governor Bellingham. Men in those days were terrorized by the belief that disaster came through the Quaker heretic. He was dealt harsh treatment with lavish hand by these seventeenth century Puritan crusaders, because they thought that Satan himself was egging on these viper-obsessed humans, whom they would crush out of life as one would flatten a rattlesnake coiled to strike. This was the cry of the hour from clergyman and physician almost to a man, who were backed by a large majority of the populace, thus stampeded from reason and righteousness.

Sparing the lives of Quakers and other heretics, to their minds caused the Lord to punish "His people," by letting loose hordes of murderous Indians. These, "The Chosen" believed, were held in leash, awaiting their full time for properly punishing the church laggard, who allowed the Devil indwelling in the Quaker tabernacle to breathe.

Thus the Quaker poet of New England dramatically outlines the interview between Samuel Shattuck, bearer of the King's Missive and Governor Endecott:

"The door swung open, and Rawson the Clerk

Entered and whispered underbreath:

'There waits below for the hangman's work

A fellow banished on pain of death,—

Shattuck of Salem, unhealed of the whip,

Brought over in Master Goldsmith's ship,

At anchor here in a Christian port

With freight of the Devil and all his sort!



Courtesy of Houghton Mifflin Co.

SHATTUCK, "THE DEVIL," ON HIS WAY TO DISCONCERT  
GOVERNOR ENDECOTT.

Did we count on this?—Did we leave behind  
 The graves of our kin, the comfort and ease  
 Of our English hearths and homes, to find  
 Troublers of Israel such as these?

*Mary Trask  
 Margaret Smith*

*ER o. n. H*

*Richard Bellingham Gov<sup>r</sup>*

*Penelope Bellingham*

QUAKER SIGNATURES.

THE GOVERNOR'S WIFE.

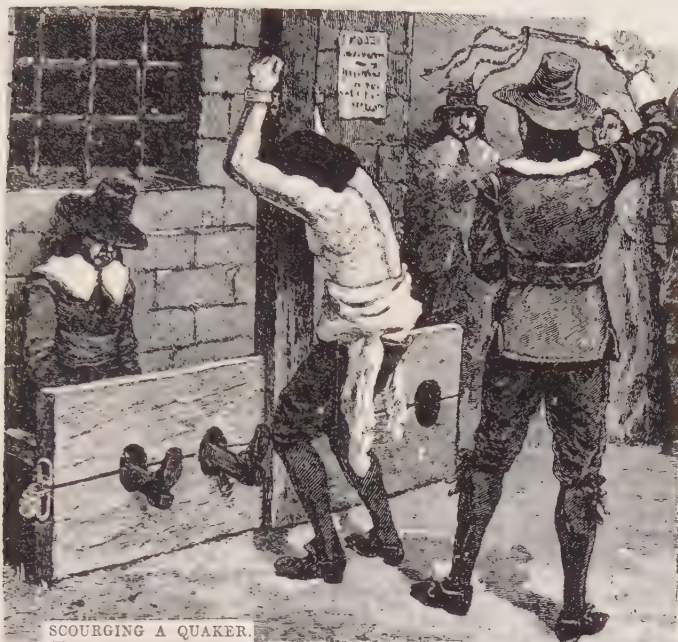
'Shall I spare? Shall I pity them? God forbid!  
 I will do as the prophet to Agag did:  
 They come to poison the wells of the word,  
 I will hew them in pieces before the Lord!'

Twice and thrice on his chamber floor  
 Striding fiercely from wall to wall,  
 'The Lord do so to me and more,'  
 The Governor cried, 'if I hang not all!  
 Bring hither the Quaker.' Calm, sedate,  
 With the look of a man at ease with fate,  
 Into that presence grim and dread  
 Came Samuel Shattuck with hat on head.

'Off with the knave's hat!' An angry hand  
 Smote down the offence; but the wearer said  
 With a quiet smile: 'By the King's command  
 I bear his message and stand in his stead.'  
 In the Governor's hand a missive he laid  
 With the Royal Arms on its seal displayed,  
 And the proud man spake as he gazed thereat,  
 Uncovering, 'Give Mr. Shattuck his hat.'

He turned to the Quaker, bowing low;  
 'The King commandeth your friends' release  
 Doubt not he shall be obeyed, although  
 To his subjects' sorrow and sin's increase.





SCOURGING A QUAKER.



WHIPPING QUAKERS AT THE CART'S TAIL IN BOSTON.

"KEEP BACK, DAUGHTER; THE AWFUL MEN MAY HURT YOU IN BODY  
AND SOUL."

What he here enjoineth John Endecott  
 His loyal servant questioneth not.  
 You are free! God grant the spirit you own  
 May take you from us to parts unknown.'

So the door of the jail was open cast,  
 And like Daniel out of the lion's den,  
 Tender youth and girlhood passed  
 With age-bowed women and gray-locked men;  
 And the voice of one appointed to die  
 Was lifted in praise and thanks on high,  
 And the little maid from New Netherland  
 Kissed, in her joy, the doomed man's hands."

Thus verbatim reads the King's Missive, which Shattuck, the alleged "devil," handed to the Governor. The contents made nauseating "crow eating" to haughty Endecott as he bowed in humble submission to his royal master's command.

"CHARLES R.

"Trusty and well beloved, we greet you well. Having been informed that several of our subjects amongst you, called Quakers, have been and are imprisoned by you, whereof some have been executed, and others (as hath been represented unto us) are in danger to undergo the life: We have thought fit to signify our pleasure in that behalf for the future, and do hereby require, that if there be any of those people now amongst you, now already condemned to suffer death or other corporal punishment, or that are imprisoned, and obnoxious to the like condemnation, you are to forbear to proceed any further therein, but that you forthwith send the said persons, whether condemned or imprisoned, over into this Our Kingdom of England, together with the respective crimes or offenses laid to their charge, to the end such course may be taken with them here as shall be agreeable to our laws and their demerits; and for so doing these our letters shall be your sufficient warrant and discharge.

"Given at Our Court at Whitehall the ninth day of Sept., 1661, in the thirteenth year of Our Reign.

"To Our trusty and well-beloved John Endecott, Esquire, &c.

"By his Majesty's Command,

"William Morris."

Courteously, yet firmly drawn was the King's Missive, whose working out brought an end for the time to Quaker

persecution by Endecott and Bellingham, including the freeing of all Quakers. This action was governed largely by pique and with the intent to block a colonial clash with the English courts, if Quakers were sent to England to be tried.



*Courtesy of Houghton Mifflin Co.*

QUAKERS RELEASED FROM PRISON.

In despondent, desperate mood, in the following words or those of like import, spoke Governor Endecott of Massachusetts to Richard Bellingham, Deputy Governor, after he had thrown open the jail doors and freed the Quakers:

ENDECOTT

"I tell you, Richard Bellingham,—I tell you,  
That this is the beginning of a struggle  
Of which no mortal can foresee the end.  
I shall not live to fight the battle for you,  
I am a man disgraced in every way;  
This order takes from me my self-respect  
And the respect of others. 'Tis my doom,  
Yes, my death-warrant,—but must be obeyed!  
Take it, and see that it is executed  
So far as this, that all be set at large;  
But see that none of them be sent to England  
To bear false witness, and to spread reports  
That might be prejudicial to ourselves. (Exit Bellingham.)



There's a dull pain keeps knocking at my heart,  
Dolefully saying, "Set thy house in order,  
For thou shalt surely die, and shalt not live!"  
For me the shadow on the dial-plate  
Goeth not back, but on into the dark!"

The above lines by our poet, Longfellow, of Pilgrim ancestry, clearly picture the inbred loyalty of the Puritan to his king. It is not surprising that the Tory spirit, later fostered into aggressive being in New England by Governor Joseph Dudley, son of old Governor Thomas Dudley, had staunch adherents on every hand. When in 1776 the British army evacuated Boston, it is said that one-fourth of Boston's population went with the army to Canada, to form that body of United Empire Loyalists, which was so long an influential unit in Canadian history.

Thus soliloquized Richard Upsall after Endecott freed the Quakers:

"One brave voice rose above the din,  
Upsall gray with his length of days  
Cried, from the door of his Red-Lion Inn,  
'Men of Boston! give God the praise!  
No more shall innocent blood call down  
The bolts of wrath on your guilty town;  
The freedom of worship dear to you  
Is dear to all, and to all is due.

'I see the vision of days to come,  
When your beautiful City of the Bay  
Shall be Christian liberty's chosen home,  
And none shall his neighbor's rights gainsay;  
The varying notes of worship shall blend,  
And as one great prayer to God ascend;  
And hands of mutual charity raise  
Walls of salvation and gates of praise!'

So passed the Quakers through Boston town,  
Whose painful ministers sighed to see  
The walls of their sheep-fold falling down,  
And wolves of heresy prowling free.

But the years went on, and brought no wrong;  
 With milder counsels the State grew strong,  
 As outward Letter and inward Light  
 Kept the balance of truth aright."

*Edward Rawson.*

THE CLERK.

*Tho: Shepard.*

WHO SOMETIMES SHOWED THE BIT-  
 TER JOHN NORTON SPIRIT.

In an age when kings were believed by the common people to clasp hands with Divinity, a faith such as the Friends professed and built into a noble edifice of Christian policy and practice found a shining example in William Penn. He quickened into legitimate life and forceful being



*Courtesy Jones Bros. Pub. Co.*

WILLIAM PENN AND THE INDIAN.

*J. W. L. M.*

the Quaker faith in America. Standing fearlessly before his august king, Charles II, and democratically calling him "Friend Charles," he refused to even doff his hat in vain courtesy, or to use high-sounding titles. Penn preached the fundamental doctrine of the Friends, his speech being well sprinkled with "thee" and "thou."

In return for and payment of debts due to his father,

Admiral Penn, whose armor hangs in the cathedral at Bristol, England, William Penn received a magnificent grant of a verdure-clad tract of land named by the king "Penn-Sylvan" or the Groves of Penn. The Merry Monarch would not give his own name, Carolus-Sylvan, to the region.

*Henry Dunster*

DUNSTER, FIRST PRESIDENT OF HARVARD COLLEGE, MADE RULES WHICH WERE IN FORCE FOR ONE HUNDRED YEARS.

Possibly even a flash of conscience, in thus appropriating the Indian's land as his own, may have been an element in coining the sonorous word. However this may be, Penn had a conscience that prompted him, on reaching America, to pay the Indians right royally for their patrimony, although his bestowal from the king gave him a fee simple possession. The site of the treaty tree at Shakamaxon on the Delaware is marked by a marble monument. The treaty tree was blown down in 1811. Of this treaty Voltaire said "never sworn to and never broken."

That "Inner Light" of the Holy Spirit calling for golden silence, deep conscience searching, and betterment of his fellow men; the abolition of capital punishment for minor offences, more comfortable jails, prison reform methods, and to redeem character even more than to wreak vengeance; the end of human slavery and war; the improvement and uplift of the retarded races at home, active foreign missionary enterprise, and the devel-



© Charles Scribner's Sons

ANN BURDEN, THE QUAKERESS.



opment of arbitration, all centered in and emanated from the Friends. For the lasting good of the commonwealth and the nation, and for the mitigation of the horrors of war and its aftermath of famine, pestilence, and beggary, the Friends still labor and work in noble discontent at the lingering savagery and barbarities in Christendom.

Through the entire span of William Penn's life, the Indian never killed a Quaker. The outlandish and worse acts of the sect in its early evolution which men condemn, may have been caused by individual eccentricities, at times bordering insanity, but the underlying principles of the Friends still exist and will continue to move and finally control the world.

Massachusetts feared the incoming of Quakers as it did the smallpox. President Dunster of Harvard College from 1656 to 1662 was deeply concerned over what he imagined was the undermining of Christian faith by these newcomers.

In these words the Colonial Quaker pilloried the Puritan, his persecutor:



© The Century Co.

THE QUAKER IN THE YEAR 1921.

"A man that hath a covetous and deceitful rotten heart, lying lips, which abound among them, and a smooth, fawning, flattering tongue and short hair and showing deadly enmity against those that are called Quakers and others



*New-England's Spirit of Persecution*

Transmitted To

**PENNSILVANIA,**

And the Pretended *Quaker* found Persecuting the True

**Christian - Quaker,**

IN THE

**TRYAL**

OF

*Peter Bofs, George Keith, Thomas Budd,  
and William Bradford,*

at the Sessions held at Philadelphia the Ninth, Tenth and  
Twelfth Days of December, 1692. Giving an Account  
of the most Arbitrary Procedure of that Court.



Printed in the Year 1692.

DETAILS IN THE LIFE OF WILLIAM PENN.

that oppose them, such a hypocrite is a fit man to be a member of any N. England church."

This was the notion of the Quaker militant. His medium of vision seems like that of a cheap, distorted window-pane of glass. Persecution and martyrdom roused ire and unbridled tongues that most rancorously lashed Pilgrim and Puritan on all occasions. Time, the great leveler,

the working alike of outward events, and the "Inward Light," developed the Friend of later days—even as plate glass can be made as flawless as the lens of a telescope.

Can one imagine a more altruistic scene than this in a modern Friends' meeting-house, where, side by side, these lovers of humanity commune in their own way as to how they may influence for good their fellows and aid the race in its upward climb.

"The Puritan spirit perishing not  
    To Concord's yeomen the signal sent,  
And spake in the voice of the cannon-shot  
    That severed the chains of a continent.  
With its gentler mission of peace and good-will,  
The thought of the Quaker is living still,  
And the freedom of soul he prophesied  
Is gospel and law where its martyrs died."



## CHAPTER IV

### COMING OF THE BAPTISTS—THE AMERICAN INDIAN—JOHN ELIOT

#### COMING OF THE BAPTISTS—A LEAF OF BAPTIST HISTORY

THE next eruption in the House of the Elect was by the Baptists through Clark, Crandall, and Holmes, the latter formerly of Plymouth, who met at Witten's house. Instead of a fine, Obadiah Holmes suffered a public thrashing.

A controversy was held between this Obadiah Holmes, imprisoned for being a Baptist, and the Reverend John Wilson, former rector of St. Botolph's and later pastor of the First Church of Boston-on-the-Charles. Both men took reverently and loyally on their lips the name of Jesus. Holmes, with bared head and reverent air, said, "I bless God I am counted worthy to suffer in the name of Jesus." The minister shrieking with passion, struck the defenceless man, coupling the blow with the words: "The curse of Jesus go with you!"

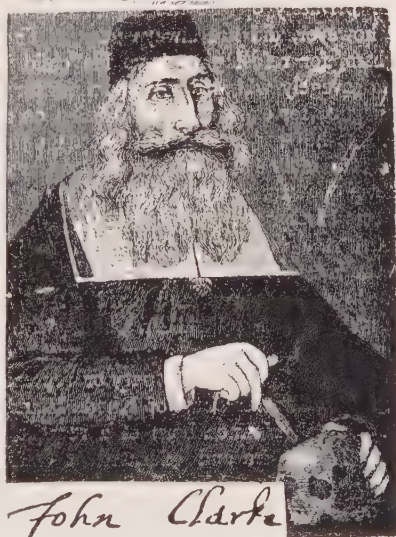
Such were the points of view from which these two intensely zealous men looked at the problem of the soul and God.

Obadiah Holmes of Plymouth thus describes his heartless treatment by Boston authorities:

"In truth, as the stroaks fell upon me, I had such a spirituall manifestation of God's presence as the like thereto I never had, nor felt, nor can with fleshly tongue expresse; and the outward pain was so removed from me, that indeed I am not able to declare it to you, it was so easy to me that I could well bear it, yea, and in a manner felt it not, although it was grievous; as the Spectators said, the Man striking with all his strength (yea, spitting on his hands three times, as many affirmed) with a three-coarded whip, giving me



OCCASIONALLY PORTRAITS OF WORTHIES OF COLONIAL DAYS BECOME BONES OF CONTENTION TO THEIR DESCENDANTS. FOR INSTANCE, IS THIS THE PORTRAIT OF JOHN CLARK WHO SETTLED RHODE ISLAND OR OF DR. JOHN CLARK, RESIDENT OF IPSWICH AND BOSTON, A RARE DISCIPLE OF ESCULAPIUS? THE CONSENSUS OF OPINION IS THAT NO PORTRAIT OF THE RHODE ISLAND CLARK EXISTS, AND THAT THIS IS THE WELL-KNOWN SKULL-STUDENT OF IPSWICH AND BOSTON.



THE COMING OF THE BAPTISTS.

therewith thirty strokes. When he had loosed me from the Post, having joyfullnesse in my heart."

Baptists were not molested until they denounced the practice of infant baptism and set up separate "conventicles." Then the precedents of the English Establishment were followed on American soil. Cotton Mather showed extreme fairness toward the Baptist when he said:

"Many of the first settlers in Massachusetts were Baptists, and they were as holy, and watchful, and fruitful and heavenly a people as any perhaps in the world."

It may be possible to sum up with justice the question of persecution in New England, almost unknown in the Middle Colonies founded by the tolerant Dutch and Quakers. In a single instance, Stuyvesant, the persecutor, was rebuked from Holland by return mail.

One may, without apology, but only for explanation, remark that Englishmen, who had for centuries lived under autocratic and centralized forms in religion, could not easily change methods when themselves confronted with problems of administration. On the Continent the Reformation movement sprang from the people, and when not crushed out by king, emperor, or pope, was carried on by the people. In England religion was reformed by an autocrat, and the intense loyalty of the Puritans to monarchical systems mightily influenced their actions when in America.

The Indian question now came to the front in most serious form.

"I want these boys of mine to be like Englishmen," said the friendly Massasoit to the Governor, and the Pilgrims later by court action gave the boys a start in their new life by bestowing the historic names of Alexander and Philip, after Alexander the Great and Philip of Macedon, which immensely tickled the fancy of the two youngsters. When grown, Philip often pompously referred to his il-



lustrious namesake. Both lads proved unworthy, both were treacherous, and later, as a king, Philip was a death-dealer in most hideous form to his Pilgrim godfather and Puritan brothers.

The death of Massasoit in 1661, followed in 1662 by that of his son Alexander (Wamsutta) left affairs of his small but influential tribe solely in the hands of his other son, King Philip (Metacomet) of Mount Hope (Montaup).

The death of Alexander soon following his arrest on a charge of conspiracy—attributed by Philip to poison\* instead of illness—was one of the elements which some fifteen years later aided in precipitating King Philip's war. There was excitement in Plymouth in 1667, when Queen Weetamo, wife of Alexander, who hated the whites as lustily as did her brother-in-law, King Philip, was found drowned under the ice in a neighboring pond. With poor judgment, her head was cut off and set upon a high pole in full view. This added fuel to Indian wrath and accomplished no good end.



WEETAMO, SISTER OF KING PHILIP.



MASSASOIT WITH HIS TWO SONS.

Westward lay Taunton, in whose church King Philip of the Wampanoags deceitfully signed the treaty in 1671 where-in he promised the Pilgrims to surrender all firearms, which he did to the extent of some forty old muskets. This may have been a useless, nagging expedient, but the treaty gave colonists a four-year breathing-space before

\* Normal death to the Indian was represented by tomahawk and arrow. Disease was abnormal, and often considered as a synonym with poison.

the breaking out on a large scale of the inevitable Indian war. This delay aided also in a much speedier settlement and strengthening of both Connecticut and the Old Bay State.

The Reverend John Eliot, apostle to the Indians, who was educated at Jesus College, Cambridge, England, appears as the first pronounced Abolitionist of New England, Samuel Sewall in his "Selling of Joseph" proving a worthy second. Expostulating against the sale of Indians as slaves Eliot pithily said: "To sell souls for money seems to me a dangerous merchandise." John Eliot fully believed in the theory then held that the Indians were the ten lost tribes of Israel. Since then scores of writers have discovered them elsewhere—in China, Japan, early Britain, etc.—but the only way these tribes were lost was in parting with their genealogies. Eliot, the better to accomplish conversion of the Indian, mastered Algonquin, today a dead language, save as the Ojibway tongue in occasional words and sentences duplicates it. Eliot preached his first Indian sermon at Waban in 1646, four years after Domine Megapolensis had preached in New Netherland in "the heavy tongue of the Mohawks." Knowing the fibre of Eliot's mind, one quite understands that he absolutely believed what he said. The Indian, ever a querist, was ingeniously silenced by Eliot's excuse for the shipwreck of a Pilgrim vessel: "It is true that Satan wrecked the vessel on Cohasset Rocks, but the Lord saved the cargo," Eliot thus diplomatically settling, for the red man as well as himself, an ever-present issue, though reluctantly admitting partnership between God and the devil. Theology, or the philosophy of the universe, is man's adjustment of what he believes to what he has learned. During King Philip's War, blind terror caused the colonists to banish to bleak Deer Island, in Boston Harbor, owned by Colonel Shrimpton, in the dead of winter and subject to intense suffering, the converted Indians. Even the lives of Eliot and Gooking, their unselfish teachers and advocates,



© American Congregational Association.

JOHN ELIOT PREACHING TO THE INDIANS.

who supervised the transfer, were threatened. Yet these missionaries believed and had argued with reason that their wards would side with the whites—which they did, to an astonishing degree, in view of the harsh unchristian treatment accorded those native followers of the Master.

One could wish authority weightier than that of a London picture which has no contemporary written record accompanying it to guarantee correct portraiture. Only through such a traditional representation can posterity look upon the sole portrait extant of John Eliot. Eliot's Indian Bible was completed in 1663, after years of intense study, but, like the lost arts of the ancients, since the decease of J. Hammond Trumbull, it has no interpreters.



The word "Mugwump" has come to us as a legacy from this same Eliot Bible, and probably some others less prominent or arresting attention.

All honor to these early preachers of the Good News of God to native Americans! The registers of the Reformed churches show the names of many Indian converts. Alongside or in the classes for the recitation of the catechism of the Dutch church sat the little Indian catechumens.

Characteristic of all primitive languages are names picturesque and long. These Indian words required deep breathing to pronounce properly, for many of them were in themselves condensed descriptive sentences. Here are two specimens:

Nukkitteamonteanitteonganunnonash  
Nummehouontamwutteahaonganunnonash

Often these long words were not genuine native vocables, but circumlocutions made by the translator to express alien thoughts in Indian speech.

Time was not a desideratum with the Indian. In his mind lurked no cankering fear of losing the next train; no nightmare of having tomorrow's note protested disturbed his peace of mind. No word in common use of any measure of time less than an hour was known among the tribes.

A man of rare parts was the Reverend Samuel Danforth, head of Harvard College and at one time Eliot's associate. Neither the inadequacy of his salary nor the provocation given by unworthy men in the neighborhood could persuade him to "remove unto more comfortable settlement." Cotton Mather, the most observing man of his time, says that Danforth was very affectionate in his method of preaching, which had in it the wooing note: "seldom leaving the pulpit without tears." Then pithily and arrogantly Mather adds, with but scant courtesy for Danforth's widely known scientific attainments, "several of his astronomical composesures have seen the light of the sun."

Eliot was keenly disappointed to find, on the very eve of instituting the church at Natick, that three Indians were victims of alcoholic drink. Eliot writes: "Three Indians of ye unsound sort had got several quarts of strong water! . . . There fell out a very great discouragement which might have been a scandal to them, and I doubt not but Satan intended it so. But the Lord improved it to stir up faith and prayer, and so turned it another way."

Among many who spoke the Indian language were Leverett, and Richard Bourne of Sandwich. The latter was evidently an evangel of note, as he is credited in 1685 with having "converted" fourteen hundred and thirty-nine Indians. We have also Eliot's authority for the statement that the Rev. John Cotton of Plymouth, son of the Rev. John Cotton of both Bostons, was his (Eliot's) superior in knowledge of the Indian tongue. Eliot in his earliest teachings prayed in English, lest he offend his Maker by the use of incorrect Indian words. Zealous interest in the Indians' conversion caused many of the clergy to master more or less thoroughly Indian dialects. Loquacious Cotton Mather when firmly astride hyperbole—one of his favorite hobbies—and evidently in elephantine mood, writes thus of Eliot:

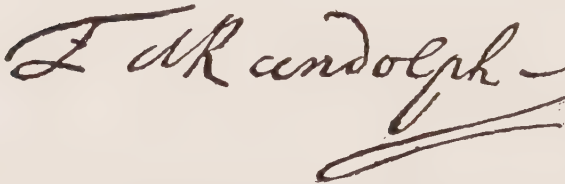
"Lambs might wade into his discourses on those texts and themes wherein elephants might swim."

In addition to that difficult task—the translation of the Bible into Indian dialect, by the apostle Eliot—both Roger Williams and the Reverend John Sargent of Stockbridge mastered much of the Algonquin speech. Of this vast sea of language in which the Iroquois Confederacy was as an island, there were many dialects. Roger Williams took such interest that he declared he "would not lightly lose what he dearly bought."

As early as 1634 there were fourteen Christian Indian villages near or among the white settlements and their influence both in the wars with the Pequots in 1637 and in that

of King Philip in 1675, did much to smother the torch and sheathe the scalping knife.

The trouble maker, Edward Randolph, with back-biting malice and outrageous lies, stated in his report to



London in September, 1676, that "Eliot and his friends have been the most barbarous and cruel enemies." This state-

ment more blackly smirches the writer himself, than the victim of it. Randolph was the king's man whom historians occasionally treat somewhat apologetically.

"Feb. 28, 1675.

"Reader, thou art desired not to suppress this paper, but to promote the design, which is to testify (those traitors to their King and country) Guggins and Danford, that some generous spirits have vowed their destruction; as Christians we warn them to prepare for death, for though they will deservedly die, yet we wish the health of their souls.

"By the New Society.

A. B. C. D."

This placard, badly weather-stained, preserved in Massachusetts' archives, evidently emanated from disreputable sources. Encouraged by Randolph's attitude, it threatened Gookins and Danforth, who so thoroughly befriended the savages. This friendship was of decided moment, for those Indians who had been taught by Pilgrim and Puritan missionaries refused to enter upon the blood-smeared warpath with their comrades, thus saving thousands of lives.

It was humiliating to the sponsors and officers of Harvard College, who aspired to civilize and educate the Indian, to graduate but one son of the forest, though a number competed for the honor. Fortunately, the records of Harvard College give us the name of this Indian, Caleb Cheeshahteumuck, of the class of 1665. The record also states that three other Indians, Joel Jacobs, in the same class, Eleazar, of the class of 1679, and Benjamin Larnel,



of the class of 1716, studied at Harvard but did not graduate. Larnel, the last named, died while an undergraduate.

Evidently Greek roots and Latin grammars were well outside the Indian's province, and brothers Eliot, Danforth,



STATUE OF JOHN HARVARD AT HARVARD COLLEGE.

Williams, Mayhew and Sargent, accomplished greater results than the Harvard faculty.

The first brick building at Harvard was erected for Indian pupils, but when useless for its original purpose, it was made into a printing establishment, and here Eliot's Bible was put into form. The fonts of type and presses of this printery came from Holland. The Puritan was reminded and admonished by the Mother Country of his bounden duty to the Indian and himself, in the following words:

"Be not unmindful of the main end of our Plantation, by endeavoring to bring the Indians to the knowledge of the Gospel," and to keep a watchful eye over our own people so that they may be just and courteous to the Indians, winning their love and respect and getting some of their children to be trained in learning and religion.

In a word, the admonition of the Puritan in the Motherland to his New England brother was to recognize and live up to the tenets of the charter.

When King Philip clasped the button of John Eliot's coat, and said, "I care no more for the Englishman's God than I do for that button," he voiced the underlying sentiment of a large proportion of the fighting savages of New England. Humiliating to relate, it was among the weakling tribes, like the Massachusetts and Dartmouths, that Eliot made many of his converts. The assertive, fighting Indians thought Christianity but a cunning device and a carnal devil of the paleface to undermine, hoodwink, and supplant them. We all know that there was a sufficient number of bad colonists in New England to confirm the savage in his first impression. Even in the twentieth century there is no obstacle confronting Christian missionaries like that which shows itself in the lives of the sensual, undevout, and brutal specimens of humanity, chiefly in the seaports, hailing from Christian countries. Converts from paganism discern this all too soon.

King Philip's father, Massasoit, eschewing the wigwam, lived as did the Pilgrim in a house of wood. His sense of right and wrong was well developed, but he drew the line at conversion. He rejected wholly the white man's theory of religion when persistent attempts were made to wean him from the God of his Fathers. To regenerate a savage meant a real revolution in society. It required a new basis and framework of life, and for this the Indian was not ready. The Jesuit missionary, through formalism and symbols—the essence of the Roman form of Christianity



KING PHILIP - THE LAST OF THE WAPOAGOS - SIGNED THE  
TREATY OF 1671 WITH THE MASSACHUSETTS INDIAN CHIEFS AT INDIAN



being obedience and conformity to externals and church rules—made comparatively easy conquests.

Through formalism, he was able to convert the Indian numerously and rapidly, but he absolved lapses from the narrow path, however fiendish, when directed against heretics.

In no clearer way is the spirit of the superior Indian recognized than when in Taunton church a leading chief, disgusted with Philip's cowardice and treachery in signing a treaty he did not mean to keep, threw down his arms and became for all time an ally of the whites. The town of Taunton escaped massacre during King Philip's War, because a family named Leonard had shown a kindness to Philip. This was sure proof that even a bloodthirsty chief was not entirely bad and could return kindness with kindness.

If white men who write of the Indian would dwell more upon these evidences of his chivalry and ethical nobility, illustrating which are hundreds of incidents on record, we should be nearer the truth in our estimate of him. It required Boston pressure and the intercession of the exiled heretic, Roger Williams, to force Philip to the Taunton church conference with the Pilgrim governor. This resulted in that important war treaty which delayed the inevitable Indian conflict for over four years. In our more recent literature of romance, we have suffered reaction from James Fenimore Cooper's "noble savage," though both government and missionary reports reveal a very improvable race, that daily gives proof of inherent abilities and strong character.

It took years for the smoldering flame of Indian hatred to flare forth from its hiding-place. When, however, it came to a head on June 21, 1675—a round century before the Revolutionary War—it proved an unparalleled conflagration. During those previous trying years the whites stood over a rumbling volcano, which at any moment might yawn to abysses. The proud Indian king was more than once summoned before the Plymouth tribunal to be

cross-examined as to his possibly hostile intent. In thus endeavoring to control King Philip the Pilgrims unhesitatingly shouldered the responsibility, however onerous. They risked life, property, and possible reputation in order to stand guard vigilantly over all New England. Philip thus made disdainful answer to his Pilgrim accusers:

"Your governor is but a subject of King Charles of England. I shall not treat with a subject. I shall treat peace only with the king, my brother. When he comes, I am ready."

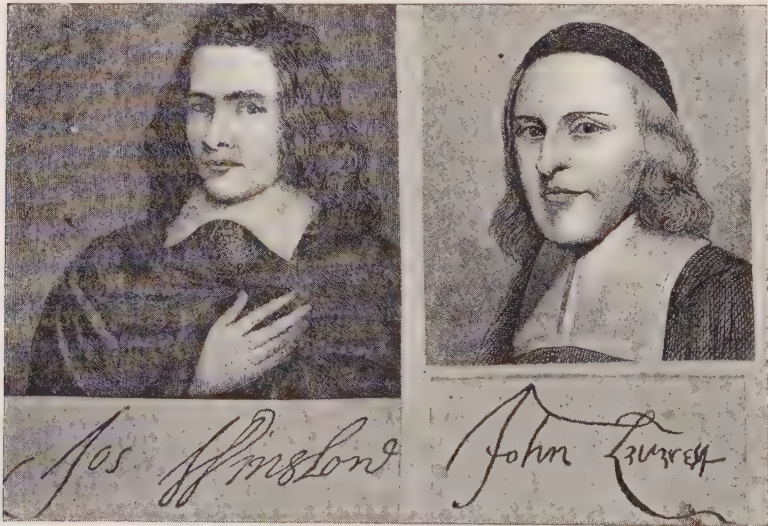
Thus ran the fire in the fuse whose lighting was to cause explosion in due time. The Christian Indian, John Sassamon, King Philip's semi-secretary, for a short time a student at Harvard College, divulged to the Reverend John Eliot and to Governor Josiah Winslow of Plymouth the plot to massacre the whites. Within a week Sassamon's body was found in a Middlesex pond under the ice, his cap and gun on its surface guiding the searchers. Our cocksure friend, Cotton Mather, said his neck was broken. Hurriedly buried, Governor Winslow, remembering Sassamon's dread of being murdered, caused the body to be exhumed. The examination proved indisputably that Sassamon had been murdered. Three Indians were arrested on very slight evidence and hanged for the deed. This execution brought to a head the bad blood already existing between paleface and redskin. In reprisal Indians killed a Swansea colonist's oxen, whereupon the farmer shot and wounded a skulking savage, discharging the first hostile gun.

It was for just this provocation and pretext that, in a generally diplomatic way, the Indian had been waiting, believing it presaged defeat to the side of the firer. Yet from another point of view, the incident was a most fortunate one for the whites. War was thus started before King Philip and his allies were in thorough readiness to spring their ten-year preparations for a conflict for life against life and for land possession.

The short, sharp, and bloody Pequot War was actually over before the Pilgrims as a people could take their full share in it.

On June 21, 1675, King Philip's War took up the thread of the abruptly discontinued story and trailed through Pilgrim and Puritan land its horrid length of torture and massacre. In this latter war came the Pilgrims' eagerly seized opportunity to prove their mettle and their loyalty. For over two years from the time of the war's starting at Swansea, timid womanhood watched thicket and woodland with fearsome glance for the dreaded redskin's attack.

It was on a fast day when the villagers were in church that Indians made the initial attack. "The Lord protect," cried the Pilgrim maiden, as she spied the hostile Indians crouched in the thicket. At the first alarm, twenty horsemen from Bridgewater rushed to the aid of the sorely pressed Swanseaites, who were huddled into three houses, awaiting the arrival of reinforcements. In the meantime, a half dozen colonists who had gone to save newly mown grass were tomahawked.

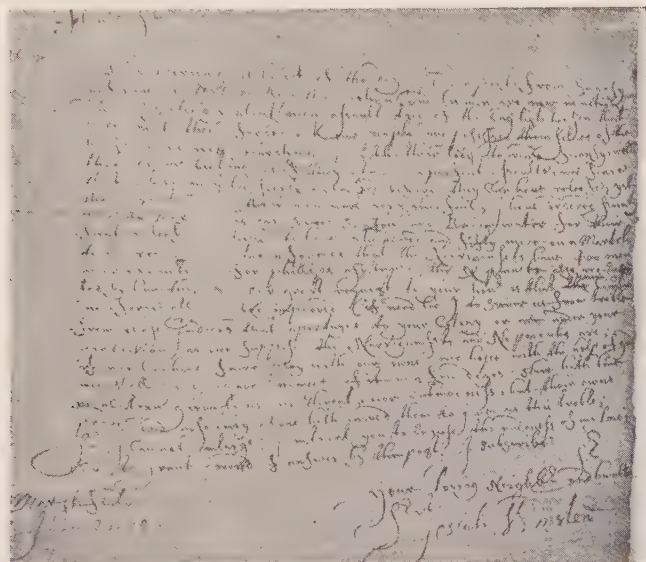


THE TWO WAR GOVERNORS OF 1676.



Keen was the joy of the rescued as their musket-armed neighbors galloped through the main street of the hamlet.

Restraint was now cast to the winds, and on June 21, 1675, Governor Josiah Winslow's courier from Plymouth,



Courtesy of Houghton Mifflin Co.

*Jos: Winslow*

JOSIAH WINSLOW'S LETTER TO GOVERNOR LEVERETT OF THE MASSACHUSETTS COLONY.

dashed down High (now Washington) Street, Boston, drawing rein at Governor Leverett's horse-block at the head of State (then King) Street, where now stands the Rogers Building. He handed Governor Leverett a hastily written letter, pithily stating that King Philip's War had begun.

"Honrd Sr.

This morning at break of the day I had a post from Swansy informing that phillip the Sachem and his men are now in action and did yesterday about noon assault two of the English housen that were next them, forsed out our people and possessed them selves of the housen, and were marching up with

their body toward Swansy, with their drums beating, as if they intended a present assaulte, wee feare that place may bee soerly distressed before they can have reliefe; yet the post tells mee these men were very cherfull; I have ordered seventy men to march this day from Tanton and Bridgewater for their first relief, and hope to have a hundred and Fifty more on a Martch to morrow: We are informed that the Narrigansets have 400 men in arms, intended for phillips asistance, the Nepmucks also are exsp(ected too by him this day: our great request to your honr is that your Comand and Force also may bee improved (if need bee) to secuer us from troble from those Indians that apertayne to your Colony or are under your protection as wee Suppose the Narrigansets and Nepmucks are; if wee Can have faire play with our owne wee hope with the help of god wee shall give a good accompt of it in a few deyes; there hath bine no ocation given by us, no threat, nor unkindness, but their owne pride and insolency alone hath moved them to give us this troble;

Sr I Cannot enlarge; I intreat you to Excuse the rudeness of my lines and to grant a word of answer by the post. I subscribe, Sr

your loving Neighbr and humble

Srvt Josiah Winslow"

Marshfield June 21, 75.

Josiah Winslow, first native-born governor and Major General of the Plymouth Bay and United Colonies, was elected in 1673 and re-elected until his death in 1681. He ably commanded the New England troops in King Philip's war, including one thousand men, in the fight at the Narragansett Fort.

One of the few portraits of New England women which date back to 1670 is that of Penelope, wife of Josiah Winslow.

Colonel Benjamin Church proved a worthy wearer of the dropped mantle of Myles Standish. Even when an old man he headed a force of five hundred and fifty men and gave the French border a severe drubbing.

Church was born in Plymouth, and died January 7, 1704, at the age of seventy-seven, soon after a fall from his horse. Almost to the day of his death, he fought Indians unremittingly. No man who ever sighted a firelock did so

more fearlessly or effectively than Colonel Church of Plymouth and Duxbury.

Among the astonishing phases of King Philip's war was the daring of handfuls of whites in isolated bands, who



© Charles Scribner's Sons.

A MIDNIGHT START TO ATTACK THE INDIANS.

often vanquished superior Indian forces. There were necessarily many bloody ambushes. In reprisal the Province of Massachusetts, when faced for years with savage butchery, through marauding Indians, offered on May 27, 1696, fifty dollars in cash for male Indian heads and twenty-five dollars for those of women and children. Within a year after the posting of this reward, occurred the Haverhill massacre and Mrs. Hannah Dustin's heroic tomahawking and scalping of ten Indians. That may have been an additional reason why Hannah Dustin risked her life by returning to tear off ten Indian scalps. Five hundred dollars was a tidy sum to acquire in a few minutes' work, blood-curdling though it was.



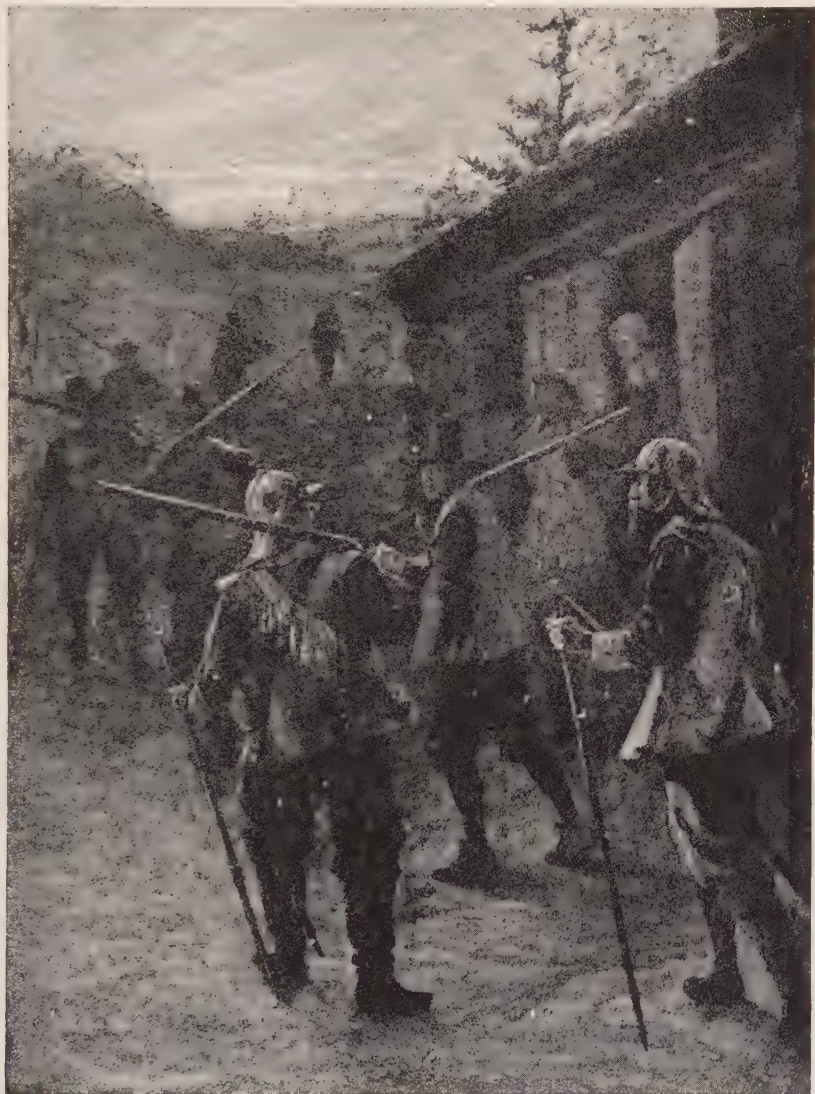
As a unit, to "win the war," the little Pilgrim garrison often started in the dead of night to aid sorely pressed neighbors and drive from cover many times their number of Indians in ambush. In surety of trust that the Lord of Hosts was captain not only of spiritual, but of physical battalions, they marched fearlessly through a trackless, hostile country. Plymouth settlement was meanwhile badly handicapped for lack of fighting men.

King Philip scouts were now on the warpath against the paleface, seeking victims for his tribe to pillage and scalp. The cry "Indians are coming," in our greatgrand-sire's days, resounded from ocean to hill and hill to ocean. The war-flame cast its baneful glare from Plymouth bordering the sea to Northfield in the Berkshire Hills and on the farms edging the Long river. The lowing of cattle, the screeching of poultry and swine, the tow-tipped-flame-arrow sunk deeply in the thatched roof, and the sequel, a flaring blaze, meant "Indians are *here*." The last bullet must leave the mould, the last grain of powder flow from the horn, the last shot speed from matchlock and the final thrust and blow be given by the knife and down-crashing axe to save from slow-fire torture, or what was worse than death, those whom the red savages expected to be living victims in their power. Often even then the blackened record of those awful years spelled futility. Such was the task that fell to the lot of Pilgrim and Puritan colonists. These Indian-fighting days lasted on and off for nearly one hundred years, and extended along the border, and inland west of the sea.

So reasoned and acted the isolated pioneer, who had seldom been the aggressor in fanning into flame a smoldering race hatred and vengeance fire which Pilgrim and Puritan missionaries of Roxbury, Rhode Island, and Martha's Vineyard had hoped and believed was almost quenched because of fair treatment of the red men. Clergy and people were deeply stirred over these Indian outrages. The Reverend

Solomon Stoddard, of Northampton, wrote to Governor Thomas Dudley of the Bay Colony in 1703, after the double massacre at Deerfield, as follows :

"may be put into ye way to hunt ye Indians with dogs as they doe bears, as is done in Virginia. If ye Indians were as other people are, and did



*Courtesy of Houghton Mifflin Co.*

OFF FOR WEYMOUTH TO FIGHT WITH THE MASSACHUSETTS TRIBE.

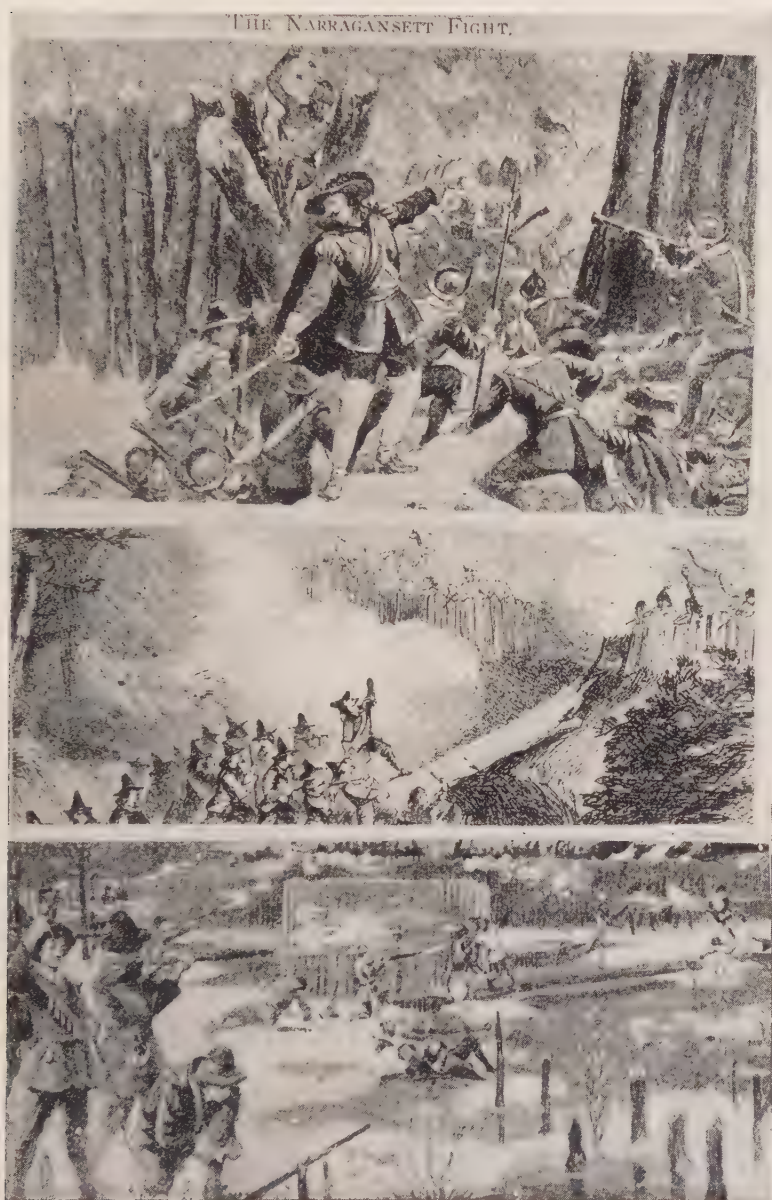
manage their war fairly after ye manner of other nations, it might be looked upon as inhumane to pursue them in such a manner. But they are to be looked upon as thieves and murderers; they doe acts of hostility without proclaiming war; they don't appear openly in ye field to bid us battle; but use those cruelly that fall into their hands; they act like wolves and are to be dealt withall as wolves."

King Philip's War brought to the front some picturesque characters, and none more so than Captain Samuel Moseley, who hung his wig on a "hickory tree," then as a scalpless warrior, he fearlessly fought the Indians, much to their confusion and dismay. Moseley adopted privateering methods on land, and made a deal with the colonists to take for payment plunder and captives, thereby lining his own coffers and those of his descendants. These in the main reaped the benefit of his forethought, for the Captain was killed early in his career of "a soldier of the legion" among colonial defenders. It was Moseley who daily sent a trained pack of hounds belonging to sub-privateers



THE OFT-PRESENTED QUERY, "SHALL I KILL, ADOPT, OR ENSLAVE?"





*Courtesy of Jones Bros. Pub. Co.*

WIPING OUT THE NARRAGANSETTS AS A NATION. .

into the Indian camps and these often brought back little pigs for human food.

The capture of Mary Rowlandson, wife of the little hamlet's pastor, the Reverend Joseph Rowlandson, occurred in the attack on Medfield, February 10, 1675. Her heart-rending experience with the Indians inflamed the colonists to greater activity against the red man and his diabolical deeds.

The history of Mrs. Rowlandson's life among the Indians thrills and horrifies the reader. Large is the library which tells of captive white women among savages from the seventeenth to the twentieth century. The history of these United States is that of the ever westward movement of a frontier, in which the conditions prevalent along the Atlantic coast were repeatedly reproduced during an era of three centuries.

The same adamant nerve that afterward captured Anawan caused Captain Church to face death on that narrow spit at Tiverton, where he quenched his thirst and regained his carelessly left weapons, twice making a foolhardy trip to the spring through a rain of bullets rather than give the Indians an opportunity to brag that they had captured the White Chief's side-arms. Church ordered back with fist-clenched gesture his cowardly countrymen at Tiverton, who refused to land and rescue their comrades.

The thicket swarmed with savages who shot from ambush at the little band under Captain Church, marooned at Tiverton Point. The superior marksmanship of the whites made a dozen or more Indians bite the dust, while not a single man of the colonists, though exposed to a prolonged fire of the savages, was killed.

Near Deerfield occurred the Bloody Brook Massacre. Under Captain Lathrop, ninety picked soldiers, mustered in under the name of the Flower-of-Essex, had gone to the protection of the settlers. These had tried to save their hastily abandoned and unthrashed grain, but



CHURCH'S CHIM-  
NEY AND SWORD.

MAROONED ON A NARROW POINT OF LAND  
HEMMED IN BY A FAR SUPERIOR FORCE OF WAR-  
WHOOPING SAVAGES, WITH COWARDLY COUN-  
TRYMEN FEARING TO LAND AND RESCUE, LITTLE  
WONDER THAT CHURCH REVILED IN MEPHISTIC  
LANGUAGE. THE SLOOP IN THE OFFING, MANNED  
BY HEARTS OF STEEL, ACCOMPLISHED WHERE  
COWARDS FAILED.

BENJAMIN CHURCH'S HEROIC CONFLICT AT TIVERTON POINT.



were ambushed when they reached the brook, by seven hundred Nipmucks. To retreat from an Indian was not in the colonists' code of conduct, so the fight began and the purling brook ran red. Only eight of the entire com-



BENJAMIN CHURCH.

pany escaped death. Then followed the destruction and desecration of both Northfield and Brookfield. Not very different were the actions of red and white men in these colonial days, in the heat of revenge. In tigers and in human beings the same passions prevail.

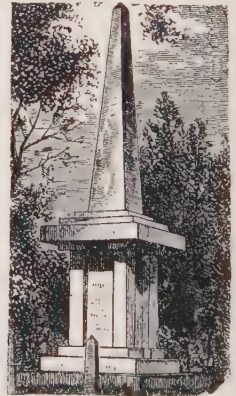
Robert Treat, the colonial major, rushed to the scene, but reached it too late to do aught but bury in one grave the scalped and mutilated bodies of his neighbors.\* Quite probably the Major exploded with anathemas against the Indian, as with tearful indignation the victims of the Bloody Brook tragedy, numbering nearly one hundred, were placed in hallowed ground.

The details of this tragedy, spreading from cabin to cabin and town to town, caused outraged manhood to combine to measure out dire vengeance. The Pilgrim and Puritan, when they faced warring Indians, "threw away life like a flower and all they held most dear."

Education, religious and secular, of the masses was the mainspring of this first settlement in the New World. Toddling childhood, stalwart manhood, and halting age carried the Book of Books close to the heart.

Let the destructive critic strip it of in-

\*The bones of the author's uncle merged with those of his comrades in Mother Earth in this honor-grave trench at Bloody Brook.



MONUMENT AT BLOODY BROOK.

spiration, if this be possible, there yet remains within its covers the foundation of all psychological, historical, poetic, ethical, and spiritual literature. This anvil will wear out all hammers that smite it.

The Indians met another of their masters in Will Turner, who led the force that slew three hundred Nipmucks at Turner's Falls. In the act he sacrificed his life. The Congregational brother was glad to have even the reviled Baptist Turner stand between him and the scalp-stripping Indian foe.

Simon Willard, already seventy years old, rushed to the aid of beleaguered people of Brookfield who were huddled in a cabin, against which Indians had pushed a flaming straw-laden wagon. The Lord sent a welcome downpour of rain that scattered and quenched the flames, even as his servant, Simon Willard, scattered and squelched the Indians.

Deerfield was situated in a rich and fertile vale. Thrift dwelt in the farm houses which were sparsely scattered over its eight thousand acres, when the war-whoop of the Indian, backed by the French, echoed through its glades, and the Indian tomahawk and torch wrought death and desolation.



FLEEING FROM INDIANS.

III—12

"A yell the dead might wake to hear,  
Swelled on the night air, far and clear—  
Then smote the Indian tomahawk,  
On crashing door and shattering lock."

"Quiet and calm, without a fear  
Of danger darkly lurking near,  
The weary laborer left his plough—  
The milkmaid carolled by her cow—  
Then burst the war tornado."



THE BLOCK HOUSE OF THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

The savage attack on the peaceful little village planted in New England made another milestone of progress, though blotched with blood.

A fine example of the overhang that protected from Indian attack and inclement weather is seen at

York (Agamenticus), Maine, once the scene of fearful massacre. All through the colonies, this overhang above the first story was common on the blockhouses, by which the marksmen could prevent the savage from coming too near, or from which hot or cold water could be thrown or poured on the burning material pushed or shot forward. This feature was borrowed from feudal Europe, where examples of architecture for the same purpose may still be seen. Colonists farther defended their loved ones by building the stockaded home.

At the heels of the depopulation and obliteration by fire, tomahawk, and musket ball of Deerfield and adjacent towns, came the inevitable retribution. As fearful a lesson in blood as was given the Pequots in



BIBLE LED MATURITY AND CHILDHOOD.



that first brief Indian war in 1637, was apportioned in 1676 to the Narragansetts, the tribe that had once been so completely won over by Roger Williams to the colonists' cause. But "another king arose which knew not Joseph." The generation of Indians, among which Williams had lived had in large measure been gathered to its fathers, for the Indian was a short-lived product. New wrongs and new ways of looking at these wrongs seared the soul of the savage, and, as the war fire raged, it consumed promise, obligation, and treaty.

When King Philip's war broke out, one hundred and five thousand New Englanders were in jeopardy. Along a frontier of two hundred miles, thousands of Indians were ready for what they believed would be a war of extermination. The burning words of King Philip to sachem, chief, medicine man, and brave, had reared, as it were, a wall of flame. The feelings of the exultant savages are for us perhaps best expressed in the well-known lines, "The Seminole Defiance," by C. W. Patton, though written of the Southern Indians years afterward. His verse reproduces for us King Philip's stirring appeals, which roused the red man to a revengeful mood, akin to that of demons.

"Blaze with your serried columns; I will not bend the knee.

\* \* \* \* \*

I've scorned you in the city; I've scalped you on the plain;  
Go count your chosen where they fell, beneath my leaden rain.  
I scorn your proffered treaty; the paleface I defy,  
Revenge is stamped upon my spear, and blood's my battle cry.  
Some strike for hope of booty; some to defend their all;  
I battle for the joy it gives to see the white man fall.  
I love among the wounded to hear his dying moan,  
And catch, while chanting at his side, the music of his groan."

No wonder the Seminole declared "I ne'er will be your slave," for he had heard among other campfire tales how Wootonekamuski, King Philip's wife, his children, and scores of his followers had been years before sold into

slavery. Moreover, for a century previous he had known the white man from the ships as a slave catcher, for the slave trade was then carried on even by government, as well as by thousands in private speculation.

The terrific half-hour lesson at Mystic in the Pequot War was repeated forty years later in that Narragansett Swamp Fight in Washington County, Rhode Island, a short distance southwest of Kingston, on December nineteenth, 1676. \* In deep snow and bitter cold occurred the terrific onslaught between Colonist and Indian forces. Beaches, cliff, forest glades, and brook crossings had felt the tread of hundreds of moccasined Indian feet until, near Kingston in this swamp fight, the Narragansetts were almost annihilated. As a nation they were no more and the land of their fathers became English land.

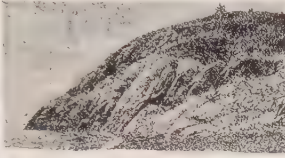
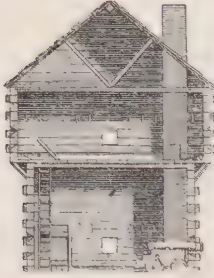
In a few minutes' ride beyond Kingston, Rhode Island, before the train reaches Westerly, the searcher for landmarks of the past sees some five hundred yards north of the railroad track a stone shaft. This marks the site of the death and burial of the Narragansett Nation in the Swamp Fight.

It required martyr courage to cross that tree trunk in the face of a withering fire that threatened instant immolation of the daring fighters, but fearlessly the colonists faced death again and again in that onslaught on the Narragansett Fort.

With the help of an Indian guide, an additional line of attack was made across the swamp, easier than the tree trunk route, and giving speedier entrance. The hand-to-hand contest went on for hours, ending by the whites practically wiping the Narragansett Nation off the earth. Several hundred wigwams in the enclosure, largely filled with corn, were burned with their owners, and for

---

\* The fort was on a plot of hard ground of about five acres in the northwest part of the swamp, along the north end of which now passes the Stonington and Providence railroad, as shown on the map.



BLOCK HOUSE  
WITHIN AND  
WITHOUT.



KING PHILIP'S  
WEAPONS.

SITE OF THE NARRAGANSETT CON-  
QUEST IN THE KING PHILIP WAR.

KING PHILIP'S SEAT—SITE OF THE FORT.

years thereafter the greensward, that nature lavishly fosters to obliterate wreckage, crept over and blanketed the blood-saturated, bone-strewn field. Under the spade, carbonized kernels of corn by the bushel have been brought to light. Today we see this only as one of those "battlefields, which nature long since healed and reconciled to herself with the sweet oblivion of flowers."

These two burnings of both Indians and wigwams some forty years apart saved colonists by the thousand. The Pequot burning was in June, 1637. The Narragansett fort with contents, animate and inanimate, was destroyed in the dead of winter, 1676. With the sheltering Indian wigwams gone, the victors lay all day and night exposed to a bitter cold, that closed the eyes and stopped the heart beats of many a patriot whose life might have been saved.





WILLIAM GOFFE RESCUING HADLEY.

The Indians' attack on Hadley, in which General Goffe came to the fore, stirred the country. Romance clung closely to the three regicides who fought under Cromwell and fled to Boston. When Charles II endeavored, but signally failed to ferret out all his father's slayers, two of these judges, General Wiliam Goffe, with his father-in-law, Whalley, were concealed at Hadley, Massachusetts. During King Philip's war, Goffe appearing from his enforced retirement, rallied citizens and directed an onslaught against the Indians with old-time Cromwellian vigor of the sort shown at Dunbar and Worcester. With Goffe, the decrepitude of age was smothered momentarily beneath the magnetic swirl of the battlefield. Tales of the town state that the scalp-stripping Indians were put to flight in short order. The artist so reproduces the much-discussed tradition, which investigation seems to strengthen. "An archangel sent from heaven to protect his chosen people" was the verdict of the hamlet, for none saw the coming and going



THUS CLASHED PALEFACE AND REDSKIN IN A BATTLE  
THAT SOMETIMES MEANT DEATH TO BOTH.



DEATH  
IN THE  
FOREST



Lossing

"I'VE POTTED ANOTHER VARMINT, THANKFUL."



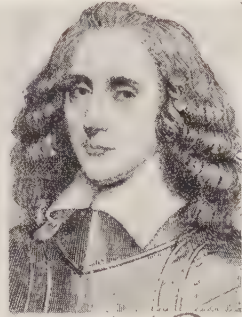




the capture of Philip at that time would undoubtedly have ended the war. Increase Mather intimates that at Taunton Englishmen were slain by Englishmen in mistake for Indians. The Reverend Mr. Newman of Rehoboth followed Philip's



BALKING THE TERROR THAT STEALTHILY  
CREPT FROM THE FOREST.



PORTRAIT OF GOFFE.

trail and headed a band composed of his parishioners and fifty Mohegans, to intercept the wily chieftain. The Mohegans, however, bent on plunder, balked the Reverend warrior's efforts, and again Philip escaped. Cutting his hair and changing costume, the chief thus disguised avoided immediate capture. Yet there could be only one result, and the drama of war ended near Mount Hope. There the forces of Captain Benjamin Church brought to bay the crafty, cruel, cowardly chieftain, who followed but never led, and was the first to flee when danger threatened.

"Through the trees fierce eyeballs glowed,  
Dark forms in the moonshine showed,  
Wild from their native wilderness  
With painted limbs and battle dress."

Again the poet voices the Indian's war thought.

"Away! Away! I will not hear  
Of aught but death or vengeance now;  
By the eternal skies I swear  
My knee shall never learn to bow!"



*Courtesy of Houghton Mifflin Co.*

DEATH OF KING PHILIP.

"I will not hear a word of peace,  
Nor clasp in friendly grasp a hand  
Linked to that pale-browed stranger race,  
That works the ruin of our land.

\* \* \* \* \*

And till your last white foe shall kneel,  
And in his coward pangs expire,  
Sleep—but to dream of brand and steel;  
Wake—but to deal in blood and fire!"

Church, in that battle which caused the death of King Philip, knowing well the inherent cowardice of the chief, who had the reputation of never facing the white man, and at the first sign of defeat fleeing to the rear, gave orders



MOUNT HOPE—PHILIP'S STRONGHOLD.

to shoot any Indian seen running away from the front. King Philip fell headlong in his tracks, shot dead by the Indian whose brother he had killed.

Pride, fear, revenge, peace, stirred hearts of Plymouth folks as they gazed at the gore-smeared and matted head of the cruel Indian chief, thus uplifted to foster hate. This was contrary to the Oriental code in which the face of the decapitated one was first washed in tribute to valor.

When one of his aides suggested surrender, Philip's only answer was to strike down the chief in his tracks, in revenge for which the dead man's brother, Alderman, guided Church to Philip's lair.

On August 12, 1676, one hundred and sixty feet southwest of the spring, King Philip bit the dust in dying agony, and Captain Church ordered the disposal of his remains in these words:

"Forasmuch as he had caused many an Englishman's body to be unburied and to rot above ground, not one of his bones shall be buried."



After killing King Philip, the slayer of his kin, two bullets entering heart and lung, Alderman gave the gun to his white companion, Caleb Cook, whose weapon had missed fire. The gun barrel is now in Pilgrim Hall,

Plymouth, and the lock in the Massachusetts Historical Society, Boston.

Alderman proved a pioneer to the later Barnum. As perquisite he commandeered the well-known, distorted hand of his victim, which had been injured by a gun explosion. Steeped in alcohol, the ghastly relic was long shown about the country. This exhibition yielded a silver contribution that kept



FIRST SCENE OF KING  
PHILIP'S WAR.

thrifty Mr. Alderman supplied with coin for many a year.

In England to rebel against the King of England and to be captured meant decapitation by the axe and a drawn and quartered body. Under such law and custom, conjointly with the Bible record of Canaanites and Philistines, Captain Church dealt with King Philip's remains. The theory of literal inspiration overrode any nascent ideas about historical evolution. Copying a Jewish custom, Captain Church cut off Philip's head and brought it triumphantly to Plymouth, where it was impaled upon a pole, while Philip's body was quartered in true English style and hung from a tree. The Dutch method was to dig up the coffin and hang it with its contents from a gibbet.

Rulers were rivals in this era in their envious emulation of seeking eminence as the insulters of dead enemies



SECOND SCENE OF KING  
PHILIP'S WAR.

in thus marching abreast with the red savage. However, they read the Old Testament without consulting the Christ. Did they not read David's death-bed request of Solomon, answering Joel, "Let not his hoary head go down to the grave in peace."

When in 1871 the Athenian, in the public square at Athens, nailed to a billboard the blood-smeared, gashed heads of a half-dozen brigands and exposed them to the gaze of men and women and children for weeks, he simply duplicated the custom of the English, exactly one hundred years before to an hour when Temple Bar was decorated with the heads of malefactors. The English simply followed the custom of centuries, along with many spectres of the brain and numerous follies our forefathers brought across the ocean. Both Pilgrim and Puritan liberty capped with an Indian head many a flagpole and corniced many a building with grinning skulls. If the carrion, poorly nailed, or tied, fell down when dry, the hungry dogs had a feast.

Thus did Increase Mather write of King Philip's taking off in answer to prayers of the Elect:

"Nor could they cease crying to the Lord until they had prayed the bullet into his heart."

Again, in regard to the Narragansetts, he says:

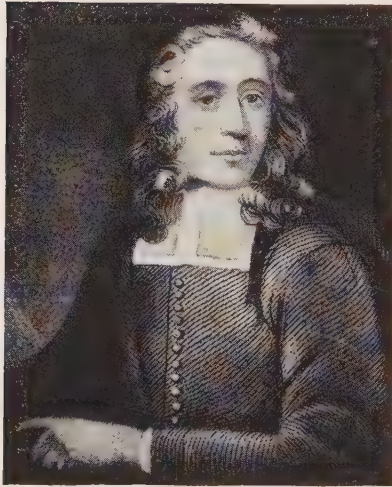
"We have heard of two and twenty Indian Captains slain, all of them brought down to hell in one day."

To make his subject still more lurid, Mather records in 1700, twenty-four years after the event:

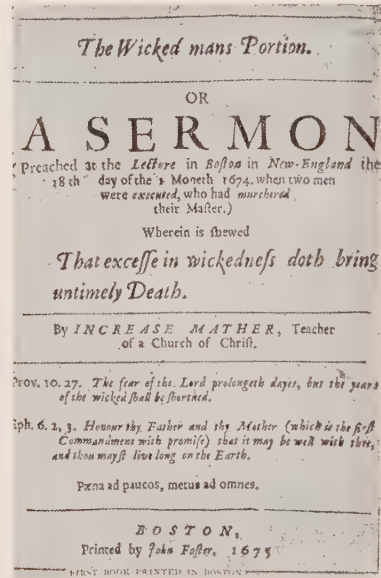
"It was not long before the hand which now writes, upon a certain occasion, took off the jaw from the exposed skull of that blasphemous leviathan; and the renowned Samuel Lee hath since been a pastor to an English congregation, sounding and showing the praises of heaven upon that very spot of ground where Philip and his Indians were lately worshipping the devil."

Afterward the satirist Pope could write of this petty posthumous vengeance:

"Fame but from death a villain's name can save  
As justice tears his body from the grave;  
When what to oblivion better were resigned -  
Is hung on high to poison half mankind."



*Increase Mather*  
INCREASE MATHER.



"EXCESS IN WICKEDNESS, BRING-  
ING UNTIMELY DEATH."

No doubt, when impelled by New Testament and Christian motives, men of new mind (the Quakers, for example) attempted the reform of this posthumous vengeance and urged the abolition of head and limb exposure, they were branded as "dangerous characters," "new theology men," "higher critics," "liberals," etc. Other epithets were fastened on them by those who feared lest the foundations of society would be destroyed by any such application of Christianity to theories of punishment which led to the abolition of time-honored customs. Hardly such an idea of reform, instead of vengeance, had then dawned on England, though long before put in practice in the Dutch Republic, where



penology was becoming a science, as it happily is in America.

As an instance illustrating the widespread excitement over the Indian question, one finds the Reverend Samuel Arnold of Marshfield and the Reverend John Cotton, pastor

*John Cotton.*

of the First Church of Plymouth and son of John Cotton, formerly rector of St. Botolph of Olde Boston, later pastor of the First Church of New Boston, joining forces and advocating this heartless death condemnation of innocent Indian children:

"The children of notorious traitors, rebels and murderers, and such as have been the principal leaders and actors in such horrid villanies, and that against a whole nation, may *salva republica*, be adjudged to death."

evidently arguing that a viper's nest could only nurture vipers.

Pastor and clerk, young and old, in a united supplication to The Throne thanked God for the death of King Philip, New England's menace.

That escape of Chief Canonchet at South Kingston, to head a scattered remnant of his tribe, prolonged the fighting, but he was finally brought to bay, captured, and turned over to the Mohegans, important allies of the English.

The records of Indian fighting, from the "First Encounter" to the death of Custer, contain no more daringly courageous act than that of Benjamin Church's capture of Anawan. The action of Church in pressing forward seemed almost foolhardy. Unwilling to wait for reinforcements which were already on the way, he parted temporarily from his comrade, Lieutenant Jabez Howland. Accompanied by six Indians and an Englishman named Cook, with the connivance of an Indian girl and an old man whom he had overtaken, Church followed the trail of the savages through the forest until he reached Squannaconk swamp in

the eastern part of Rehoboth, near old Taunton. There at night he captured a force of savage warriors ten times the number of his own men. Amazed by Church's valor and ability, Anawan in turn astounded the Captain (soon to be made colonel) by suddenly dashing into the thicket, seemingly bent on escape, but immediately returning with King Philip's robes and insignia of authority. These he laid humbly and admiringly at the feet of his captor, thus giving a silent yet speaking testimonial to the prowess of the Big White Chief.

With the capture of Anawan King Philip's war received a body blow; but it was not the Indian habit to quit his murderous raids on isolated villages and settlements. The interval from the death of King Philip to the last scalping of a white man, woman or child, in this war, covered nearly two years.

The sending of Anawan's son into slavery was vigorously and indignantly condemned by the brave captain. It was too much like the fashion of the Spaniards and a reversion towards barbarism. Doubtless King Philip's cruel torturing of the colonists at Swansea and Rehoboth, was cited as justifiable provocation, and was the main factor in the death sentence passed upon Anawan.

History knows no blacker stain against the Pilgrims than their treatment of those one hundred and fifty or sixty Dartmouth Indians living in the town of Dartmouth, who were argued with by Captain Benjamin Church, Ralph Earl, and Captain Eel to "come over on our side." When they cheerfully did this and surrendered their weapons, they were just as cheerfully sold into slavery by the astute Pilgrim authorities.

Moreover, it was the ruling idea of the age, whether in Virginia or in Europe, as held by statesmen and theologians, that the right of a Christian to sell a savage into slavery was one God-given, to the white man only—the same notion that before 1865 dominated the American filibusters, who made

descents on Cuba and Mexico, with the purpose of extending the "divine institution" of negro slavery.

In the Plymouth mind at that time, that is, of the second generation, an Indian was ever an Indian, and a bad one to boot. Plymouth ignored

Church's promises, but the conscientious, renowned Indian fighter, who amid a host of captures, including famous Nimrod, made a street full of enemies by his belligerent attitude, cared little. Church's opinions were shown by his fiery words on every possible occasion, in answer to the verbal taunts of his neighbors.

The number of towns that went down in ashes, before the Indian torch during 1676-77-78, makes a long list. Plymouth, where Indians had been treated with a fair mixture of

brotherly love, was badly singed. The following hamlets were burned, and in the main depopulated: Brookfield, Lancaster, Marlboro, Medfield, Sudbury, Groton, Deerfield, Hatfield, Hadley, Northfield, Weymouth, Chelmsford, Andover, Scituate, and Bridgewater. Even the lanes and streets of Springfield felt the stealthy moccasined tread of the Indian despoiler, and houses and occupants in this big town were put to the torch.

Offsetting this trail of blood, one finds Indian churches with non-warring members in the cape towns, Provincetown, Eastham, Wellfleet, Chatham, Yarmouth, Barnstable, Sandwich, Wareham, Middleborough, and Marshfield. All these were to a large degree fostered by Richard Bourne of Sandwich.

In the totals, King Philip's war cost over six hundred of



© Charles Scribner's Sons

MANNER OF ENSLAVING THE INDIAN  
AT PLYMOUTH FOR THE SAFETY OF  
THE COLONISTS.



the colonists' picked fighting men, out of a population of twenty-five thousand; five military captains—Hutchinson, Johnson, Davenport, Moseley, and Turner—and hundreds of innocent women and children. A century later the grand-

*Phillip alias Metacomb  
his P mark*

KING PHILIP'S PENNY TRUMPET SHAPED AUTO-GRAPH.

sons of those who were ambushed at Bloody Brook, or lined up with Will Turner at Great Falls on the Con-

necticut or in the Falls Fight, or the rescued Brookfield people under old man Simon Willard, were seen nobly following ancestral examples of courage. They stood their ground in 1775, as minute-men on Lexington common. Behind the redoubt, built overnight on Farmer Breed's scantily-treed, hilly cow pasture, they hurled back the regiments of King George three times, until their ammunition was exhausted. Thus the Pilgrim and Puritan carried forward unflinchingly to a victorious end the banner of freedom.

Among leading Puritans who fought side by side in King Philip's war, all patriots of the highest type, men of rank, and strenuous warriors, was Governor John Leverett, as well as that renowned fighter, Captain Thomas Savage, who, with sixty or seventy adherents of Ann Hutchinson, had been humiliatingly and ruthlessly disarmed. Savage, with equal humiliation on the part of the colonists, was re-armed to face the Indians. Right boldly, loyally, and effectively did Captain Thomas Savage respond to duty. In one skirmish he killed fifteen redskins. His fighting days over, the doughty old citizen-warrior found his last resting-place on the bosom of Mother Earth in Kings Chapel burying-ground, Boston, Massachusetts. (A burying-ground was named by the early Christians a sleeping chamber or cemetery, and by our Saxon ancestors "God's acre.")

It was a strange custom, an impolitic policy, when the Indian at times ruthlessly killed his greatest warriors,

even big chiefs who wielded enormous influence among the tribes. Such acts were due largely to tribal jealousy. Five of the greatest Indian warriors who ever wore a chief's insignia, and if given free rein by their fellows, would have swept the white man into the sea, were tomahawked or shot to death by men of their own race. Sassacus, surrendered by the whites to the Mohawks, was struck to earth; Miantonomo was tomahawked by Uncas, the Mohegan chief; his son, Chief Canonchet, called by some historians "the ideal Indian hero," met the fate of his father, being killed by his next door neighbors, the Mohegans, his head being placed on a pole in Hartford. King Philip was shot by Alderman. Dueling, giving an even chance for life, was not in the Indian's decalogue; assassination was his favorite method of removing rivals or enemies. Cowardly, crafty acts in the eye of the Indian showed superior ability to circumvent his enemies, at least, so the white man said and thought. A stab in the back apparently seemed to him the correct method of procedure.

The murder of Pontiac furnishes a clear example of the red man's method of skulking upon and tomahawking his prey. It must ever be remembered that the habits of centuries are not, with either white or red man, altered in a day. As we have seen, Indian methods of warfare were fixed in the stone age, when he had no long-range missiles beyond that of arrows, possessed neither artillery nor bombs, and knew not what pistols were. While Englishmen criticize the stab-in-the-back habit of the Indian, they need go back but a few centuries to find the origin of the handclasp and the doffed hat—the former, or open hand showing it contained no weapon; the latter, or unhelmeted head, proving trust.

Today, at certain banquets in England, notably that of the Lord Mayor of London, when a guest raises a beaker to his lips, the man on the left stands behind him, this custom in turn going around the table, a relic of days when no man knew but with his face half buried in a beaker, an enemy

though seated at a hospitable board might stab him in the back.

A knowledge of Indian ethics, ideas, codes, and sociology is apt to modify or revolutionize the hereditary opinions of the whiteskin. One has only to search beneath the surface of inherited opinions to see that the development of human society, human beings of the same blood, passes slowly through the same evolution. The science of anthropology confirms the Biblical conception formulated by Paul, of "one blood in all nations."

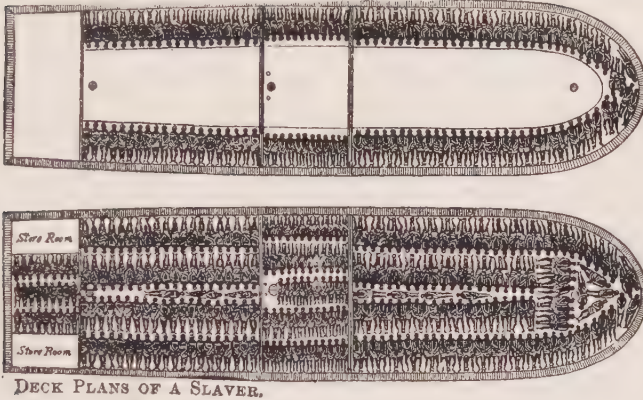
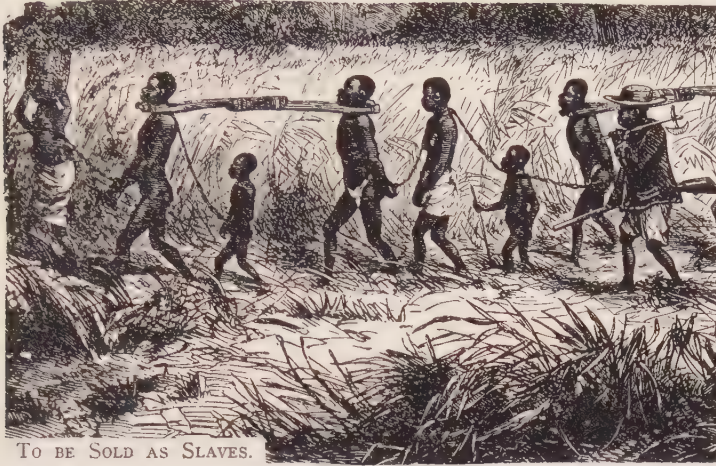
In King Philip's War, the Colony of New Plymouth was especially active with men and money. Aside from financing Church's force of picked Indian fighters, and a portion of the army commanded by General Josiah Winslow, the leading soldier-citizen of Plymouth, Pilgrims went down in their pockets until the war debt of the town exceeded in amount the entire personal property value of its citizens.

In this struggle for self-preservation New Netherland was never asked for a shilling. Of the ninety towns in the Federation, at least thirty were attacked by Indians, and thirteen entirely destroyed. Anxious to rid the country of the Indian menace, many thousands of savages were held in bondage, or transported as slaves. Considering the horrors perpetrated by the savage, it seemed to the Pilgrim and Puritan mind a righteous solution of a most perplexing question.

Possibly the trapper of black men fortified his selfishness, his covetous instincts, and his brutality with Boswell's argument to the Abolitionist Johnson that, to banish slavery and the opportunity it gave to Christianize the "sooty stranger" within our borders "would shut the gates of mercy on mankind."

When Abraham Lincoln said that no country could exist half free and half slave, he hit the Englishman, Frenchman, Dutchman and Spaniard of 1619 and 1620 as well as all Americans of like mind a body blow. It took two and one-

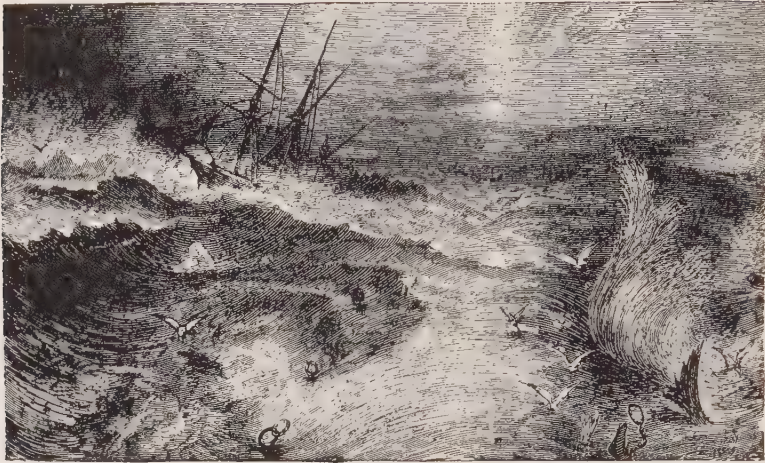




THREE HUNDRED TON SHIP WITH FIVE HUNDRED NEGROES  
PACKED IN ITS HOLD.

half centuries to get it into the minds of politicians and the masses that "slavery is the sum of all villainies."

These deck plans of a Slaver show that the packing of sardines was duplicated in the close stowing away, in the low-studded hold of a three-hundred-ton ship, of five hundred human beings, touching elbows with only room to lie or stand. Little wonder that pestilence and mortality were rampant. Will the manacled wretches drown, or, torn asunder, enter the maw of that merciless trailer of vessels, the ravenous shark, as they are cast into the sea, in



THE SLAVE SHIP.

THE SLAVER JETTISONING THE BLACK MAN.

some terrific gale, to lighten ship and prevent foundering?

Yet until 1840, when, under the Webster-Ashburton treaty, the United States joined Great Britain in suppressing the African slave trade, New Englanders and Southerners were in the same business of enslaving their fellow men. The century-long triangle of New England's most profitable trade was in carrying fish to the West Indies, in exchange for molasses, of which to make rum; then the rum was sent to Africa for slaves, to be brought to the West Indies—fish, rum, slaves.

The *Mayflower* of 1620, through that apparent law of coincidence, was among the first of English ships to be used in this business—which fact carries no discredit to the beginners of New England.

“Aloft all hands! Strike the topmasts and belay;  
Yon angry setting sun and fierce-edged clouds  
Declare the typhoon's coming;  
Before it sweeps your decks throw overboard  
The dead and dying; ne'er heed their chains;  
Hope! Hope! fallacious hope!  
Where is thy market now?”

Many old churches below Mason and Dixon's line and some edifices in the North—notably, the Henry Street Episcopal church in New York City—have still the negro loft, into which the blacks were locked during service.

In 1619, as in 1620, the year Pilgrims sailed from Plymouth in the *Mayflower*, stolen African negroes trudged through morass and thicket as shackled slaves, their destination being free America.

Even the kindly hearted Pilgrim was tainted with the pitch and slime of slavery, for in this respect he was a man of his age, though in lesser degree blameable than some other colonists. Humiliating to relate, as the human flesh traffic grew, many a Yankee shipowner, who sat in a front pew, worshipping the God of his Fathers and passing the communion cup and contribution box on Sunday, prostrated himself before the slave-god, Mammon, during the remainder of the week.

These first negro slaves, numbering twenty, were brought to Virginia by a war vessel that happened to be a Dutch one, though at the same time scores of other public and private ships, flying the flags of several nations, were in the same business; for control of the slave trade was then the trump card in diplomacy, the West Indies being the best market. Through stress of weather and lack of provisions, the Dutch ship sought Jamestown harbor in August 1619. The Dutchmen, according to tradition, were about to throw the negroes overboard, because of food shortage. In pity, the Virginians bought them, and negro slavery was first started in America. No protest was raised against the "institution," until the Dutch Mennonites, in their meeting-house, still standing in Germantown near Philadelphia, recorded their voice and vote almost as soon as Pennsylvania was settled. Nor was white and red slavery unknown in the colonies. Captives in war, as in the case of the Dartmouth Indians and of the Delaware Dutch Mennonites in Plockhoy's settlement in 1664 were sold as slaves to Virginia and the West Indies.



Seven conscientious workers for the welfare of mankind hastened freedom for the negro of the south by a full century.

In no greater forensic debates did John Quincy Adams gain more conclusively the soubriquet of "Old Man Eloquent" than in his eight-year fight against slavery; the animus of which was exemplified in the gag law, which prevented all discussion of the theme. When he won his resolution which resulted in the prevention of slavery in the District of Columbia, it was carried by a vote of one hundred and eight to eighty. This was the first heavy legal blow struck against slavery. Within the hall where he did his best fighting, he met the Grim Destroyer, dying in his seat at the capitol at the age of eighty-one.

Cotton Mather entered in his diary in 1706:

"Received a singular blessing in the gift of a likely slave, which was a mighty smile of heaven on my family."

Had Mather lived until 1783, Heaven would have ceased to smile upon the clerical slave-owner, for in that year the General Court of Massachusetts abolished slavery.

A matter-of-fact advertisement duplicated in most colonial newspapers of the time, treating of the slave situation even a full century and more after the landing of the Pilgrims was shown when, in 1742, the *Boston Evening Post* printed this advertisement:

"To be sold by the printer of this paper, the very best Negro Woman in this Town, who has had the Small-Pox and measles; is as hearty as a Horse, as brisk as a Bird, and will work like a Beaver. Aug. 23d, 1742."

Newport, in Rhode Island, was one of several New England towns that waxed fat in the trade of fish, rum, and slaves. Dame Rumor states that but one cargo of slaves ever arrived in Boston Harbor, and that was returned at the ex-



THE PROGRESSIVE SEVEN WHO ADVANCED THE FREEDOM OF THE  
NEGRO ONE HUNDRED YEARS.

pense of the colony, but at Newport many hundreds of black humanity were landed.

In 1696, Le Barran, a Roman Catholic, in a double sense called "The Nameless Nobleman," shipwrecked in Buzzard's Bay, was seized as a menace to the religious weal of the community, and carried to Boston a prisoner. Plymouth was now without an experienced physician—good Doctor Fuller having long since passed on—so the magistrates petitioned the iron-willed bachelor, Lieutenant-Governor William Stoughton, to free Le Barran, if he would come to Plymouth. Under pressure, the Governor acceded, but with racked conscience, to which, in time, must have come peace, for the French disciple of Esculapius did glorious work amid the sick and dying. Le Barran was permitted to practice medicine in Plymouth only, providing the mass, which he insisted on observing, was said in the sanctity of his chamber. Such a rule was enforced in Plymouth out of courtesy to that fiat put forth that neither priest nor Jesuit was to be allowed in the Massachusetts Bay Colony, under penalty of death. It is said Le Barran never slept without a cross upon his breast. The Pilgrims, with their usual tolerance, were rather, in a measure, indifferent to the soul-vagaries of the good man who tenderly cared for their bodily welfare. Le Barran married Mary Wilder of Plymouth, and this couple were progenitors of most of that name in America.

"Physician heal thyself" is a proverb older than the book in which it occurs. Medical knowledge or skill alone does not prolong life. Le Barran speedily galloped into the bourne in August, 1704, in his thirty-sixth year.

As late as the Revolutionary War one finds from the writings of Blanchard that more attention was paid to comfort and hygiene than among the early settlers. Medical science was not then far advanced, though nostrums, probably killing more victims than were cured, helped to shorten life,



and bleeding, with intent to heal or help, often prematurely filled the coffin.

Blanchard wrote:

"The women are tall, well formed, with regular features. Their . . . complexion is generally only pale, without any color. They have fewer attrac-



THE CUBAN BLOODHOUND THAT TRAILED THE BLACK FUGITIVE.

tions and less ease of manner than our French women, but more dignity. . . . At twenty years of age the women have already lost the freshness of youth, at thirty-five or forty they are wrinkled and decrepit. . . . I found that the great part of those who had died were under fifty years of age. There were only a very few of sixty, almost none so old as seventy, and I saw one older."

Death to the advanced philosopher of the twentieth century means freedom from warring flesh, but to the Pilgrim and Puritan, in spite of his verbosity, and general attitude of intimacy with the Deity, death was an enigma so puzzling as often to paralyze his thinking powers. In preparation for burial the ceremonies were, first, refreshments, and drink

very appropriate, when friends and relatives may have had to come from a distance, even though this custom degenerated—second, ostentatious mourning, including the wearing of black rings and gloves; later came tombstones with laudatory



THE ONE SQUARE PEW IN ANCIENT  
HINGHAM CHURCH.

epitaph; and anniversary days of fasting and prayer in remembrance of the dead. At the interment, however, there was no word of prayer and no sound save the clods falling on coffin lid and the sobbing of the mourners.

In the town of Hingham, built on broad lines, in 1681, on a commanding site stands the oldest meeting-house in Plymouth County, if not in New England, used continu-

ously as a House of Worship since days when the only heating plant was the foot stove, a name and custom (word and thing) borrowed from Holland. The foot stove was usually carried to the meeting-house. The service was full three hours and a half long, including prayers, the latter gauged by a full turn of the hour glass, which shared pulpit honors with the Holy Bible.

This church at first had only a single box pew—that shown in the illustration above, the rest of the worshippers sitting on benches, which in many meeting-houses had no backs. In time the pew, symbol of the family at worship and together, instead of the general crowd, became a place of comfort and even of luxury.

As Charles Bulfinch in later times left his mark on the architecture of the State in the domed building on Beacon Hill, so Thomas Joy, that first American architect of note, designed as early as 1681 the Hingham meeting-house, also in 1656 Boston's Ancient Town House and the nearby

Aspinwall mansion. Notable was the fact that while a majority of the edifices—especially private houses—in New England were of wood, those of the Walloons, Dutch, and Germans, in the Middle Colonies, were of brick or stone—a feature often commented on by visitors and travelers from the eastern colonies. So far as Boston is concerned, the explanation is that Boston is in a stoneless land, though Quincy and Rockport granite and Roxbury puddingstone are now extensively used.





THE BAY PATH TRAVELLED BY PYNCHON.

## CHAPTER V

### BOSTON REVOLUTION—ROYAL GOVERNORS— WITCHCRAFT

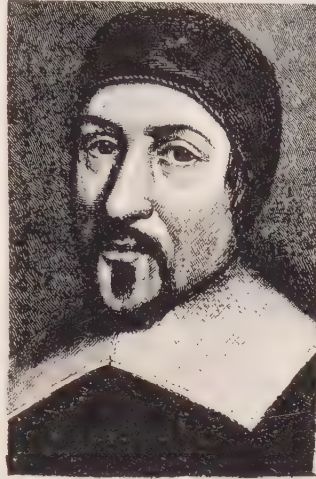
THE consent of the colony to attempt an inland settlement was reluctantly given to Pynchon. "Pioneer" was stamped on the brow and shone in the piercing eyes of him who blazed the Bay Path westward to the first important stopping-place, which he named "Springfield," after his native English town.

This Bay Path extended back of the shore-front and coast road to both the Plymouth and the Bay Colonies and is today continued into the Boston and New York Post Road, bisecting Springfield, New Haven, Milford, Bridge-

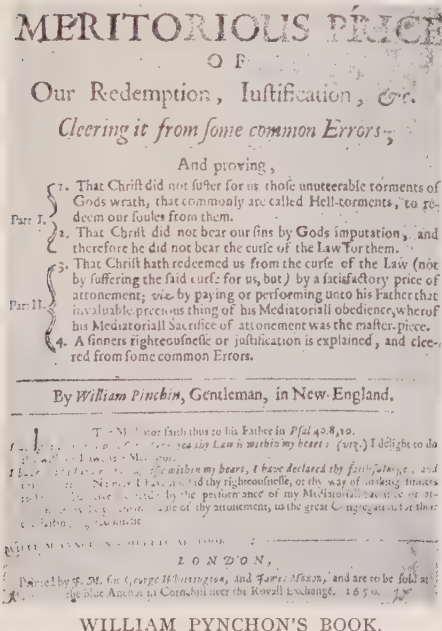
port, Stamford and other well-known cities and towns. It is a thoroughfare which has witnessed many a scene like this rough roadside camp. In those early days, it was an unwritten law never to take the path alone or unarmed. Sturdy manhood and delicate womanhood made up the group that breasted the rigors of winter, as settlers slowly but surely reclaimed the wilderness lying westward from the sea.

No "flag of truce leading a forlorn hope" dampened the spirit of these pioneers who built their cabins and reared family altars in the Indian Land.

Possibly Pynchon consid-



*William Pynchon*



ered that "candle in the wilderness" hardly worth the "game," as the French proverb hints, for one finds that two years later—after Boston in 1650 publicly burned his book, which had been written to better the heart of the colony—Pynchon, disgusted with his confrères, returned to England. Then, as now, religious schism cleft closest fellowship and engendered bitter enmities.

The years around 1640 were most trying to the colonies, for the tide of immi-

gration was not only checked, but the emigration from America to England of many men of light and leading was notable. The swing was from monarchy to a commonwealth and toward Free Churchmanship. The change proved to be a magnet of potency to draw men back home. It seemed a New England to them.

John Winthrop, who had staked his all in coming over, became sorely burdened, as he saw the movement of American colonization languish.

"As some went thither upon undigested grounds, and saw not God's leading them in their way, but were carried by an unstayed spirit, so have they returned upon as sleight, headless, unworthy reasons as they went. Others must have elbow-roume and cannot abide to be so pinioned with the strict government in the Commonwealth, or discipline in the Church."

That ever-present firebrand, the Charter of 1628, seriously affected Plymouth. In answer to the royal command for the Charter's return, colonists briefly wrote to the king in words oozing obsequious homage.

"ILLUSTRIOUS SIR,—That magesty and benignity both sat upon the throne whereunto your outcasts made their former address, witness this second eucharistical approach unto the best of kings, who, to other titles of royalty common to him with other gods amongst men, delighted therein more peculiarly to conform himself to the God of gods, in that he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cried he heard. Our petition was the representation of an exile's necessities. This script, gratulatory and lowly, is the reflection of the gracious rays of Christian majesty. There we besought your favor by presenting to a compassionate eye that bottle full of tears shed by us in this Jeshimon. Here we also acknowledge the efficacy of regal influence to qualify these salt waters. The mission of ours was accomplished with these churches sitting in sackcloth; the reception of yours was the holding forth the sceptre of life."

The response in material form was the immediate fortification of Castle Island, the drilling of men, purchase and concealment of supplies and military stores, and the election of a Council of war and defense, consisting of Dudley,



Winthrop, Haynes, Humphrey, brother-in-law of the Earl of Lincoln, and Endecott. All this expressed a determined effort on the part of colonists to have their government free from too much interference from beyond sea. Thirty-five years after the king's request for recall, one finds the politically inclined Puritan, expert at lobbying, still coddling royalty and blocking the charter-wreckers by sending His Majesty, Charles II, a shipload of masts costing sixteen hundred pounds. That the Merry Monarch was not lacking in politic courtesy is shown by his letter of acknowledgment written April 21, 1669.

*Jo. Haynes:*

The gift and flattering words mollified King Charles, saturated as he was with court pleasures, while it postponed still farther that inevitable day of disastrous reckoning. Though the reputation of Charles II smacks strongly of dissipation, the king cheerfully said, "I greatly admire virtue in others that I cannot attain." Among other vagaries, ladies of the court were encouraged to be frugally attired.\*

For twoscore years the colonists staggered along, impudently clashing with royal governors on the spot in spite of envious Lords of Trade, but free in large measure from direct transatlantic interference.

*Tho. Dudley:*

England's turmoil over the episodes of Long and Short Parliaments, the King, the Protector, and the disrupting Dutch and German wars, being for the most part things of the past, the Lords of Trade, members of the Privy Council, were backed in sentiment by the "Captains of Industry" of the late seventeenth century. These Englishmen, eager for shillings, began to look enviously across the Atlantic at the fast-growing rich and recalcitrant colonies. These ignored the Navigation Laws (originally directed

\* Up to the hour of the accession of Charles II to the throne, no woman had graced the boards of a theatre.

against the Dutch), coined their own money, minus the King's profile; denied the right of suffrage to all Church of England men, and read into the charter extraordinary powers, broader than its intention. They brought important questions out of English jurisdiction, disposing of them under American rulings. They passed laws repugnant to the Mother Country, banished the Book of Common Prayer, ignored the King's name in writs, required no oath of allegiance to His Majesty, and discouraged appeals to England as absolutely unnecessary. Ten gauntlets were thus thrown down before the throne. When Edward Randolph, on investigation bent and backed by kingly mandate, arrived in New England on June 10, 1676, the average colonist seemed to have one foot in the stirrup for a farther charge against royal authority. Randolph came to "look up" Boston's five thousand inhabitants. He did his work most thoroughly, sowing seeds that harvested in the Revolution.

On Randolph's second visit to New England, in 1679, swollen with authority, he read to Governor John Leverett the King's Commission, making Randolph Collector of Customs, endowing him with arbitrary power to enforce the odious Navigation Laws.

The Governor, called "the war horse of the Commonwealth," flippantly inquired, "Who is this Henry Coventry?"

"The king's chief Secretary of State," hotly replied the insulted Randolph.

A far different interview this from that when Governor John Endecott, being handed the "King's Missive," obsequiously doffed hat to Shattuck, the Quaker. Kingly authority in New England had evidently lapsed somewhat during the intervening years.

Governor John Leverett not only kept his hat on, but in brusque language discomfited Randolph by saying:

"Matter from the king herein contained were very inconsiderable things and easily arrived at, and it did in no way concern that governor to take notice thereof."

The message was conveyed to the king by Randolph, with the farther statement that "Your Majesty's letter was thought no more of than an old London Gazette."

This was a method of pillorying colonists that later brought them much weariness of spirit.

The return and cancellation of the King Charles Charter of 1629 continued to be a worryment both sides of the Atlantic. As early as 1651, Parliament demanded the Charter's return. It required a year for the slow-moving diplomats to answer this request according to their methods, and some forty odd years for absolute cancellation.

That august body, the General Court, in August, 1661, obsequiously, and in a tone of conciliation, petitioned King Charles II, and with fair words shielded their disobedience in still refusing to yield the document.

The employment of lawyer Robert Humphrey to prevent cancellation of the Charter was futile, as the Court of Chancery on October 23, 1684, annulled the instrument which for fifty-six years had been in controversy.

The history of the 1628 Charter was as tragic and varied as were its inherent powers. Smuggled aboard the *Arabella* by the Winthrop colonists, guarded by trustees with jealous care, made in duplicate, hastily hidden at different times, its fate was ever uppermost in the public mind.

Plymouth escaped much of the arbitrary rule of dictatorial Governor Andros. It refused by town vote to deed Clark's Island to the Crown, as demanded by the Governor through one of his satellites, coincidentally named Nathaniel Clark, who temporarily held possession of this historic spot.



ANDROS WHO BLED THE PEOPLE.



The town rested on its non-royal patents as authority for denying a fee simple to those whom they considered interlopers.

The arrogant Andros declared land titles invalid, and



*Courtesy of Houghton Mifflin Co.*

ANDROS' SEAL WHICH SUPPLANTED THAT OF PLYMOUTH COLONY.

fined and imprisoned those who would not lay their hands on the Bible when taking oath, an attitude which interfered also with the collection of his fees. The Governor's business methods often closely approached blackmail. He required all probate matters under his jurisdiction to be transacted in Boston, under conditions onerously rasping to the colonists. Some historians treat apologetically the acts of Andros, but the mere statement of these condemn the man.

With the forefathers the question of land tenure was a vexatious one from the hour when the Pilgrims preëmpted the deserted cornfields of the pestilence-obliterated Patuxet Indians. Andros, with the purpose of swelling his private exchequer, demanded a Crown grant. Attempting thus to absorb the hard-earned money of colonists, he declared "that an Indian deed was worth no more than the scratch of a bear's paw." The claim of a Balboa and a Cabot, that a land inhabited by uncivilized beings belonged to that country sending out the discoverers was similiar to that of Andros

and seems to have held among nations through the centuries to the present hour. The holding of such a dogma by so-called Christian governments is one of the most potent factors in hindering the conversion of pagans—in other words, neutralizing one of the chief purposes for which both Pilgrim and Puritan crossed the Atlantic.

The method of saving Connecticut's charter was more dramatic than that of Massachusetts. Filched from under the hands and eyes of Andros, after candles had been extinguished, William Wadsworth clutched the charter and rushed through the streets of Hartford, his errand finished when he had hidden the precious parchment in the Charter Oak. This tree was deservedly honored by the faithful for generations until a hurricane trumpeted its dissolution. A section of a bough cut off in the form of a bow or yoke for the Liberty Bell, was sent to Independence Hall in Philadelphia, where it still abides among honored relics that are as landmarks along the path of freedom.



BOSTONIANS INSULTING ANDROS.

Foiled in obtaining the charter, clerk Allyn recognized that the end had come, and wrote at the end of the Connecticut record book "Finis."

In no clearer way does one discern the sarcastic disdain in which the colonists were held by Andros, than in his seal of New England, which obliterated the seal of Plymouth Colony. It shows white man and Indian, side by side, posing as sycophants for royal favor, equal in all things, with the motto:

"A more pleasing liberty never existed."

These latter years of the seventeenth century saw stirring times in Boston and Plymouth, when the people launched that first Revolution. Then the manacled Governor was unceremoniously routed from his boarding-place\* on Wing



THE CHARTER OAK.



THE CONNECTICUT CHARTER.

Lane (Elm Street) near the corner of Middle (Hanover) Street, and was forced to march with laggard feet, followed by a jeering rabble down what is now State Street.

Filched by Governor Andros in 1686, the Plymouth seal was presumably lost, as it was never restored. It represented four men kneeling with implumed hearts and the legend "Plimouth Nov-Anglia Sigillum Societatis."

Another assertion of their rights was now made by the colonists. The frigate *Rose* was shorn of her menacing power when Isaac Addington signed the mandate of an outraged people that placed her spars and sails securely under lock and key in Yankeeland.

The lengths to which he had gone took Andros to Castle Prison without bail, and returned him to England. These were stirring times, when the populace captured the fort to which Andros had fled, and forced the surrender of the royal frigate.

\*Boarding-houses seem to have been the abode even of semi-royalty in Boston, as one finds President George Washington, on his famous visit to the Hub in 1789, nearly one hundred years later, lodging at Joseph Ingersoll's boarding house, at the southeast corner of Tremont and Court streets. Doubtless, however, the menu was as good as that spread daily for Sir Edmund in the renowned establishment kept by Madame Rebecca Tailor.



From their prison cells these eight Royalists, including Andros and Dudley, thus signed, and begged for freedom or transportation to England.

It is not the ordinary criminal ones sees thus driven

*John Allyn secretly*

before one of Boston's mobs, yet to many in the crowd he is more deeply dyed than if so adjudged. To king and

Tory he is Sir Edmund Andros, the first Royal Governor of New England. This condemned man is beginning to reap the whirlwind of ruthlessness which he sowed when, accompanied by Edward Randolph, the hated collector, surveyor, and searcher for the Crown, he took up the reins of government and drove with an iron hand a people who had taken deep draughts of freedom, and already knew how to govern themselves as did their Pilgrim and Puritan ancestors.

The coming of King William, Prince of Orange, under whom the British Free Churchmen were given liberty almost equal to that seen in Holland, stirred Olde and Newe England. His mother was a daughter of the be-headed English king, his wife the daughter of James



DISAPPEARANCE OF THE CONNECTICUT.  
CHARTER.

II, who fled to France, and a year later futilely fought William, his son-in-law, at the Battle of the Boyne, on the greensward of "Auld" Ireland. In his seal of office his flatterers, in those days of admiration of the Roman classics, depicted him as a laurel-crowned emperor. It showed also that love for the horse was characteristic of him.

History records that this William, great-grandson of William the Silent, literally gave his life, as well as his

"kingdom for a horse." From 1650 the career of this, one of the best of the kings of England, was checkered. To this day the dwindling few of the Stuart admirers of royalty drink to the health of "the little gentleman in black"—the



© Charles Scribner's Sons

ANDROS' FUTILE ATTEMPT TO ESCAPE,  
DRESSED AS A WOMAN.

December 26<sup>th</sup> 1689

Andros  
Dudley  
Edmondson

Palmer  
Pa. Gra hampp

James Sherlock  
Geo. Harwood

PETITION FROM CASTLE ISLAND

Courtesy of Houghton Mifflin Co.

PETITION OF ANDROS,  
DUDLEY, AND OTHERS.

mole, over the hole of which William's horse stumbled, causing the rider's death.

After line upon line of kings of England recruited from foreign countries, sovereignty was represented by Anne, daughter of James II. The queen became too busy in vital matters at home to take up cudgels for or against the colonists. The Duchess of Marlborough is said to have ruled England through Anne, the queen. Then followed two German Georges, I and II, so finely characterized by Thackeray in "The Four Georges." These Hanoverians evinced little interest in England's holdings in the New World.

People said of the two women: "Queen Anne reigns, Queen Sarah governs," so far did Queen Anne permit herself

to be influenced by Sarah Churchill, Duchess of Marlborough, wife of the great warrior in the Belgian Netherlands.

The landing of William of Orange at Torbay was a signal for New Englanders to jail Andros, and for New



LANDING OF WILLIAM OF ORANGE AT TORBAY.

Yorkers to set up self-government, until the throne was established in England. Little wonder that Pilgrim and Puritan balked, planned, and plotted, until Boston's bloodless Revolution in 1689 cleared the air, and sent the obnoxious governor back to England via the Castle Island route. Finally, came those acts of parliament, following in Lord Somerset's State Paper and Bill of Rights, the precedent of the Dutch in 1579, when they deposed their quondam sovereign, Philip II, and, forming a federal republic, opened the way for a virtual British commonwealth in which the king, instead of being in the traditional way the master, becomes the servant to his people, and the throne the symbol of freedom as well as of order, justice, and righteousness. Twice did Andros attempt to escape from prison; once disguised as a woman, a scheme duplicated by a leading American two centuries later and foiled in the same manner, that is, by the wearing of man's shoes and thoughtlessly exposing the fact. In Andros' second attempt, intending to take ship, he reached Newport, Rhode Island—that ever-ready haven for all sorts of



humanity—but was apprehended with his baggage. With the return ticket given him, he travelled back to the Fort Prison on Castle Island, Boston, Massachusetts.

Ex-Governor Simon Bradstreet was nearly ninety years



QUEEN ANNE.



SARAH CHURCHILL.

of age, and the last survivor of the band of leaders in Winthrop's company, when that meteoric overthrow of Governor Andros automatically seated him again in the executive chair. When the people had reinstated other town officers under their old charter, this act of courage was condoned and even indorsed by William III after Increase Mather had visited the Motherland and argumentatively told his tale of woe to the king. The colonial delegate explained the righteousness of the act, and assured the king that good government, in which he, following the path marked and trodden by statesmen, expected to have a hand, would lead the way out.

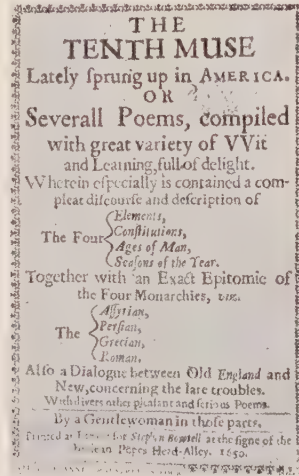
New England's first poetess, Ann Bradstreet, daughter of the irascible Governor Thomas Dudley, and wife of Governor Simon Bradstreet, the last colonial governor, thus berated another woman's censorious and surely envious tongue, that wagged against her because, forsooth, though a model wife and mother, she poetized.

- "I am obnoxious to each carping tongue,  
 Who says my hand a needle better fits?  
 A poet's pen all scorn I thus should wrong,  
 For such despite they cast on female wits.  
 If what I do prove well, it won't advance;  
 They'll say it's stolen, or else it was by chance."



*William III.*

WILLIAM III.

POEMS BY  
ANN BRADSTREET.

Again slipping into verse, she described her numerous progeny.

"I had eight birds hatched in one nest;  
 Four cocks there were, and hens the rest,  
 I nurst them up with pain and care,  
 Nor cost nor labor did I spare;  
 Till, at last, they felt their wing,  
 Mounted the trees and learned to sing."

Ann Bradstreet was certainly not without honor in her own land and time, and in fulsome measure. We find Reverend John Norton, in sober earnest, asserting that "Virgil would have been mortified when he compared his poetic efforts with Ann Bradstreet's." The erudite Cotton Mather placed New England's first poetess on the platform with Hypatia

Gentlemen

I have suffered near six Months Imprison-  
ment to ye very great hurt of my health and oc-  
casions necessary for ye support of a great fam-  
ly.

I am  
Gentlemen

4. Oct.

1689

Your Humble servant

Dudley.

*Courtesy of Houghton, Mifflin Co.*

JOSEPH DUDLEY'S PETITION TO THE AUTHORITIES.

and Eudocea. Present-day critics have an opportunity to clash at the antipodes of judgment with Cotton Mather and John Norton, as Ann Bradstreet's effusions in large number are still in print.

It was in April 1688, that Increase Mather, disguised to avoid Randolph's shoulder tap of arrest, gained the cabin of the ship *President* and sailed for England. Three or four years of diplomacy with two kings and many lobbying courtiers, the ministry, and parliament, were needed to obtain a new charter dated 1691. King James agreed to its terms, but died before signing. The important document finally received the signature of William III, a staunch Reformed Churchman.

It was fortunate for both Massachusetts Bay and Plymouth colonies that Increase Mather was on the spot and thoroughly awake to vital diplomacy. In April, 1689, news of Boston's bloodless revolution and the jailing of Governor Andros and others of his stripe reached the British monarch's



ear. Mather's published pamphlet, "New England Vindicated from the aspersion of those who said that the Charter was taken away because Colonists Destroyed the Manufactures and Commerce of England," and his powerful argu-



© Charles Scribner's Sons  
TYPES OF DUTCH SHIPS ON WHICH  
PILGRIMS FREQUENTLY SAILED.

ment before the king and the English people, aided by the championship of his fast friend, Lord Wharton, secured for the New England preacher a respectful hearing. In spite of the jealous interference of his co-commissioners, Elisha Cooke and

Oates, Mather gained a permanent and valuable political victory for the colonists, who had lain under the ban of royal displeasure.

Events traveled fast, as in 1692 came into the Royal Province the Maine backwoods boy, Sir William Phips, under the patronage of Increase Mather, leading the van of the ten Royal Governors who ruled New England until 1775.

Increase Mather, who served the Lord in Boston town, went to England, fraternized with two kings, and lobbied with Parliament and the nobility, obtaining thereby a new charter in 1691, combining Plymouth with the Massachusetts colonies, and raising Sir William Phips to Royal Governorship.

The coming and going of some 'of the 'King's Men, Rulers of New England, is here shown in contemporary illustration.



KING WILLIAM III.

THE ROYAL GOVERNORS THAT RULED NEW ENGLAND  
FROM 1692 TO 1775.



LIST OF ROYAL GOVERNORS

SIR WILLIAM PHIPS, appointed October, 1691; commissioner December 12, 1691; arrived Boston, May 14, 1692; records begin, May 16, 1692; left Boston, November 17, 1694.

WILLIAM STOUGHTON, Lieutenant-Governor, acting Governor, November, 1694, to May 26, 1699.

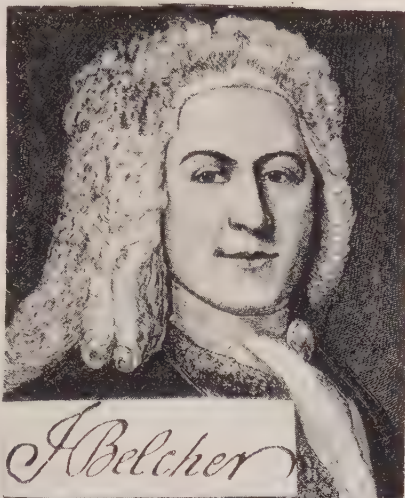
RICHARD, EARL OF BELLOMONT, reached Boston, May 26, 1699; went to New York, May 1700.

WILLIAM STOUGHTON, Lieutenant-Governor, acting Governor, May 1700 to July 7, 1701, when he died. (The Council governed without an executive, July 1701 to June 1702.)

*Saml Shute*



*Wm Dummer*



*J. Belcher*



*J. Belcher*



*W. Wharby*



*Downall*

*Fr. & Bernard*



*Tho. Hutchinson*

*Tho. Gage*



JOSEPH DUDLEY, reached Boston June 11, 1702; governed till February 4, 1714-15. (The Council acted February 4, 1714-15, to March 21, 1714-15.)

JOSEPH DUDLEY, reassumed office March 21, 1714-15.

COL. ELISHA BURGESS, commission published in Boston November 9, 1715; when

WILLIAM TAILER, Lieutenant-Governor, began to act as Governor, and continued to act (while Burgess was selling his commission to Shute's friends in England) till October 4, 1716; when

SAMUEL SHUTE arrived, having been commissioned June 15, 1716. He left Boston January 1, 1722-23; when

WILLIAM DUMMER, Lieutenant-Governor, acted till July 13, 1728; when

WILLIAM BURNET arrived, having been appointed March 7, 1727-28. He died in Boston September 7, 1729; when

WILLIAM DUMMER again acted, until

JONATHAN BELCHER arrived, August 10, 1730, who governed until

WILLIAM SHIRLEY, then living in Boston, was commissioned May 16, 1741, and governed until August 2, 1757; when

THOMAS POWNALL arrived, having been appointed February 25, 1757. Pownall sailed for England June 3, 1760; when

THOMAS HUTCHINSON, Lieutenant-Governor, acted until August 2, 1760; when

FRANCIS BERNARD arrived, having been commissioned January 14, 1760. He sailed for England August 2, 1769; when

THOMAS HUTCHINSON again acted until his own commission as Governor arrived early in March 1771. (He had been appointed November 28, 1770.) Hutchinson sailed for England June 1, 1774, having been superseded by

THOMAS GAGE, who was appointed April 7, 1774, and had arrived in Boston May 13, 1774. In the same month the Provincial Congress declared him disqualified, and while Boston was besieged he sailed for England October, 1775.

Among Plymouth's important documents were signatures covering eighty-four years by the ten Royal Governors (eleven including Shute, who sold his commission) ruling Plymouth, Massachusetts, Maine, Nova Scotia, and the lands between—omitting New Hampshire.

A glaring contrast between these two groups of pre-Revolutionary Governors, the Colonial, and the Royal Pro-

vincial, the former of and for the people; the latter of or aping royalty, and for the Crown against the people forever and aye. Every act during their occupancy of the governor's chair manifested sycophancy to the Crown. Each move plainly revealed the Collar of the Master. Troublous times came to most of the ten rulers in struggling to do their duty as they saw it.

Who should pay the officials' salary continued to be a bone of contention, not only to Pilgrim and Puritan, but in other colonies, especially New York. Colonial pride objected to the Mother Country's paying the Governor's salary, amounting to about one thousand pounds per annum. The colonists assumed the obligation, though not always approving the sort of governors sent to them. At times they withheld the gubernatorial salary. The two supports not always agreeing, the governors oft had humiliating financial falls, and colonists had the gloating satisfaction of seeing irritating debt burdening rulers' shoulders. The general impression also prevailed that the usual governor sent them from England was a land speculator who had accepted office to pay his debts.

It was through a whirlwind of death that the unpopular Joseph Dudley stepped again into public view.

First Lord Bellomont died; then the lieutenant-governor succeeding him died. William III soon afterward appointed Joseph Dudley governor, while this king shortly followed the way appointed to all men.

Though three of the Royal Governors were to the manor born, they were in spirit and action as strangers in a strange land. The Earl of Bellomont did indeed graciously attend the Thursday lecture and mingle with the people, but his ulterior purpose in so doing was so apparent, that Benjamin Bullivant, the Tory apothecary doctor, dared to tell him to his face that if he could have made as much by it he would have gone to Thursday lecture also. The Royal Governors were indices neither of the times nor the people.

They were rather excrescences which had to be removed by the scalpel of the Revolution when the psychological moment arrived. The last incumbent, Thomas Gage, an acknowledged failure, stepped down, and the town of Western Massachusetts, named after him, was renamed Washington.



*James I.*

JAMES I.  
THE BIGOT KING.

When Increase Mather and the North Ender, Sir William Phips, born on the banks of the Kennebec, reached Boston Town, the Provincial Government under direct royal patronage was fairly started, with the first of the ten Royal Governors in the chair. The Reverend Increase Mather returned as one in authority to his country from which he had fled in disguise, with spoils of office well in hand. There was a governor of his own choosing and nepotism was rampant

in many a minor political berth. His mixing of religion and politics engendered strife and in the end unhappiness to the Reverend Increase, whose prestige rapidly waned.

The first Provincial Governor besides being "self-made" was the twenty-first son of a brood of twenty-six born in the Maine forest, all the progeny of one father and mother, so say unauthenticated records. That money accelerates the mare's pace was well exemplified in the case of Governor Phips, but coupled with affluence was an irascible temper—that life-shortener which eliminates friends, dims prestige, and blocks satisfying success.

Plymouth shared with Massachusetts Bay, Nova Scotia



and the other colonies the good and the ill embodied in the Charter of 1691 and in its prerogatives which practically duplicated the Old Charter as to law making and religious freedom, but added that vital restriction, the appointment of a governor by the king. This was looked upon as a body blow at the sacred right of colonial suffrage.

#### WITCHCRAFT

Like wildfire the fearsome delusion had for generations spread in England and most of the countries of the continent. In 1647 Matthew Hopkins, British Witchfinder General, clothed with authority from the courts to practice his sleuth-craft methods in any manner he chose, raged through England subjecting victims to a wide range of torture and indignities. Hundreds were sacrificed through the water-test (later adopted by the judicial General Court of Massachusetts). Other equally absurd methods were used in ferreting out the presence of evil spirits and the familiars, or imps, which the witches were supposed to cuddle in their bosoms, and send out at will to nag, confuse, and injure their victims. Power to cure, through mind control or herbs, became a deadly boomerang of destruction to sympathetic souls whose only crime was a desire to aid suffering humanity. These familiars or imps, to the diseased minds of accusers, took the form of man, woman, dog, cat, rat, frog, etc., and drew their life from the body of the witch, leaving the flesh insensible and bloodless. Watching for the return of the imps for sustenance (usually at night), and adopting the Hopkins rule, was one of the surest methods of witch detection. One can imagine the searcher for condemnatory evidence peering through knot- or keyhole with bated breath and tense muscles for the arrival of the satanic imps to companion the witch, who was usually an old woman. In fairy tales of pre-ancient life in the woods, as in the mythology of pseudo-Christian lore, the weird crone was the one believed to work wonders in that realm of a

nearly omnipotent Satan, which mediævalism had conjured before diseased fancy.

Some unfortunate English victim had in his possession the devil's private memorandum book in which the Prince of Evil had enrolled names of his enchained vassals.



WITCH HILL IN SALEM MASS.

The discovery of this book by the authorities sealed the doom of many an innocent person, though containing simply a list of prominent people.

Among these Hopkins claimed to have found the name of the Reverend Lewis, a man over eighty years of age, who had preached more than fifty years. He was first given the pond test. Then, standing on the fatal drop, he read his own funeral service. In the pond test the victim's right thumb was tied to his left great toe, and the victim dragged back and forth in the water. If he floated, he was guilty, if he sank, he was innocent. Hopkins' victims—what was left of them—finally turned on their persecutor and gave him a dose of his own medicine, and he sank, innocent (?), but let us hope to meet his just deserts.

In the Puritan camp years later witchcraft superstition wrought to the full its horrid mission.

Galloping on sunbeams, or on a broom-stick through the air, dwelling in cat and serpent forms, came droves of demoniac witches to terrorize New England.

It was an ominous and forbidding cloud of mystery

that hung over Witchland during the delusion that rocked the world, but Plymouth was not part of it. Long before Pilgrims entered the Dutch Republic, a book was written exposing the false notions concerning the power of the Evil One to enter or hurt the bodies of men. Later on, after Balthazar Bekker, aided by his wife, both of whom ran down lies and proved them such, published his great book, "The Bewitched World" (*Betooered Wereld*), the mental atmosphere of Europe changed. From this time forth, educated men as a rule no longer held to this relic of heathenism. In the darkest of pagan lands today the belief in witchcraft is the chief obstacle to real Christianity.

The New England victims of the witchcraft delusion were hanged, but none were ever burned, as so many after-dinner, sectional, or sensational orators and the caterers to cheap picture shows like to believe.

Twenty years and more before Winthrop sailed into Salem harbor, England had passed through an epidemic of delusion that had cost the lives of thirty thousand of her people, men and women. This number, added to the victims sacrificed in France, Germany, Spain and other European countries, swelled the total to several hundred thousand legalized murders committed through man's fear of the powers of darkness. The mediæval theology of Christendom, that exaggerated to frightful proportions the inheritances from paganism, among a people that had only a slight knowledge of the truth which Jesus revealed—the fatherhood of the God of Love—is largely responsible for the belief among Christian people in this superstition.

The death-toll of witchcraft, on this side of the water, numbering four in Boston and thirty-two in the rest of New England, was small compared with the orgy of murder under the form of law in Europe. Yet American colonists have had obloquy heaped on them for yielding to the fanaticism of the times, which prevented clear thinking in an age when drastic law appeared to be the only escape from



the Evil One and his supposed power. Science, a true philosophy, and a right interpretation of the Scriptures, in time unshackled the human intellect and delivered men from a superstition that has no necessary connection with Christianity.



WITCHES THAT RODE ON THE BROOMSTICK AND DRAGGED POWER FROM THE AIR.

#### WITCHCRAFT'S BRIEF REIGN IN NEW ENGLAND

That horrid run of persecution for supposed witchcraft, based on the assumption of human intercourse with Satan, unnerved and in some cases unhinged the strongest minds in New England.

None promulgated this doctrine more strenuously than the clergy and the physicians—those sworn defenders of soul and body. The former held to the notion that Satan was speaking through the witch, as supposed to be chronicled in Holy Writ. The latter, more in the name of science, so-called, pronouncedly hid behind the belief that his cures for epilepsy and other disorders were blocked by the doings of the devil, in whose almost omnipotent powers he believed.

In those days a sentence from the Hebrew Scriptures, even from ordinances of hygiene, social, political, or concerning cattle, was held to be equal in practical and spiritual value with the words and spirit of Him, who, in his human

life, fulfilled or nullified these ancient regulations. It was quite easy to transfer the superstitions of pagan ancestors into "confirmation strong as proof of Holy Writ," when the historical and doctrinal developments in the Biblical library were not yet discerned. There was in educated men that belief, which the prelates of any and every age and cult like to have prevalent, namely, that the faith—the monopoly of which they control—is a "deposit" not to be changed, but to be unchangeable (*semper ubique ab omnibus*, that is, always, everywhere, and by all.)

The main craze in New England began in Boston in 1688, when the children of Mr. Goodwin accused Mrs. Glover, the mother of their Irish servant girl, of bewitching them. The epidemic ended when two sons of ex-Governor Bradstreet ran away to escape the halter. The wife of Sir William Phips, the governor, was accused, and the life of Samuel Willard, honored minister of the Old South and later ruling President of Harvard College, was endangered.

The fact of personal animus in this blasting belief, holding wealth and social and official position in a death grip through the accusation of any street vagrant, was finally brought to a head by the deeper thinkers.

Judge Nathaniel Saltonstall abandoned the bench in disgust leaving on it William Stoughton of armored conscience and the tender-hearted though sadly misguided Samuel Sewall. These, with those seven co-judges, voted to proceed with a horrible "massacre of the innocents" which resulted in twenty deaths, fifty-five confessions and retractions, and one hundred and fifty imprisonments.

Finally a clear-minded citizen of Andover, Massachusetts, accused of witchcraft, brought matters to a climax, even as common sense Plymouth men had already solved the problem months before, by hauling his traducer before the court and claiming substantial cash damages for defamation of character, basing action on that libel law of 1645.

The touching of the Puritan pocket-book aided mightily to dissipate the horror. Then the saner view spread like wild-fire, jail doors swung open and the craze went by. Fair play and the chance of being prosecuted and fined for libel won the day. Up to this hour witchcraft had been included in the ten offenses punishable by death as named by the Reverend Nathaniel Ward in his *Body of Liberties*. Among others were murder and treason to Commonwealth or King, while in the front rank, firmly rooted, stood idolatry and blasphemy. Culprits under death sentence were forced just before their execution to attend divine service, and the roundabout march, to and from the meeting-house, to please the curious, ended either on Boston Common or Roxbury Neck. Both gallows-grounds furnished gruesome entertainment to a people who had not yet passed from that stage of moral evolution in which capital punishment is reckoned as a public amusement. Moreover, this season of horror occurred not during the first generation of pioneers but in that second generation which, almost as by a law of nature, showed degeneration, when set in contrast with a previous heroic epoch—a phenomenon witnessed notably and commented on in the second generation in missionary fields and among the black freed men in the South.

Autographs of ten members of the witchcraft court, men of sterling worth, who tried and condemned innocent fellow beings for practicing witchcraft are here shown. These judges legalized each death warrant, save as Nathaniel Saltonstall—honor to the name—washed his hands of the blood-curdling business by withdrawing from this combination of deluded men.

The Court opened early in the year 1692, and met again on June 30, and August 5. Then, after causing the execution of an even score of their fellows, adjourned to September 22, the same year, never to meet again. The stern Lieutenant-Governor, William Stoughton, failed to recant from his firmly rooted position of righteous judgment



*A Bill against Conjurat[i]on, Witchcraft  
and Dealing with evil and wicked Spirits.*

*For more particular direction in the Execution of the  
Law against Witchcraft*

*Feb. 14. 92:*

*William Bond Speaker*

*Read severall times in Council, Voted, Ordered to be  
Engrossed and pass into an Act. as expressed.*

*And is consented unto*

*I William Phips Esq*

THE WITCHCRAFT BILL

*William Shughton.*

*John Richards*

*Peter Sergeant Sam Sewall*

*Nath. Saltenshall John Hathorne*

*Wm Wintthrop Tho. Newton*

*Bartho Doney Jonathan Corwin*

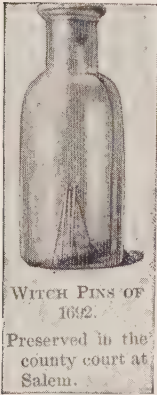
Courtesy of Houghton Mifflin Co.

THE WITCHCRAFT BILL, SIGNED BY GOVERNOR PHIPS, AND THE JUDGES  
WHO CONDEMNED THEIR FELLOW CITIZENS BY ITS AUTHORITY.

against devil-made and devil-ruled witches, but Samuel Sewall stood with bowed head in the (Old) South Meeting House on Fast Day, January 14, 1697, while the minister proclaimed the judge's confessed error and contrition therefor. In the emphatic prayer uttered by the good judge as an "Amen," opportunity was seized to slide into his harangue to the Lord a helpful word for his own immediate household

—"The good and gracious God be pleased to save New England and me and my family."

To intensify his repentance, Samuel Sewall gave one entire day each year during the remainder of his life to fasting, prayer, penance, and remorse over his judicial acts in the witchcraft trials.



WITCH PINS.

Hard and stern of heart was this stiff-necked, unyielding bachelor, the Puritan Lieutenant-Governor (Judge) William Stoughton who, with as much satisfaction and keen relish as he ate a well-cooked dinner, ordered a witch to the gallows from a sense of duty. One of William Stoughton's contributions to literature is still frequently quoted: "God sifted the grain of an entire nation." An appropriate epitaph for this hardest-shelled Puritan, whose stern face and attitude did not belie his obses-

sion and might suggest to all onlookers even more than any spoken word—"Here in truth at last the world can see a clean hand and undefiled heart."

An inheritance from the dark forests and the heathenism of three continents, was the superstition fed on omens, ghosts, goblins, and weird twilight-told tales. These were made more gruesome through fitful shadows cast by blazing logs in the fireplace and up the chimney-throat. Such spectres of the brain fostered brooding thoughts, alike in child-



© Charles Scribner's Sons

JOHN ALDEN'S SON ACCUSED OF WITCHCRAFT IN BOSTON.

hood and age, and started the elfish craze, until witchcraft burst wildly forth with all its horrid clutching strength in New England homes. In more modern days, with advance in psychology and child study, we see how the fancies of children,

who made companions and playmates of imaginary, non-existing characters, may account in large measure for the New England mania of witchcraft. Especially is this true, when studied in the light of environment and historical development.

The negro servant woman, Tituba, from Barbadoes, saturated with superstition, employed in the home of the Reverend Samuel Parish, innocently started the cataclysm of blood in Salem village (South Danvers), bewitching (?) the daughter of the house, little nine-year-old Lizzie Parish.

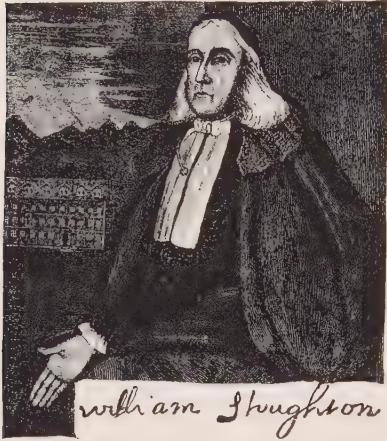
Margaret Rule, according to Spiritualists, seems to have been one of the first mediums in the New World used by the so-called spirit forces to startle the Puritans. It cost poor Margaret her life, and submerged Puritan childhood, youth, and age in terror of the dark for generations. It is recorded that her tormentors kept her from taking food for nine days; pinched her so that black and blue marks were visible; thrust pins into her neck, back, and arms; poured scalding brimstone upon her, raising blisters upon her skin; and alleged a chemical phenomenon that troubled the olfactories of those who called themselves witnesses. The sulphuric odor so filled the house that scores of "witnesses" could hardly endure it. Six persons testified, over their own names, in three affidavits, that they had seen Margaret Rule lifted from her bed by an invisible force, so as to touch the garret floor. One wonders whether what was called witchcraft wrought more on the "witnesses" than on the victims.

Ann, widow of William Hibbens, one of Boston's most prominent merchants, was hanged because she had "more wit than her neighbors." When in court the scales of justice turned against Ann Hibbens, as soon as it was proved that she had stated of two of her persecutors that they were seen talking on the street, presumably of her. An innocent remark, a glance of the eye, or a gesture without spoken word, was thus often sufficient ground for an accusation of witchcraft. It convinced the court of a fast-bound league with



Satan and sent innocence to the gallows. "Trifles light as air" balanced the scale with the supposed mandates of Holy Writ.

In the witch hunts of those days, wherein neither maid nor matron, wealth nor poverty, was sacred from the desecrat-



NEW ENGLAND'S WITCH-FINDER-GENERAL; "A PURE HEART AND A CLEAN HAND. COUNTRYMEN," IN GESTURE SAID THE BACHELOR GOVERNOR.

ing gaze of the witch finder, who acted as sleuth, evidence was recognized in spots on the body, from which the imps supposedly drew sustenance. "There's the mark of the imps," shrieked the onlooker. From the Bible, that was made a false light to the Puritan, not "breaking full," as Robinson wrote, the preacher with solemn unction read from the pulpit:

"Ye shall not suffer a witch to live."

In desperation, attempting to obey Holy Writ, the Puritan succeeded in forcing the doorway to eternity for a score and more of innocent New Englanders besides incarcerating two hundred persons and pointing the finger of accusation alike at high and low.

Puritans never faced more troublous times than when friend, wife, husband, and child pointed with trembling fingers toward each other, and with husky voice and staring eyes said, "there is a witch," knowing well the declaration would bring a scaffold death to their home, yet not daring to cross "God's" command to "crush the indwelling devil."

"If the light that is in you be darkness, how great is that darkness," said He who revealed the Father and taught the good news of God. "Have the new mind and believe the good news" was the word of John, the forerunner of the Christ.

Raising the curtain that hid from sight that horrid chapter of New England's domestic tragedies, lowered for over two hundred and fifty years, in the centre of the stage, we see and hear Cotton Mather in that unholy scene, the execution of the Reverend George Burroughs.

A spurious sword of justice had been pressed with fulsome eagerness by the hands of a Trial Court, shorn of mercy and even ordinary fairness, into the hands of Death, commanding that he do his worst and do it swiftly.

Two historic representative scenes, unexaggerated, and exactly as they appeared on the board of life's stage in New England, in February, 1692, stand forth in lurid intensity. They bring the present face to face with the diabolical witchcraft craze which had set the world aflame. The first scene opens with two theses, Life and Death, preached by two rival orators, Victim and Persecutor. Here one sees the Reverend Cotton Mather on horseback riding back and forth through the crowd, exerting his intense individuality to smother the people's sympathy, reminding them that "Satan himself sometimes puts on the garb of an angel of light." The Boston minister vehemently demanded a human sacrifice, though the victim was the Reverend George Burroughs, a fellow of his Alma Mater. "Can such a rare man really harbor the Devil?" whispered shrinking maidenhood in the ear of sturdy manhood, that was silent in the presence of the weird.

The statement that the storm which overtook sheriff and prisoner was engineered by the Devil, at the behest of the accused man, the arrested George Burroughs, Satan's supposed votary, was the clinching argument advanced at his trial, an argument that cost Burroughs his life.

Again the curtain is raised, and one beholds that Salem minister, Nicholas Noyes, pointing with the vehemence of a crusader to eight of his former neighbors dangling from a nature-grown gallows tree,\* wind driven, swaying to and fro. We hear this "man of God" declaring to a fearsome, trembling

\* Page 209.



*Courtesy of Jones Bros. Pub. Co.*

COTTON MATHER DEMANDING THE DEATH OF GEORGE BURROUGHS AGAINST  
THE REAL WILL OF THE PEOPLE.

group of his parishioners, with a soul-stirring unction savoring of thankfulness for a work well done; "What a sad thing it is to see eight firebrands of hell hanging there."

The deposition of Mary Daniel swearing away the lives of her companions clearly pictures this blot on Massachusetts' fair fame, which can be saved from strictest condemnation only by making allowance for the superstition of the times that was desolating all Europe, except in the countries in which, during twelve years, the Pilgrims were educated. It may be queried why the Massachusetts of today, the synonym of progress and ever proud of her education, trod this particular murder-path almost alone, though Connecticut in moderate measure also came under the ban. Sarah Good voiced the thought of some less forgiving victims of this craze when she shrieked in the ears of judge, persecutor and



*By arrangement with and courtesy of J. L. G. Ferris.*

"I SEE WHERE THE IMPS DREW SUSTENANCE FROM HER FLESH: AWAY WITH HER TO THE GALLOWSP!"  
CRIES THE HAG INFORMER.





prosecutor, "If you take my life God will give you blood to drink." Does reasoning stray far afield in saying that her prediction was fulfilled?

The public prints stated on March 12, 1915, in



© Charles Scribner's Sons

THUNDER STORM THAT AIDED IN HANGING  
GEORGE BURROUGHS

Guysboro, N. S., Fanny Dismal (known as Old Jewel), had been held for trial for practicing witchcraft, showing that this eerie belief still has votaries in some far-off corners of this civilized continent.

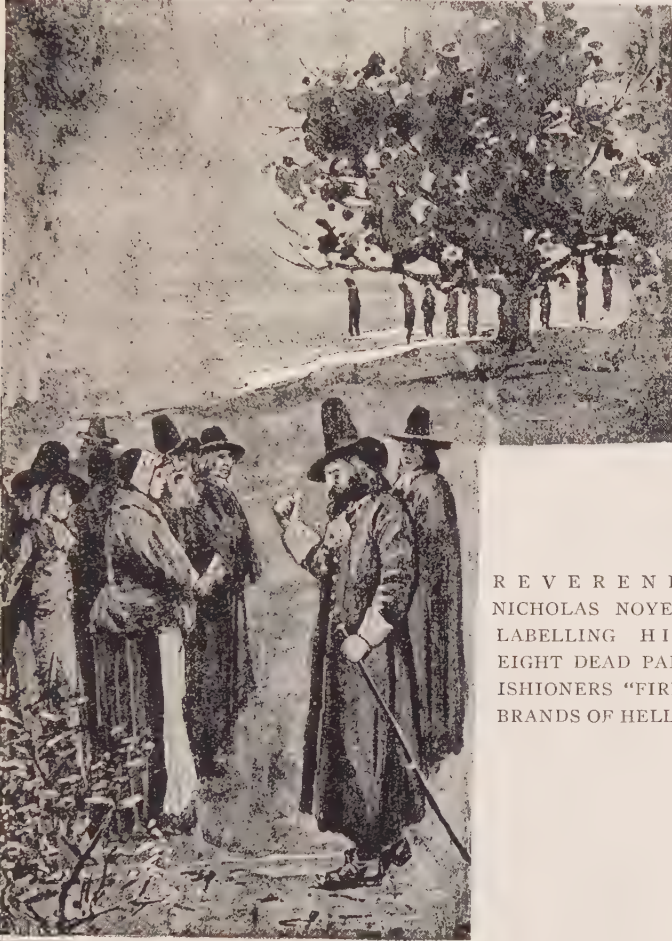
In the year 1920 Italian peasants in some manufacturing towns in Connecticut, living in the shadow of steepled churches yet under the spell of witch superstition, believed fully in the Evil Eye supposed to cause the death of children and to bring dire disasters to their homes. In other places ignorant people in our land have been of late fined and jailed for attempting to revive witchcraft.

Have we an earth habitation of the Devil? "Neighbors, shall we believe she is too old and weak to spread the horrid disease? Running no risk, shall we tear her in pieces, or turn the witch over to the authorities?" Thus queried gentry, husbandman, and blacksmith, saturated with the horrid superstition (p. 214).

Sheriff George Corwin, who arrested the accused, tells

us, on the official return of an execution June 10, 1692, that he "hanged Bridgett Bishop until she was dead."

"Martha, only a pen scratch, and you can save your life."



REVEREND  
NICHOLAS NOYES  
LABELLING HIS  
EIGHT DEAD PAR-  
ISHIONERS "FIRE-  
BRANDS OF HELL"

*Courtesy of Silver, Burdett & Co.*

"Never," replied this pious, refined woman, who was courage personified.

Refusing to recant, Martha was executed, her taking off being mainly through the testimony and unguarded talk of her aged husband, Giles Corey, who soon died a torturing death.

Sir William Blackstone, more than seventy years after the last witch had been executed in New England, wrote in his Commentaries: "To deny the possibility, nay, actual existence of witchcraft and sorcery is at once flatly to con-

*The Deposition of Mary Daniel aged nineteen years on  
 the 10th of September 1692*  
 of the last week, last night, towards night, it was suddenly taken  
 away it was went to bed down on a bed, soon after which it was  
 appeared to me the shape of some woman, who seemed to look and  
 speak most fiercely & angrily, she said she would afflict me very sorely  
 thinking me I should not have done so, or that such things should befall me.  
 I cannot possibly say what shape it was if I saw it first at night  
 night after, I was taken very ill again the next night a great pain  
 in my side of my feet, and after a while I saw apparently the  
 shape of some old woman, as I was sitting in a chimney, I then  
 pulled me with a chair, I ran backward to the room, and sometimes  
 she would me very much, and I saw her go away about seven  
 which fit I was with me, so continued till the next morning when  
 a great loud and knocking upon my tongue, and some of my feet  
 I then appeared, I was again and knew not if I saw who it  
 was, it afflicted me. On the 10th (upon the beginning of it) I thought  
 I saw a woman backward and widow who came walking into the  
 chamber with a bundle, one of my came, but upon me so it  
 should not hurt, I then backward I saw no more, but I then  
 she did me any harm. In answer to the same, it said in a room  
 who afflicted me, and being speechless, I continued so, until it  
 went to up to bed, who looking me by of hand, then it began  
 I speech again as formerly. The last fit I had was upon  
 the last Sabbath day, in which I saw the shapes of four women  
 or five, of whom widow who was first, the rest I knew not,  
 nor knew if they did hurt me, unless I did not doubt.

*Rowley August 4. 1692*

*Mary Daniel came to trial at the Court of the Superior Court  
 of the County of Suffolk Sept 15 1692*

*Mr Edward Paison Master of the Court  
 Mary Daniel did declare as above  
 it written at the Court of the Superior Court  
 at Rowley at Salem Sept 16 1692*

Courtesy of Houghton Mifflin Co.

#### ARRAIGNMENT OF MARY DANIELS AS A WITCH.

tradict the revealed Word of God in various passages in both the Old and New Testament; and the thing itself is a truth to which every nation in the world hath in its turn borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits."

Over such exegesis, interpretation, and lack of perspective in reading the divine revelation, one can imagine all the powers of evil, and those who deny the right of private judgment, gloat with rapture, finding an argument for an infallible hierarchy that permits no Bible to be printed without



notes and comments. With such examples of Protestantism in view, prelacy manufactures diligently the machinery of interpretation for the unlearned instead of that for genuine education of the masses.

The William Blackstone whose legal opinions still sway our courts is said to have been related to William Blaxton, Boston's reputed first citizen. "I am clearly of the opinion," said Sir Thomas Brown, the greatest physician in all England, "that the devil and two old women are making the child sick. The fits are natural, but heightened by devil co-operation with the malice of the witch." On the evidence of this famous physician, Sir Matthew Hopkins, British Witchfinder General, had these aged women executed.

Senile, iron-willed, conscience-bound wealthy Giles Corey was crushed to death with heavy stones piled upon his body; because, forsooth in answer to the judicial inquiry of how he would be tried he refused to reply as the law di-



MARTHA COREY REFUSING TO SIGN A RECANTATION, PREFERRING DEATH.



rected, "By God and my country." The custom of the application of torture for judicial reasons was based on rulings covering such contumacy. Giles Corey stands alone as the only recorded victim of this unrighteous law. Before his death, Corey's eyes were opened to the awful injustice he had done his wife in swearing away her life as a witch. The last audible words forced through his closing throat, were "Pile on the rocks."

William Proctor, the author's ancestor, bade adieu to his wife, Elizabeth Bassett Proctor, daughter of William Bassett, who was condemned to follow her husband a few weeks later, but escaped the death penalty, since the delusion had already spent its force.

As Proctor climbs Gallows Hill to the gibbet and mounts the scaffold, as firmly as the Scottish Lord Montrose went to his doom, his last words to friends, neighbors, and foes, ere shuffling off this mortal coil, are filled with love and forgiveness.

While this awful crime of the witchcraft persecution will ever stamp the locality with horror ineffaceable, "Whittier Land," encroached upon and in a measure glorified Witch Land. Included in the list of places for a Puritan Pilgrimage are Witch Hill, Salem, Rowley, and the old Roger Williams house, the latter the scene of many witch trials. The spirit of the Quaker poet brooding over the scene, though emphasizing the warped and shallow judgment of the times, has softened our condemnation of that which in the light of today seems unbelievable.

To whom should the sorely puzzled people of God living in New England turn for guidance, when this terrible witchcraft delusion disrupted their homes and gripped, as in a steel vise, both conscience and intellect? To their Bibles and their ministers was the only logical answer. The former was supposed to say, vehemently and in substance, "Stamp out, kill and destroy the infamy," and the clergy to a man upheld what they thought was a mandate. Then they

went forth with loins girded and in oneness of spirit to follow closely the bidding of Holy Writ—as they misread it, ignoring the Christ in their interpretation. At a glance, one sees in these scenes the trend of conditions surrounding clergyman, doctor, lawyer and layman, showing the decadence of man's reasoning power—scenes that need no explanation, homily, nor dissertation. Closer inspection brings but deeper abhorrence of this man-made calamity, as one realizes that each one, obsessed by the general delusion, looked upon his father, mother, brother, sister—even husband or wife, as posing outwardly for saints, while inwardly possibly a hell-made devil's tabernacle, for the Evil One to sport and play in to the destruction of the body and soul of his fellows. This is the witchcraft of the seventeenth



© Charles Scribner's Sons

GILES COREY ARRAIGNED AS A WITCH.



TRIAL OF WILLIAM BASSETT AND WIFE AND THEIR CONDEMNATION.

century that bathed the world in blood and with terrific force severed the closest ties and tore heart-strings asunder.

"Quality" as well as commoners felt the inescapable clutch of this superstition, for none sat so high as to be above suspicion, condemnation, or even the scaffold. Not only was a relative of Governor

Bellingham—a woman of high standing and position—hanged, but Pastor Willard of the Old South Meeting House, among whose members were three of the six witchcraft judges, escaped death only by a narrow margin. Publicly accused of being a witch, it needed but an-

other testimony or two first to light and then to fan the fire beyond control. The halter would have abruptly closed the life work of the renowned clerical educator, who was at one time head of Harvard College.



"SHALL WE TEAR HER IN PIECES, NEIGHBORS?"

A bronze tablet gives the location of one building in which neighbor and friend accused neighbor and friend of being in league with the Devil. With the "light in them become darkness," they sent the victims to the gallows, their consciences being like that of a Spanish king who believed that in burning heretics he was doing God service.

Yet were not these phenomena, whether in Spain or New England, what the Master Himself foresaw and prophesied? It was witchcraft that helped to send the Great Teacher to the cross, for did they not say "He hath a devil?" Did they not charge Him with healing and casting out devils in the name of Beelzebub, the prince of devils?

Slipping a halter over the hoary head of age, to save kin and neighbor from contamination with the curse-



blight of witchcraft, was deemed a righteous and meritorious act. It was ever reckoned a positive aid to Deity in stamping out what was thought to be an awful menace to body and soul.

The aftermath of witch days shows that Captain John Alden, son of John and Priscilla Alden, lived on Alden Street, Boston, and during the run of the dreadful delusion was denounced by young and old in the manner drawn by the artist.\* Alden was also accused of tormenting people he had never seen. "Dragged before the court at Salem, returned to Boston, jailed for fifteen weeks," is the police court record. In fact he was hidden by his relatives at Duxbury, in clear-minded Pilgrim Land, until the superstition subsided. This jailing of a prominent citizen set the Old Colony town in an uproar, and linked Plymouth closely with that terrible seventeenth century orgy of unreason that had so startlingly flared forth in Boston and Salem Village (South Danvers).

The surprising fact is that Plymouth, in the face of world-wide superstition and within fifty or sixty miles of Boston and Salem, was immune to this particular grade of death-fever.

The killing of his fellows as witches never smirched the conscience of the true-hearted, well-balanced Pilgrim.

These Free Churchmen had been too well mentally fortified, while in Holland, whence the spectre of witchcraft had been banished. Hence they were able to resist the infection when amid new surroundings. It has been said that Plymouth, in a measure removed from centers like Boston and Salem, through its very isolation, escaped the witch-



© Charles Scribner's Sons  
"AWAY WITH YE OR I'LL  
CURSE YE!"

\* Page 202.

craft delusion; but better sense and a knowledge of history and the literature of Holland would furnish correct answers. The study of comparative religion also teaches us that the old gods of one cult become the devils of another, while the sinister fairies of an age are transformed into the witches and imps of a later one. John Robinson taught that religion, according as it is used, is responsible for the greatest known good and the most terrible evils in human history. Seen in the light of Biblical science and history, the outbreak of witchcraft in New England was, in the case of the clergy, one of the worst examples of misreading Holy Scripture ever known, and quite equal to anything of which the system centralized in Rome has been guilty.

#### THE WITCH'S DAUGHTER

For Mabel Martin sat apart,  
And let the hay mow's shadow fall  
Upon the loveliest face of all.

She sat apart as one forbid,  
Who knew that none would condescend  
To own the Witch-wife's child a friend.

The seasons scarce had gone their round,  
Since curious thousands thronged to see  
Her mother on the gallows tree.

\* \* \* \* \*

They went up to their homes that day,  
As men and Christians justified,  
God willed it, and the wretch had died!

\* \* \* \* \*

"Good neighbors, mine," he sternly said,  
"This passes harmless mirth or jest,  
I brook no insult to my guest."

\* \* \* \* \*

None dared withstand him to his face,  
But one sly maiden spake aside,  
"The little witch is evil-eyed!"

Her mother only killed a cow  
Or witched a churn or dairy pan  
But she, forsooth, must charm a man!

"Henceforth she stands no more alone;  
You know what Esek Harden is.  
He brooks no wrong to him nor his."

\* \* \* \* \*

O, pleasantly the Harvest moon  
Between the shadow of the mows,  
Looked on them through the great elm boughs!

On Mabel's curls of golden hair,  
On Esek's shaggy strength it fell,  
And the wind whispered, "It is well."

Thus does the poet clasp hands with Father Time in healing the dreadful mind-craze, that once filled with poignant horror and grief New England homes in town and country. On glorious hill top and in fertile valley, perverse thinking marred the most charming prospect; disrupting the tenderest ties; proving again and once again "that only man was vile."

The year 1693 saw the last execution for witchcraft in the United States, though in England the blotting out of life for this subjective insanity extended to 1723. Under George II, in 1736, the statute which left so unholy a stain on England's record was obliterated. In this, there was given one of the thousand proofs of the advance of genuine Christianity. Diseased fancy gave way to chastened and creative imagination, and even in the progress of law, as a record of the progress of civilization, the maxim of psychology was illustrated—"Fancy is the servant of sense; imagination is the servant of reason."

"Who turned in Salem's dreary jail  
Her worn old Bible o'er and o'er  
When her dim eyes could read no more."



Royalty gave that first Royal Governor of New England, Sir William Phips, a burial of note.

Here was manifested a pronounced change from infancy in a logging camp at outpost Pemaquid to a London funeral calling for the unique quaintly phrased and oddly engraved card of admission to participate in the obsequies and view the corpse of Sir William Phips. (See page 221.)

The Mather Dynasty left a Puritan imprint on New England that it will take generations to efface, Plymouth sharing richly in the record. The Mathers frequently swayed a people that no ordinary mind could control.

Thus solemnly, and doubtless after much literary striving, the seventeenth century jingler of rhymes, in an epitaph, treated of the house of Mather. After extolling Cotton, the full blown product, and belittling Samuel, the latest scion of the quartette of Puritan divines, it consigns to oblivion the later heirs and assigns. Nevertheless, some of us have known of descendants of this honored name who were celebrities, if not notorieties. The fact that at the evacuation of Boston they fled on one of those hundred and seventy-six ships to Halifax, and the farther fact that the progeny was more female than male, conserved the record and the names.

Under this stone lies Richard Mather,  
Who had a son greater than his father,  
And eke a grandson more famous than either,  
But the next generation failed—rather.\*

\*Reverend Richard Mather, of Dorchester, was the founder of the line in America. His second wife had been the second wife of the Reverend John Cotton, and his son, Increase Mather, married Mary Cotton, his stepsister. Increase married secondly the daughter of Captain Thomas Lake, widow of the Reverend John Cotton of Hampton, nephew of Mather's first wife. Of the daughters of Increase, Maria married Bartholomew Green and Richard Fifield; Elizabeth married William Greenough and Josiah Byles; Sarah married the Reverend Nehemiah Walter; Abigail married Newcomb Blake and the Reverend John White; Hannah married John Oliver; and Jerusha married Peter Oliver. Reverend Cotton Mather married first Abigail, daughter of John Phillips, of Charlestown; secondly, Elizabeth, daughter of Dr. John Clark, widow of Richard Hubbard; thirdly, Lydia, daughter of the Reverend Samuel Lee and widow of John George.

*Courtesy of Houghton Mifflin Co.*

In many cases Cotton Mather claimed to be a conqueror of the indwelling witch-devil. Mather's "Memorable Providences" proved to his own satisfaction several points in "divinity" (1) that witches exist; (2) how they signify



GOODY MARTIN THE WITCH AND HER BEWITCHING DAUGHTER MABEL.

their presence, and (3) how to combat witchcraft. Prayer was his sovereign remedy. With extreme unction and exhaustive vocabulary, he talked it over with the Lord and the evil-possessed victim, and claimed to drive out the obsessing forces, although there is no record of these being transferred into his neighbor's swine and dashing down a "steep cliff into the sea."

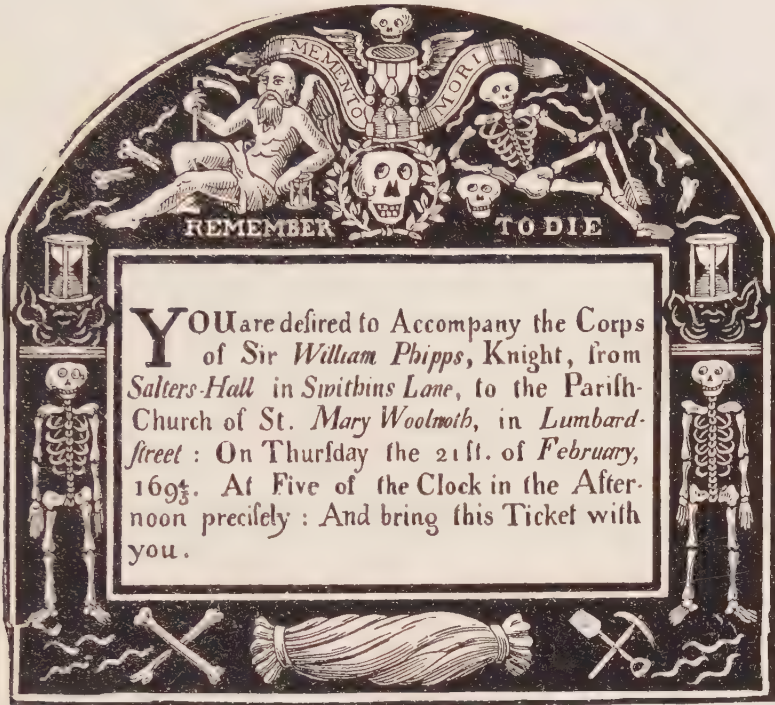
A modern psychologist or physician to the insane, even though facing the awful charge of being a "rationalist," could understand the gospels and their record of human and bestial phenomena better than Cotton Mather. This

theologian forged ahead with the light he had, whatever the outcome. He had in full measure qualities that overtop mediocrity, but most certainly he showed the defects of his character. He was ambitious and opinionated; hence, forceful. He was painstaking and accurate, even to microscopic minuteness, according to his own interpretation of events. One can forgive his quick temper and blunt manner as directness of thought forcibly expressed and even hotly given. Such partisanship influences the masses at the time, clears later investigations and judgments, and adds laurels to any cause, good or evil. Mather saw special judgments induced by special transgressions and suggested by special misfortunes. Let us whisper it—he was a firm believer in ghosts. These, through visions, as he thought, led him to bury one denominational hatchet when he preached in the Baptist church from the text “Good Men United.” Mather was stirred to the depths over the outbreak of witchcraft. To steer his craft to the right haven was his heartfelt, earnest desire, but a false beacon instead of the warning lighthouse sadly wrecked the scholar’s judgment.

Cotton Mather’s brain absorbed the “poisoned pen’s” misconception of the Creator, which is completely at variance with the Christ spirit. In Mather’s case, it was an absorption so thorough as to cause him when well along in years to chronicle one cardinal point of the Puritan faith, speaking of “the delight saved souls would enjoy in gazing o’er heaven’s battlements, watching the writhing forms of the lost, forever aflame in excruciating agony, yet never consumed.”

Cotton Mather did not stand alone in this view. Jonathan Edwards, whose female descendants, it is claimed, mothered some of the crowned heads of Europe, had the same inconceivable thoughts about the wicked departed. Antichrist, according to Cotton Mather, was “the devil’s oldest son,” for he did not seem to know or recognize the very fierce manifestation of Antichrist in the persecution of other





*William Phips*

© Charles Scribner's Sons.

BURIAL CARD OF INVITATION TO THE LONDON FUNERAL OF  
GOVERNOR WILLIAM PHIPS.

Christians in witchcraft and in morbid growths of the spirit, which under the name "Puritan" might be called legion. Cotton Mather was also a linguist of note. Latin, Greek, Hebrew, Spanish, and Algonquin were familiar fields of study and mastery to the Boston divine. Benjamin Franklin paid homage at the Mather shrine when he said that "Mather's essay on well-doing largely directed his life's conduct." Mather, when the delusion of witchcraft had made him ridiculous, declared that the subject was too deep for ordinary comprehension.

Cotton Mather never hesitated to speak his mind freely. When the sins of the town waxed gross, he waxed strong in expletives, stamping his opponents as representing "a

venomous crew, a spiteful town, and a poisoned country." There was no halfway stopping-post with this Puritan minister, when he reached high pressure speed on life's race to Eternity.

Written about from all possible angles by many critics, Cotton Mather's defects do but prove his humanity. No man could have been as active as he without causing friction, and even animosity, along the pathway he blazed in his strenuous passage through life. Seventy public sermons, and half as many private discourses a year was his usual quota, and the preparation of a Mather sermon was no ordinary task, both in matter and length, in those days. Read sermons were then under ban and the slightest aroma of plagiarism was reckoned as a pulpit sin. No volumes of ready-made sermons or friendly books for the lazy homilist existed. One or two afternoons a week were given to prayer and exhortation, while making pastoral calls.

Mather's fasts aggregated sixty a year, and his nights of vigil full twenty. He spent sometimes an entire day on his knees in prayer in his closet, with a list of names before him, supplicating God for spiritual blessings for these members of his flock. Ever anxious to do for others, his dying exhortation to his son, who asked for a guiding motto through life, was "Remember that one word, 'fructuosus'." Mather originated more than twenty benevolent societies, and undertook to Christianize the negroes. At one period he bore the entire cost of an experimental smallpox inoculation, beside submitting his son to the ordeal, though neighbors threatened his life for the act. The medical profession condemned him in his effort to curb frightfully prevalent smallpox which frequently ran unbroken in its devastating career. Thousands met death from this disease. Mather wrote and published three hundred and eighty-two pamphlets and books. He was at one time in voluminous correspondence with more than fifty learned Europeans, and this in the days

when laborious handwriting ate voraciously into each twenty-four hours. Much of Mather's literary work was done by flickering candlelight. He was a Fellow of the Royal Society and received the degree of Divinity from the University of Glasgow. With such self-elected tasks awaiting his waking moments, it is little wonder his callers faced the wall-hung command "Be Short."

The rhymester of the day epitomizes the life of that prominent divine, Richard, grandfather of Cotton Mather, who was the first of the Mather line born in New England and was later pastor of the Dorchester church. His preaching without a surplice gave rise to the well-known remark of one of the elect (?) "What? Preach fifteen years without a surplice! I would rather have heard of thy——"

"Sacred to God his servant Richard Mather,  
Sons like him, good and great, did call him father,  
Hard to discern a difference in degree,  
'Twixt his bright learning and high piety.  
Short time his sleeping dust lies covered down,  
So can't his soul or his deserved renown.  
From's birth six lustres and a jubilee  
To his repose; but laboured hard in thee,  
O Dorchester! four more than thirty years  
His sacred dust with thee thine honour rears."

"Third in New England's Dorchester  
Was this ordained minister.  
Second to none for fruitfulness,  
Abilities, and usefulness.

"Divine his charms, years seven times seven,  
Wise to win souls from earth to heaven;  
Prophet's reward he gains above,  
But great's our loss by his remove."

"In his Publick Ministry in Dorchester he went over the Book of Genesis to chap. xxxviii; Psalm xvi; The whole Book of the Prophet Zechariah; Matthew's Gospel, to chap. xviii; 1 Epistle to Thess. chap. v;



and the whole Second Epistle of Peter,—his notes whereon he reviewed and transcribed for the press, not many years before his decease. Also he was much exercised in answering many practical Cases of Conscience and in Polemical, especially Disciplinary, Discourses.”



COTTON MATHER

Richard Mather's second wife was the widow of John Cotton of Hampden, a nephew of his first wife, minister of St. Botolph's and later minister of the First Church. His son, Increase, father of Cotton, courted and acquired his rarely accomplished stepsister, Mary Cotton, in marriage. The son, Cotton, was later to stir New England to its very center and Olde England to

a lesser degree with his writings and anathemas, for he was trained by those on both sides of his illustrious family tree. The Quaker poet thus depicts in verse the controversy between the Mather divine and the Boston clothier:

“In the solemn days of old  
 Two men met in Boston town,  
 One a tradesman frank and bold  
 One a preacher of renown,  
 Cried the last, in bitter tonè,  
 “Poisoner of the wells of truth!  
 Satan's hireling, thou hast sown  
 With his tares the heart of youth!”  
 Spake the simple tradesman then;  
 “God be judge 'twixt thou and I;  
 All thou knowest of truth hath been  
 Unto men like thee a lie.”

\* \* \*

Of your spectral puppet play  
 I have traced the cunning wires;  
 Come what will, I needs must say,  
 God is true, and ye are liars.”

When the thought of man is free,  
Error Fears its lightest tones;  
So the priest cried, "Sadducee!"  
And the people took up stones.

In the ancient burying-ground,  
Side by side, the twain now lie,—  
One with humble grassy mound,  
One with marbles pale and high"

On February 26, 1728, the *New England Weekly Journal*, in commenting on Cotton Mather's death says:

"He was, perhaps, the principal Ornament of this Country, and the greatest Scholar that ever was bred in it. But, besides his unusual learning, his exalted Piety and extensive Charity, his entertaining Wit, and singular Goodness of temper recommended him to all that were Judges of real and distinguished merit."

Cotton Mather encroached on no other man's niche in that temple of fame reared by the Puritans in America, veneered with pedantry, vanity, and subservient following, though it be. Posterity places against his name in colonial annals an even balance of praise and blame.

Yes, Cotton Mather, some two hundred years and more after thou last penned the request "To bee Returned Unto C. Mather"—showing deep knowledge of the invidious ways of the book-borrower—posterity turns backward the page, and comments in wonder and admiration on the colony's most erudite scholar, the owner of the colony's most extensive library in the New England of that day. Was it much learning that is, too much of one sort, that made thee "mad" during the witchcraft delusion?

Cotton Mather was a frequent visitor to Plymouth, and wrote and often talked to its people.

No matters of moment in the colonies were embarked on without indorsement of the clergy, who often ruled in Puritan politics with an iron rod. It is true that Free

Churchmanship, separated from civic or political authority, never produced men of the mind and act which State Churchmanship generated. How little perhaps any of these old worthies realized, as they painstakingly scrawled "signatories," that the scrawlings would live for centuries! Based on their slavishly literal interpretations of the Bible, there was no escaping conclusions which silenced common sense. Desperate efforts were made to wriggle out from under its supposititiously awful commands, and swing the elect about face. Biblical commands concerning the witch—purely obsolete or imaginary when read in the light of the Christ saying—were cited, and the lives of relatives and neighbors paid the penalty.



THE JOHN COTTON CHAPEL, ERECTED IN BOSTON,  
ENGLAND, IN HONOR OF REV. JOHN COTTON.

The wave of Indian onslaught in 1689 reached Dover, New Hampshire, July 7, and caught and killed Major Waldron, then eighty years old, whose doom was prophesied years before by the Quaker women whom he had heartlessly horse-whipped.

The fact that Major Waldron played false with the Indian in King Philip's War in 1676, thirteen years before, furnishes an illustration of primitive man all over the world, whether Indian, Oriental, or nominal Christian. In the



*Magnalia Christi Americana :*  
 OR, THE  
*Ecclesiastical History*  
 OF  
**NEW-ENGLAND,**  
 FROM

Its First Planting in the Year 1620. unto the Year  
 of our LORD, 1698.

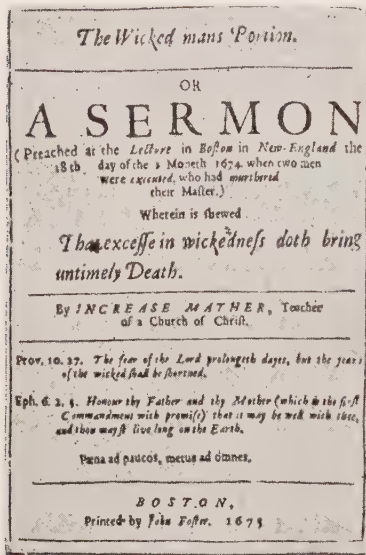
In Seven BOOKS.

- I. Antiquities : In Seven Chapters. With an Appendix.
- II. Containing the Lives of the Governours, and Names of the Magistrates of *New-England* : In Thirteen Chapters. With an Appendix.
- III. The Lives of Sixty Famous Divines, by whose Ministry the Churches of *New-England* have been Planted and Continued.
- IV. An Account of the University of *Cambridge* in *New-England* ; in Two Parts. The First contains the Laws, the Benefactors, and Vicissitudes of *Harvard College* ; with Remarks upon it. The Second Part contains the Lives of some Eminent Persons Educated in it.
- V. Acts and Monuments of the Faith and Order in the Churches of *New-England*, passed in their Synods ; with Historical Remarks upon those Venerable Assemblies ; and a great Variety of Church-Cases occurring, and resolved by the Synods of those Churches : In Four Parts.
- VI. A Faithful Record of many Illustrions, Wonderful Providences, both of Mercies and Judgments, on divers Persons in *New-England* : In Eight Chapters.
- VII. *The Wars of the Lord*. Being an History of the Manifold Afflictions and Disturbances of the Churches in *New-England*, from their Various Adversaries, and the Wonderful Methods and Mercies of God in their Deliverance : In Six Chapters : To which is subjoined, An Appendix of Remarkable Occurrences which *New-England* had in the Wars with the *Indian* Salvages, from the Year 1688, to the Year 1698.

By the Reverend and Learned COTTON MATHER, M. A.  
 And Pastor of the North Church in *Boston, New-England*.

L O N D O N :

Printed for Thomas Parkhurst, at the Bible and Three  
 Crowns in Cheapside. MDCCII.



TITLE OF THE FIRST BOOK PRINTED IN BOSTON.

ONE OF INCREASE MATHER'S  
BOOKS.

his table and forced the family to cook food, then, one by one, they perpetrated horrid acts of cruelty, each one to their savage minds cancelling some old individual or tribal debt of the past. The cutting off of his nose, ears, hand, foot, with slashes across the breast, in time sapped the heart's blood of the old Indian fighter and Waldron ceased to breathe. They had cancelled their account. The Indian no more forgot an act of cruelty than an act of kindness.

The reason why Plymouth and the Pilgrims were never visited by the

mock battle instigated by Waldron he had persuaded two hundred Indians to fire off their muskets. He then seized his victims, shipping them to Boston, where some were hanged and others sold into slavery. The red men judged Christianity by the fruits which they themselves gathered. They were not church historians.

Fearing to face the old warrior, two Indian squaws sought shelter in his home. At midnight these women opened the door and the incoming savages, after overpowering the mighty Major, placed him in a chair at



© Charles Scribner's Sons

THE DEATH OF MAJOR WALDRON.



## THE MATHER DYNASTY

THUS WAS THE "MATHER DYNASTY" GRAVE-EPITAPHED TO THE WORLD BY A SEVENTEENTH-CENTURY POET.



To his Return'd unto

C. Mather

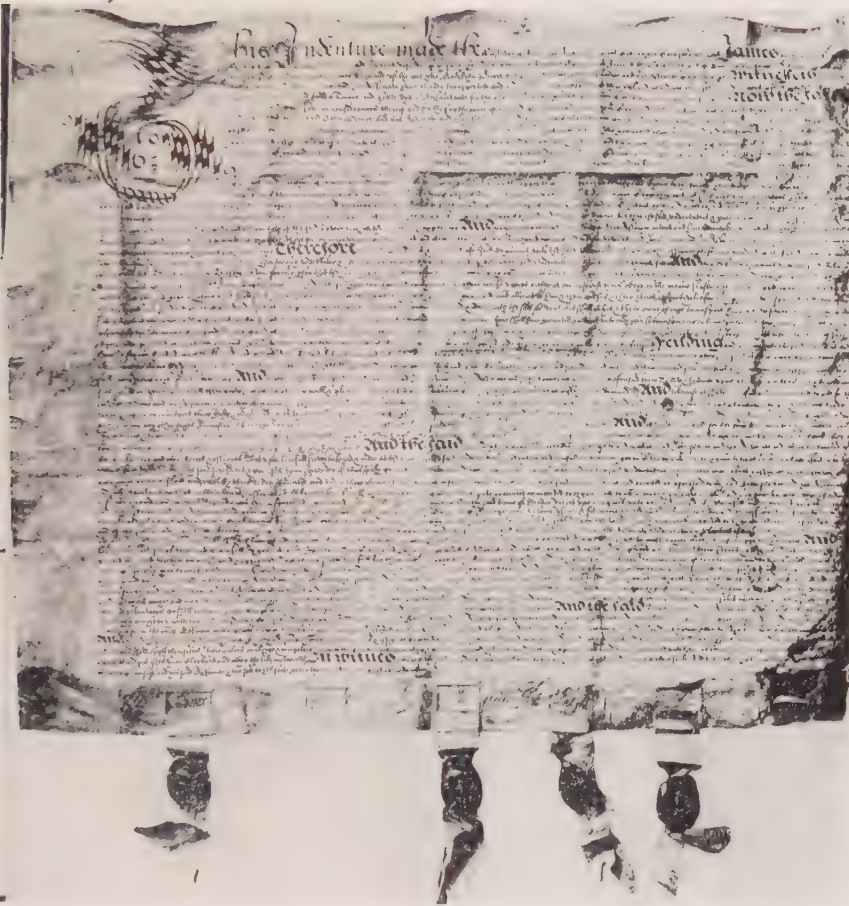
"Under this stone lies Richard  
Mather  
Who had a son greater than his  
father;  
And eke a grandson more fam-  
ous than either;  
But the next generation failed—  
rather."

witchcraft delusion or troubled with this devilish superstition which has been responsible for possibly a million judicial murders in Europe, and which left a stain on the reputation of the Puritans, is plain to anyone who knows the social condition and background of things and the spiritual atmosphere in Leyden, while the Pilgrim Fathers lived there, from 1609 to 1620. In the Dutch Republic books had already been written and widely circulated which exposed the groundlessness of this relic of the days of the savage and cave man.

The intellect of the Netherlanders had been unshackled from this superstition long before intellect in the British Isles had been set free. Bathed in this atmosphere of mental freedom, it would have been an anachronism for the Plymouth men to have reverted to the ancient delusion.

The Puritans on the contrary were like their contemporaries in the Old Country. There was no greater subjective victim to the witchcraft delusion than James I of England, who wrote a book against the anti-witchcraft argument of Reginald Scott of 1584. Even as late as the eighteenth century, John Wesley declared that the denial of witchcraft was tantamount to repudiating the truth of the Divine Word. Nevertheless, despite stereotyped after-dinner rhetoric in America, the cheap moving-picture shows, and the belief still cherished among exceedingly "liberal" thinkers—liberal even beyond the boundaries of both fact and truth—and even the antiquated political partisanship that lingers below Mason and Dixon's line, the American Puritans never burned or cremated a witch, though they hanged some, giving rise to family feuds, of which traces are found even today.





THE PLYMOUTH PATENT

## CHAPTER VI

### LAWS—CAPTURE OF LOUISBURG—FRENCH ARMADA DESTROYED—DEPOR- TATION OF ACADIANS

**T**O choose between saving his seven children from the Indians' scalping knife, or his wife and infant of but two days from capture, was Thomas Dustin's dilemma. One reads in sequence the harrowing Dustin tragedy, and the story of this courageous woman's act in that night of death on the little Merrimac Island.

In 1697, when Indians attacked Haverhill and its environs, Hannah Dustin's experience stirred even the most pacific of pacifist colonists to intense effort against all redskins.

This woman was captured, abused, her infant killed, and with the nurse and Samuel Leonard, a little boy previously taken by Indians, placed by the savages on what is now called Dustin Island, on the Merrimac, at its junction with the Contoocook stream. She instructed the lad to have their captors show him how to kill and scalp, and the little fellow in turn explained to Mrs. Dustin the harrowing process. At midnight this intrepid woman tomahawked the ten Indian guards and scuttled all the canoes but one. The ever-assertive motherhood instinct in her allowed the squaw with her babe to escape, though in this act, she risked recapture and unnamed torture. After embarking, still



MONUMENT TO HAN-  
NAH DUSTIN IN HAV-  
ERHILL.

burning with her wrongs, Mrs. Dustin, with rare Benjamin Church courage, though she knew the Indian woman would quickly summon aid, paddled back to the camp.

There she scalped the ten dead Indians, and then pushed off into the stream with Mary Neff, Samuel Leonard, and her cargo of blood-matted hair and skin and floated down the Mer-rimac, reaching home to the untold joy and amazement of her family, friends and the entire town.\* The thrilling tale of her heroism, in sending her husband away with the children, and the gory proofs of her exploits, proved an immense incentive in fighting Indians, and war enlistments notably increased.

Some of the written laws of Plymouth well illustrate the daily lives of its unique people. Dating back to 1642 one reads that:

"William Nelson be hyred to keep the coves this yeare at the same wages he had last year which is 50 bushells of Indian corne"; and that those in charge of the weir who draw and deliver the herring . . . be payd either in money or corn at Harvest at such rate as it doth then passe at from man to man."

\* The price for Indian scalps varied, but the advertised rates, when the redman became viciously murderous, \$134 for a man, only four dollars less for a boy (a compliment to youthful prowess), and a meagre \$50 for a squaw.



FLIGHT OF THE LITTLE FAMILY.



THE MOTHER KILLING THE TEN INDIANS.



© Charles Scribner's Sons

THE DUSTIN TRAGEDY.

Later we note:

"That many horses are rid and driven threw the Towne by strangers . . . in a disorderly way," a committee be appointed "to take notice of such horses as are soe carryed threw the Towne and are hereby impowered to examine such strangers whether they have a passe for them . . . and if not to seize on them and forthwith to bring them before some of the magistrates of this jurisdiction for tryal";

"That the owners of such cattle or horses shall pay for every neat beast two shillings and for every horse kind five shillings." It was also "ordered by the Towne that the officials of the Towne be Impowered to Call such younge men and others as live Idelely and disorderly to an account for theire mispending theire time in ordinaryes."

In 1646 non-attendance at Town Meeting called for a fine, and it is recorded that for the convenience of the Governor, possibly because of sickness, on at least one occasion the meeting was held at the Governor's house.

In 1649 community land was given to those townsmen who had none "to use as long as they please or their heirs after them but not to make sale thereof if they depart the towne but surrender them upp unto the towne agayne at their departure."

It was also decreed that all men "use their best discretion and endeavors that the poor may bee comfortable provided for by contriving and setting them in such ways and courses as may most probably conduce thereunto and also to see yt the provisions of the poor bee not unnessessarily Imbezzeled, misspent and made away with in summer season before the winter and times of hard things come and for such poore as are aged and decrippd as they cannot work."

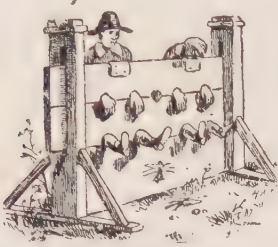
It was voted in 1650 "to pay fifteen shillings to every one who should bring in the head or skin of a wolf, and that any Indian who would kill an old wolf should receive two coats and for a young wolf an axe or hatchet."

"Require any that shall Receive any stranger soe as to entertaine them in theire house to give cecuritie unto them to save the Towne harmless from any damage that may



acrew unto them by theire entertainment of such as afore-said."

To travel on the Sabbath and dodge pillory or whipping post required a passport ticket-of-leave, proving that the



THE STOCKS.



READING THE SCOLD INTO THE FLOOD.

journey was one of necessity. For the few Pilgrims and Puritans who slid and for infraction of the so-called Blue Laws, that awakened and steered the Fathers' consciences aright, punishment followed close upon cleanliness and godliness, for prompt chastening was found by the thrifty Pilgrim to reduce court and jail expenses.

The bilboes then in common use came from Spain. The Armada carried thousands of them, the Spaniard fully expecting to shackle whole platoons of captured Englishmen and populate Spain with British slaves.

Lower caste ever chuckled when heckling upper caste, which revelled in "bushes of vanity." Oiled, crinkled, and coddled Royalists gave the Roundhead Puritan many an



"PLUG HIM AGAIN, HEZY; TOWSER, DON'T BITE; IT MAY PIZEN YE!"



A LOW-DOWN CRIME EVIDENTLY CALLED FOR A LOWLY POSTURE.

exasperating quarter hour. In a generation when the powdered wig was the distinguishing mark of blue blood or of financial supremacy, Chief Justice Samuel Sewall furnished an example of the democratic spirit of the times,



© Charles Scribner's Sons

A HORRIBLE EXAMPLE TO SEDATE MATRON AND TOWN TATTLER.

when he called the wig "an abomination" to the straight-laced Puritan.

Grandames and grandsires strolled down the street swollen with curiosity to know which neighbor had fallen by the way. Whisper it lightly, sometimes beholders were later star actors in eighteenth century moving pictures of their times.

"Headed straight for hell is the poor devil. Unable to save his soul, we will roundly punish the wanton while within reach," said the people. An outdoor iron cage enclosure occasionally took its place, alternating with the usual punishment of a Wanton-Gospeller, which was that of being compelled to stand in public on a stool.

"Stand and face the villagers, good-dame, with thy formerly tattled name so fastened about thy neck, that he who runs may read what thy bridled tongue cannot garrulously proclaim," was the official command.

White man and Indian, childhood and infancy, alike gloated over the discomfiture of the fair one.

Let us say in all fairness that this English invention was one form of a man's and often of a woman's punishment for making tart reply to a brutal husband or a harsh magistrate.

Accompanying the brusque washing out of her sins, the scold was an enforced listener to public and sonorous reading of her shortcomings, by an officer of the court. An ever-present remedy for evildoers was this ducking pond, after ice had been broken in the spring. Man-scolds—and it seems fair to assume they equalled in number the fairer sex, if the genus of that day was like the present



PENITENTIAL THOUGHTS.



NOT "WHY DID I DO IT?" BUT  
"WHY WAS I FOUND OUT?"

—frequently escaped this rasping humiliation, but suffered whippings on the bare back or other equally annoying aids to goodness. Other inexpensive punishments, which required neither food, shelter, nor jail, kept Pilgrim and Puritan in line with that part of Holy Writ which is older than the New Testament.

No small part of the punishment attending a sentence to the pillory and stocks was bombardment by the street urchins with decayed fruit, ancient eggs and forceful invective hurled at



the helpless, undignifiedly posed culprit. Even dogs barked disdainfully at the abashed and tortured victim, as these Old World customs were transferred to the New.

In ducking a scold—only men being in this little company



BOTH FATHER AND LAD GAZED IN AWE WHEN THE VILLAGE MAGNATE CLATTERED DOWN THE STREET.

of punishers—penalty, work, and conviviality clasped hands in the new land. To be head-down in the stocks evidently fitted some especially low-down misdemeanor.

That instrument of torture, a wooden horse, its saddle shaped like that of a razor-back hog, was known locally, where it was invented, as a "Mary Price," a New Eng-

land but much milder version of that horror of the Inquisition, the "Iron Virgin," such as one sees in Nuremberg. "Mary Price" was its first victim. In days when to be remembered was a prize of desire it doubtless lightened the severity of the sentence for Mary to know that long after her body had moldered back to earth, memory would probably garland, if it did not revere her name.

Poet, novelist, dramatist, and humorist need look no farther for subject matter than the New England primer, studied in unison and in sing-song style by blue denim-froked pupils in the old red schoolhouse under the lee of the hill. Conned by the light of log fire, or drilled into the ears of youth in hay, potato field, or truck garden, were the vagaries of this New England Primer. For over one hundred years this was the only juvenile book published in New England.\* Crammed with what to us is pious doggerel and embellished with woodcuts of grotesque outline, it had an enormous circulation and vied in popularity with Wigglesworth's "Day of Doom." This gruesome tale of Hell was written by Michael Wigglesworth, that Malden

\* Page 252.



minister who shepherded and at times frightened, close to hysterics his parishioners, young and old, from 1656 to 1705, on which latter date the Reverend Wigglesworth departed this life to learn better.

*I remain yr Faithful friend  
& fellow watchman in  $\frac{1}{2}$  Lord  
Michael Wigglesworth*

THUS SIGNED THE AUTHOR OF THE "DAY  
OF DOOM."

"When God's fierce ire kindleth fire, and vengeance feeds the flame,  
With piles of wood and brimstone flood that none can quench the same."

Michael Wigglesworth preached from the pulpit in hell-flaming verse. He voiced with gratuitous embellishments what some imagine was John Calvin's Edict of Predestination, that is, the doom to perdition of the whole human race, except as God might elect a few. "Filthy rags of work," as good deeds were often contemptuously called, could save no one, when relied upon alone as the sheet anchor of the soul. Few, however, who have studied John Calvin's works thoroughly take this view of salvation of but a small minority of the human race. They accepted Calvin's teaching of the impregnable bulwark against the opposite extreme notion of Rome—no salvation outside the "true" church, that is, "ours"—which was the papal dictum.

The usual method of judging Calvin, the Puritans, or indeed any heroic or outstanding figures in the past is that gained from the viewpoint of today. This method is a reversal of common sense and has in it the element of injustice and even falsehood. We must know clearly what was already in the world—law, custom, belief, popular notion, and what reformers in every age had to contend against. The most fiery utterances of the Puritans were very mild copies of what Rome had sounded out for a thousand years.

Even pious Cotton Mather at times suffered what are supposed to be "the tortures of the damned" in fear that he was not one of "the Elect." As late as the middle of the nineteenth century "filthy rags of work" were viewed askance by descendants of these same "Elect" Puritans all over our land as most uncertain props and aids to gain foothold in divine grace, or an even vanishing view of the battlements of heaven. Men were so far governed by bigotry—which has so little place in real religion—that they usually consigned to the bottomless pit some of these truly unselfish, yet in "orthodox" conception, unrighteous workers for the betterment of their fellows. Such reformers had not in their view been anointed with the ointment of saving grace. Yet the most rigid "Hard Shell" believed in his inmost heart that in some indescribable, miraculous way—not theirs of narrow gauge—relatives and close friends might at the last moment bridge the awful chasm and cross Eternity's threshold as "elect," saved indeed, "yet so as by fire." In a word, men were better than their creed, and compassion overcame logic. Probably, as a direct result of their Puritanical inheritance and training, they struck out for reality and essence, putting away the symbols of words. Hearts were greater than tradition, or mere word formulas, or logic from false premises.

In 1686 New England seems to have reached a turning-point in the amusement field. The rural sports of their English grandsires broke through all barriers raised by a perversion of religion falsely so called. The shell of wrong custom was broken, releasing the blessings of healthy recreation. Heredity overcame environment. It was in their blood.

In the front rank were men who held the van line firm and ruled New England in thought and deed in early colonial times.

Fifty-two true fathers of our nation, their names arising from their graves for our inspiration, bringing with them

THE FIFTY-TWO LEADERS WHO IN FATHERING NEW  
ENGLAND BUILT GREATER THAN THEY PLANNED



William Brewster

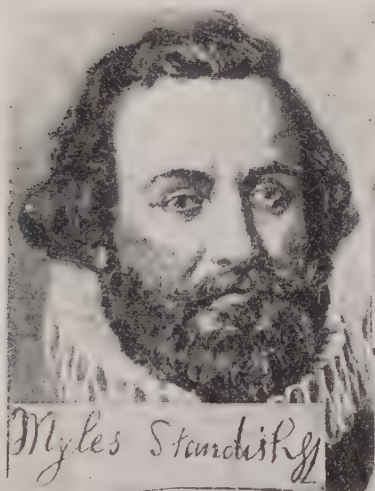
William Bradford

John Alden

Edward Winslow

1620, THE PILGRIMS OF PLYMOUTH

Samuel Fuller



Myles Standish

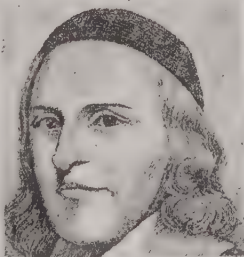


Roger Williams

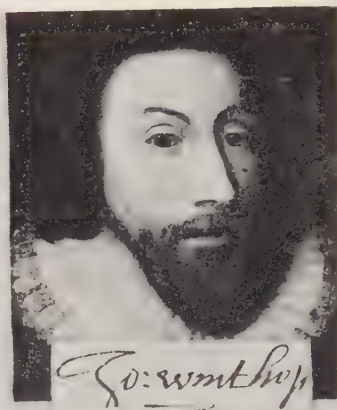
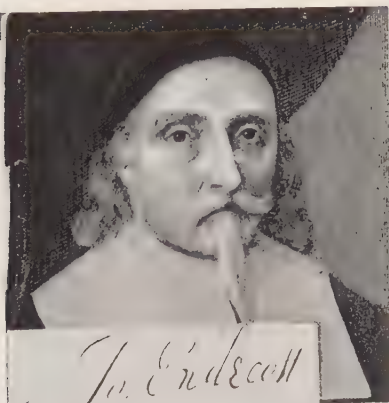
Samuel Gorton



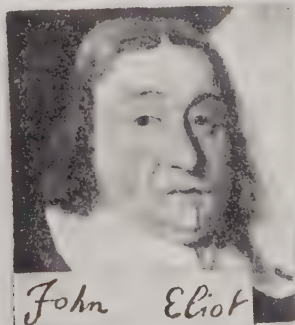
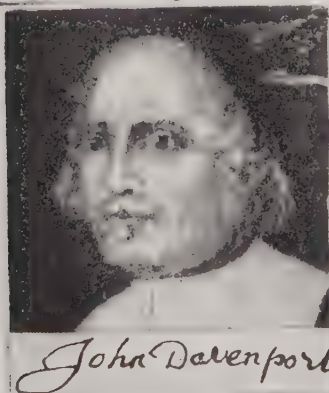
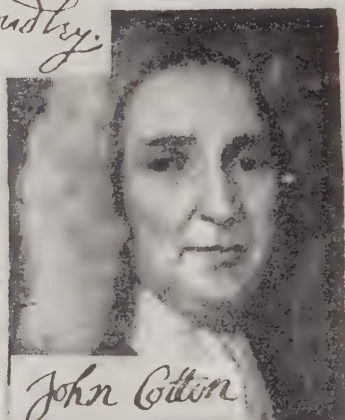
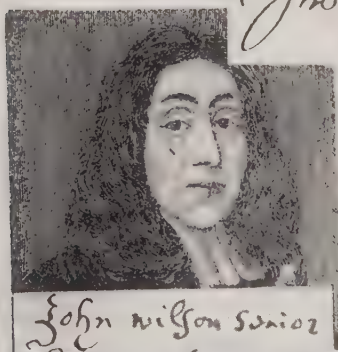
Josiah Winslow



John Leverett



Thos. Dudley



Hu: John

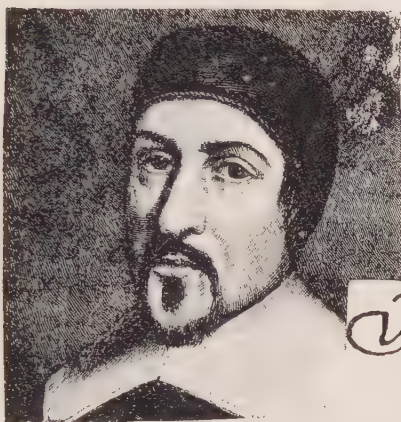
Samuel Davenport

John Norton





Simon Bradstreet Richard Saltonstall



W<sup>m</sup> Coddington

William Pynchon

John Wheelwright William Baxton

Thomas Malford

Jo: Haynes

John Winter

Isa: Johnson

Samuel Mavricke



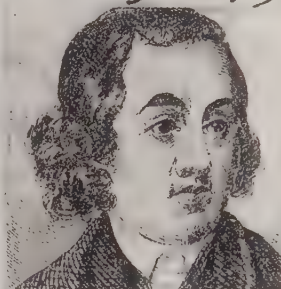
Sam Sewall.



William Phipps

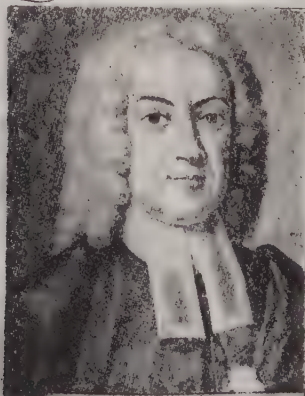
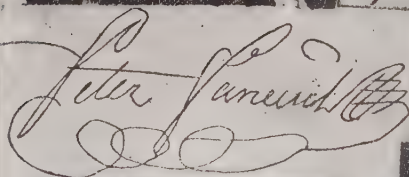


Benjamin Church



February 27, 1692

Will Janney



Thomas Prince



Tho. Hutchinson





force, fire and the patriotism of their iron natures! Are they proud of their descendants?

The twoscore and twelve aided in making the twin sea-bordered colonies of the Olde Baye State what they are today.

Caricatures often delineate correctly, and as there seems to be no other portrait extant of the one Harvard incorporator, Hugh Peter, who physically lost his head, it may be assumed that this is a fairly correct likeness of the curly-haired gentleman, whose close companion is pictured by his defamers as King Lucifer. None questioned the domine's ability in the field of windy exhortations.

In a world that looked askance upon plagiarism, the cartoonist deliberately copied in the effigy of Hugh Peter this famous cartoon of Martin Luther.

These flashlights from a dead past illuminate with their brighter glow`a living present.

The lives lived by our fathers prior to and during the Revolution were in times long before steam cars, electric lights, telegraphs and telephones had disrupted and left



HUGH PETERS, ONE OF THE FOUNDERS OF HARVARD COLLEGE WHO LOST HIS HEAD BY PLOTTING AGAINST THE THRONE. THE CARTOONIST EVIDENTLY PLAGIARIZED BY COPYING THE WELL-KNOWN LUTHER CARTOON.



behind the good, old-fashioned era, when a "one hoss shay" was the envy of the town and men worth three thousand dollars ranked with envious fellow citizens among the seven wonders. There were days in New England's history when



DAME'S SCHOOL WHERE KITCHEN MECHANICS SANDWICHED THE THREE R'S. "TOE THE FLOOR CRACK, ZEIKEL."

the single mechanic in the entire colony was pointed out as a marvel, because he earned one dollar a day. Nevertheless, whether it was across the Potomac or the Charles, or whether said in jest or statistics, a dollar went farther in those days.

The Indian learned one thing very early in the war game, and a son of the forest never forgets. In present-day vernacular, he would have said, "It is bad policy to disturb sleeping dogs, when the dogs are Englishmen."

As the country grew, many a courtship was started over the spinning-wheel, many a canoe floated down hair-raising rapids, as the pioneer voyagers peered, firelock in hand, into fringing thickets, which too often were packed with ambuscading Indians.

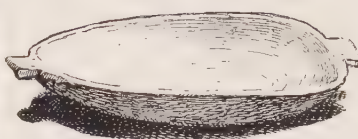
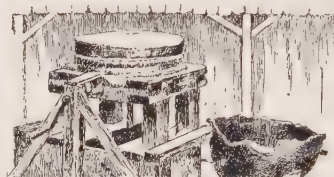
The primness of colonial life is clearly illustrated in the century we have learned to love.



WALL LAMP



WOODEN TANKARD

WOOD PLAYED A PROMINENT PART  
IN KITCHENWARE.

MILLSTONES AND SALT KETTLE.



WARMING PAN



DUTCH OVEN.



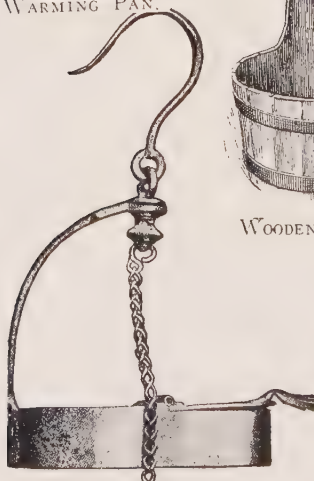
SKILLET.



WOODEN PIGGIN

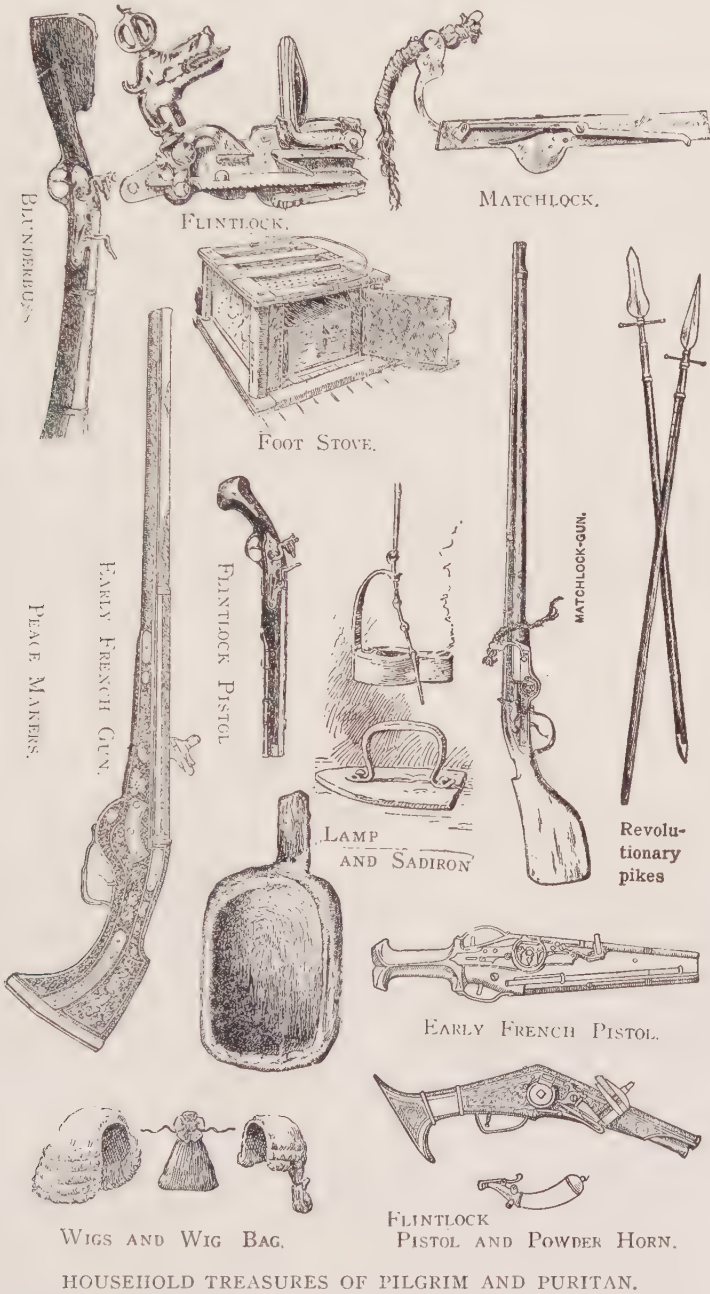


WOODEN PAIL

CORN HUSK  
BROOM

KITCHEN UTENSILS,

ESSENTIALS TO COMFORTABLE COLONIAL LIVING.



HOUSEHOLD TREASURES OF PILGRIM AND PURITAN.





A SPELLING BEE.



THE COUNTRY SCHOOL OF EARLY TIMES.



THE PERUKED PEDAGOG.



A PEEP AT THE SCHOOL BOY OF LONG AGO AT HIS STUDIES AND AT PLAY.

The angularity of the Pilgrims as compared with modern crookedness or curves was pronounced both in youth and age.

Pedagogy in its application to domestic science among the early colonists combined brain development with dinner



preparation. Later, the teacher, awe-inspiring, peruked, and bespectacled, came upon the stage.

With the colony barren of newspapers, it is fair to assume that these booklets were well thumbed out of existence. Laymen rushed into print then as in our day, often to the confusion of the reader.

This was the Town Talk Raid of Plymouth's Tithing Man in 1663 when he caught some of the "slippers," as tipplers and cardplayers on the Holy Sabbath. Transfixed with horror at the iniquity, Tithing Man immediately arrested the ungodly who were crooking elbows in the Public Tap.





















Jingles jarred a trifle with the license even of the past but shone bravely forth in these lines, as men matched issues on winter evenings before the flaring log fires.

"We came here naked as we were born and tussled for a 'livin' '  
And prayed to God and toughed it out, and then set up 'Thanksgivin'."

The memorizing of Holy Scripture whiled away many a dark hour.



SCHOOL COMMITTEE TRYING OUT BOTH TEACHER AND PUPILS.

In Adam's fall We sinned all.		As runs the Glas: Man's life doth pass.	
Thy life to mend, God's Book at- tend.		My book and Heart Shall never part.	
The Cat doth play, And after slay.		Job feels the rod, Yet blesses God.	
A Dog will bite A thief at night.		Proud Korah's troop Was swallowed up.	
The Eagle's flight Is out of sight.		The Lion bold The Lamb doth hold.	
The idle Fool Is whipped at school.		The Moon gives light In time of night.	
Nightingales sing In time of spring.		Time cuts down all, Both great and small.	
The roval Oak, it was the tree That saved his royal majesty.		Uriah's beaute- ous wife Made David seek his life.	
Peter denies His Lord, and cries.		Whales in the sea God's voice obey.	
Queen Esther comes in royal state, To save the Jews from dismal fate.		Xerxes the Great did die, And so must you and I.	
Rachel doth mourn For her first-born.		Youth forward slips— Death soonest nips.	
Samuel anoints Whom God ap- points.		Zaccheus, he Did climb the tree, His Lord to see.	

THE NEW ENGLAND PRIMER—FOR A CENTURY NEW ENGLAND'S  
"BOOK OF KNOWLEDGE."

The doggerel of the hour as well as the nobler literature also crossed the Atlantic and in dulcet or in cracked harmony eased or brightened the Pilgrim lot. "Our Forefathers' Song," as it was nasalized in 1650, fortunately for those who

appreciate old times, has come down to us by word of mouth from one grandame to another, describing in quaint and homely detail the environment of the first settlers:

"The place where we live is a wilderness wood,  
Where grass is much wanted that's fruitful and good;  
Our mountains and hills and our valleys below  
Are commonly covered with frost and with snow;  
And when the northwest wind with violence blows  
Every man pulls his cap over his nose.  
But if any so hardy and will it withstand  
He forfeits a finger, a foot or a hand.  
Our clothes we brought with us are apt to be torn  
They need to be clouted soon after they are worn;



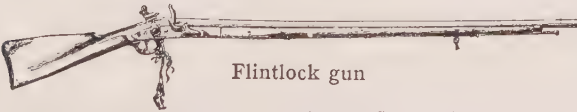
© Charles Scribner's Sons

THE TITHING MAN.

But clouting our garments they hinder us nothing  
Clouts double are warmer than single whole clothing.  
If fresh meat he wanted to fill up the dish  
We have carrots and turnips whenever we wish,  
And if ever a mind for a delicate dish  
We go to the clam bank, and there we catch fish  
For pottage and puddings and custards and pie  
Our pumpkins and parsnips are common supply  
We have pumpkin at morning and pumpkin at noon  
Were it not for Pumpkin we should be undone."



Matchlock gun



Flintlock gun

THE DEFENCE OF OUR FOREFATHERS—FIRST THE MATCHLOCK,  
LATER THE FLINTLOCK.



A rough picture! Yet the New Englanders never had the richer diet and the greater creature comforts of the Middle and the Southern colonies. There are experts however, in dietetics who assert that the codfish, potatoes and baked beans of New England formed an ideal diet.



THE TITHING MAN SOON STARTLED THE SLEEPER INTO ASHAMED CONSCIOUSNESS.

"Where art thou, Tithing Man?" "Here," said the conscience-keeper, and the tipstaff did the rest.

Except in famine times, notably when the public corn granary yielded that memorably pathetic grist of but five kernels of seed-corn per colonist, larders were well stocked. Breakfast consisted chiefly of suppawn, or the Indian corn

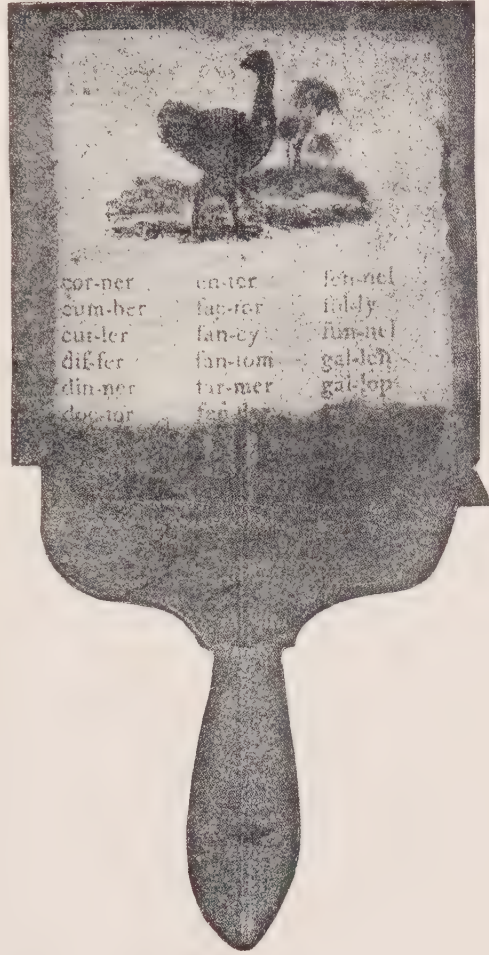
meal mush and fish. Dinner at noon, the Pilgrim's banner eating time, was varied with baked pork and beans, fish, lobster, clams, and in season a goodly array of vegetables. Yet the Pilgrim and Puritan and his immediate descendants had not mastered the art of preserving food in tins and in keeping summer products for use all the year. As compensation, the source of occasional ptomaine poisoning was avoided—in fact, they were immune from certain diseases, and defended from a thousand dangers that have come to us through alleged improvement and far-trumpeted triumphs of modern science and invention.

The Sukguttahha or succotash of the Indian, *i.e.*, young corn, boiled with beans, was promptly adopted by the Pilgrim as luscious food, and still holds its own. Pompions (pumpkins) cooked in shades of black, yellow, and brown—and made, with sugar added, into pie—a sea of delight shored in with delicious crust, gladdened the eye of onlooker and eater, whether in childhood or age. Dried beans and



berries seem to have been in the main the extent of the Pilgrim's accomplishment in the art of food-preserving. Venison and wild turkey were occasional tidbits, but tea and coffee were unknown until the latter was introduced in 1670—and this, despite alleged Mayflower relics of tea and coffee pots, boasted of by fond descendants. These in some cases are possibly, but not probably authentic. Older children drank beer and cider, while their elders indulged in cider, Jamaica rum, or flip, the last a decoction of the first two liquors, heated before drinking by a "logger-head" or hot iron bar. Bread was frequently cider-soaked. Breaking of dishes was curtailed by a

not over-abundant supply of wooden trenchers instead of crockery platters; even pewter dishes were not common until well into the eighteenth century, although one of the Separatists in Amsterdam was a pewterer. Knives were used to thrust food into the mouth, and as all ate in that way, no one was horrified. Usually, the meat was held on the plate by the left thumb and forefinger, while a piece was cut off. The only forks were large, two-



*Courtesy of the New York Tribune.*

A HORN BOOK OF COLONIAL TIMES.

pronged affairs for cooking. A Pilgrim rhymester thus outlines the menu of the day:

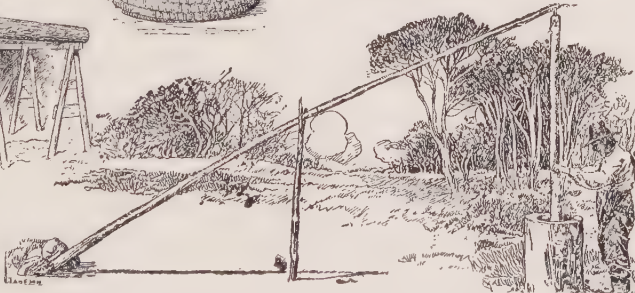
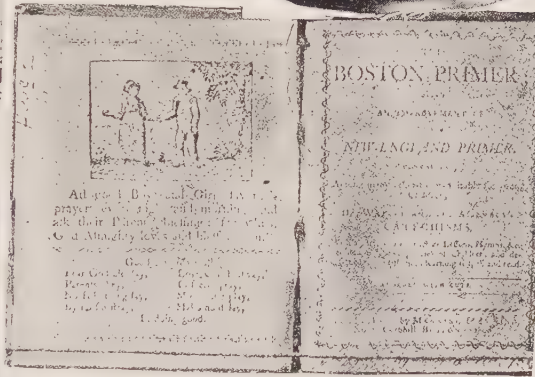
"The dainty Indian maize  
Was eat with clam shells out of wooden trays,  
Under thatched hutts without the cry of rent,  
And the best sauce to every dish, Content."

The flowing sap of the maple tree sweetened Johnny and Journey-cake, hoe and ash-cake, brown bread and "blossoming corn," the Indian's poetic name for popcorn which was often eaten by the flickering light of a pine-knot. This, when "doused," sent the elders to bed by light from the blazing hearth—the children, snugly tucked in the trundle, having led the procession at dusk.

In the Plymouth town meetings, were novel methods for deciding vital issues of the day, which numbered legion. A fixed price was levied on commodities and a law against undue profiteering not only prevented food usury, but punished severely the transgressor.

In 1679 an appropriation was passed for sweeping the meeting-house and ringing the bell, and in 1681 "that the money due from Mount Hope shall be used in repairing the meeting-house or for building a new one." Among other votes passed was one "that no housekeeper or other in this Towne Residing shall entertaine any stranger into theire house above a fortnight without giving information to the Selectmen upon the forfeiture of ten shillings a weeke . . . and in case the Selectmen see cause . . . to expell them out of the Towne." In 1682 it was voted "that in building the new meeting-house" "the length there of is to be forty foot, and the breadth 40 foot and 16 foot in the wall . . . and to finish the same with seats, Galleries &c." It was also voted that "a committee be appointed by the Towne to Grant Tickets according to Law in such Case provided unto such as are Necessitated to travell on the Lord's Day in case of danger of death or such like nessisitous occasions."

Most towns showed their attachment to royalty by hav-



COLONIAL TIMES.



ing a King's Highway. In Plymouth's Record Book one reads:

"In 1684 it was voted that the King's Highway throughout our township be leyed out."

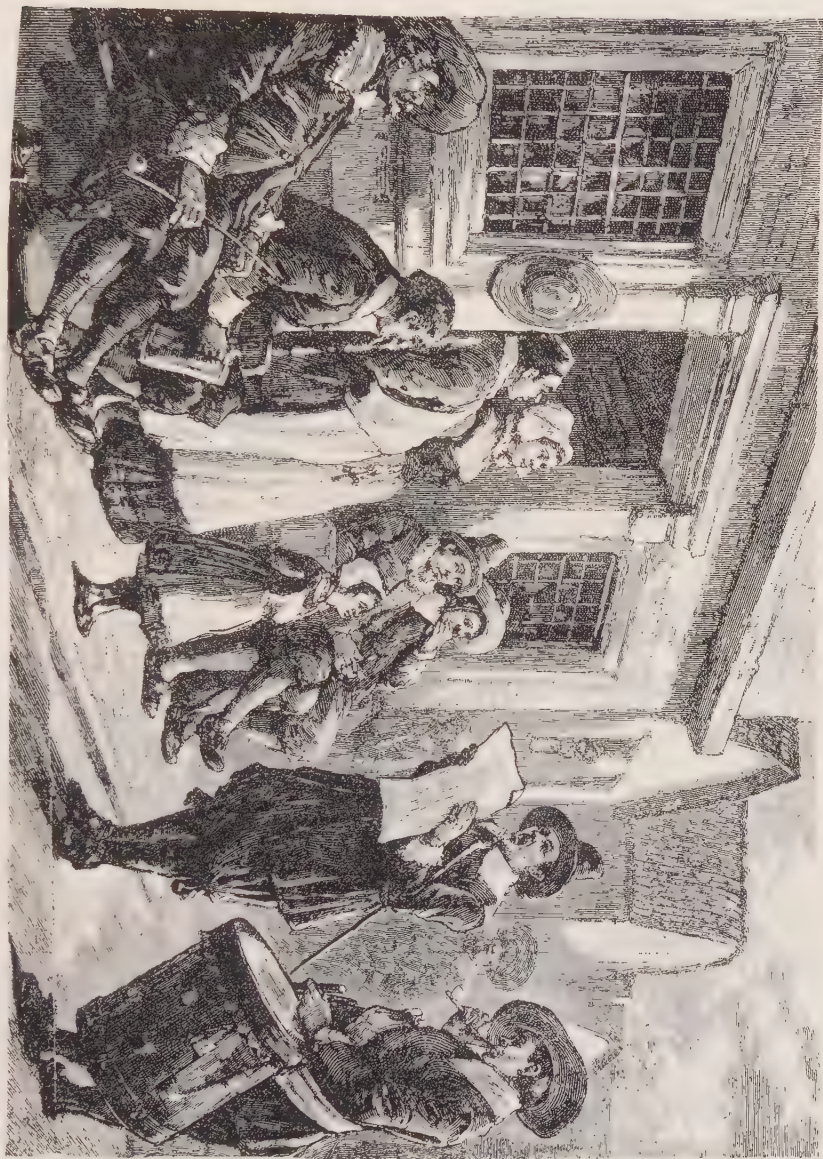
In the State of Connecticut the courts once tested the law that horse speeding cannot even today be barred, on the Sabbath, on the King's Highway, somewhat inappropriately keeping step with royal decree in democratic times.

If anywhere in Pilgrim records one finds references to smock marriages (when the bride went through the marriage service unadorned, on the principle that she came to her husband undowered), or to that reprehensible custom of "bundling," they were well veiled, although Maine and some far away New England towns practiced these and other unconventional methods of living, one of which obeyed to the letter Holy Writ. The custom of "bundling," prevailed extensively in all the countries of Europe fronting the North Atlantic, the North Sea, the English Channel, and even the Baltic, along with other inheritances. There are court records which show testimony of propriety and chastity, when houses were small, and the social facilities so abundant in our day, were unknown. Parlors, lights, full and liberal sofa room were the property only of the well-to-do.

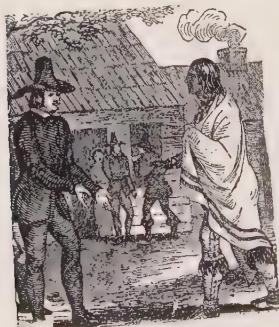
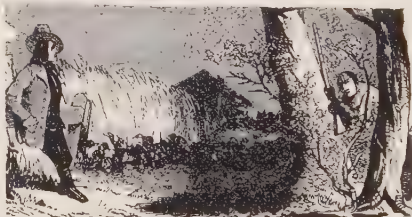
A letter sent to Plymouth by Boston in 1768 reads as follows:

"Gentlemen,—You are allready too well acquainted with the mallencholly, A very Alarming Circumstances to which this Provinces as well as America in General is now Reduced. Taxes, Equally Detrimental to the Commercial Interest of the Parent Country & her Colonies, are Imposed upon the people without their Consent . . . The concern & perplexity into which these things have thrown the people have been Greatly Aggravated by a late Declaration of his Exalancy Governor Bernard that one or more regiments may soon be Expected in this province. The Design of which Troops is in Every's ones Apprehension nothing short of Enforcing by military power the Execution of Acts of Parliament in the forming of which the Colonies have not and cannot have any Constitutional Influence, this is one of the Greatest Distresses to which a free people can be reduced."



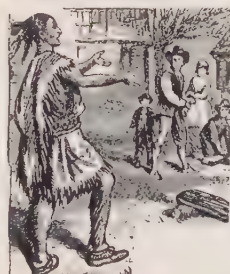


READING THE THANKSGIVING PROCLAMATION. THE WORDS AS THEY FELL FROM THE LIPS OF THE TOWN CRIER WERE EAGERLY HEARD BY GUDEMAN, DAME, AND CRCHIN.



COLONIAL DRAWINGS BARREN OF PERSPECTIVE BUT INTERESTING IN CONTOUR.





COLONIAL DRAWINGS.



This and many a similar communication show how closely the interests of Plymouth were linked with those of the "Baye" colony.

The artist's pencil of the sixteenth and seventeenth centuries limned scenes that were barren of background making pictures lacking perspective and relief, yet true to life in its old-fashioned and attractive crudeness.

It was the ambitious Governor Shirley, encouraged by Sir William Pepperrell and other stirring souls, who beheld in his mind's eye a New England garrison manning that Gibraltar of the West—Louisburg's fortress on Cape Breton Isle in Acadia. The Massachusetts Legislature conservatively balked, but finally yielded under argument. Sir William Pepperrell, a wealthy merchant of Kittery, Maine, had, doubtless, many a time, with jealous eye, sailed by or stood in the shadow of Louisburg's massive walls. He and Roger Wolcott of Connecticut jointly led the colonial troops that captured the French stronghold most effectively. Commodore Warren, who commanded the English fleet co-operated. The walls of Louisburg at their base were forty feet thick. They were thirty feet high, with strong bastions. Besides being surrounded by a water-filled ditch, eighty feet wide, the fortress was armed with one hundred cannon and eighty mortars. To capture such a masterpiece of French engineering was a task. The yard-long Louisburg Iron Cross, on the walls of Harvard College Library—more secure than when it shadowed a gateway to the Campus—certainly was hardly earned—too hardly to have the stronghold returned to France at the signing of the next treaty. The fortunate capture at the beginning of the siege of a French warship with seventy-four guns, and a large cargo of military stores, proved no small factor in the victorious result.

Louisburg Square, in Boston, the site of that first house of Blaxton's, recalls, by its name, the wonderful achievement, and is a perpetual memorial of colonial pluck and enterprise.



*W Shirley*

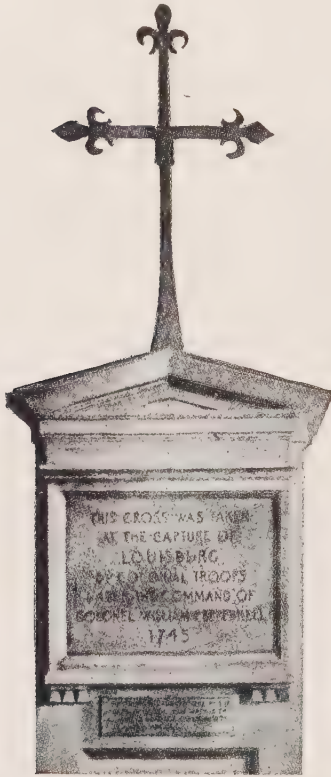


*Wm Pepperrell*



GOVERNOR SHIRLEY, GENERAL PEPPERRELL, AND HISTORIC SCENES OF THE CAPTURE OF THE MIGHTY LOUISBURG, THE GIBRALTER OF THE WEST. THAT CHANGED OWNERSHIP MORE THAN ONCE. RETALIATION BURNED IN THE HEART OF FRANCE—SHOWN BY THE COMING OF THE FRENCH FLEET DESTROYED BY A TEMPEST—THE PURPORT TO DEVASTATE THE SEACOAST BORDERING THE ATLANTIC.

This desire of Governor Shirley and General William Pepperrell to shine as military heroes and drive the French from Acadia came very near wiping Massachusetts, including Plymouth and the remaining English coast possessions, from the map and keeping them off for at least one hundred years.



THE IRON CROSS CAPTURED FROM LOUISBURG IN 1745 AND NOW IN HARVARD COLLEGE.

The expedition against Louisburg required the stripping of the cannon from Boston's harbor-fort on Castle Island. Its success gave the French such a severe jolt that a great naval force was fitted out and sailed from Brest in 1746. Evading the British fleet that vainly tried to bottle it up (let our nation thank God it was in Equinoctial time) these ships were headed for the New England coast. In this mighty fleet were seven thousand sailors and thirty-four transports packed with five battalions of veteran troops. M. de la Rochefoucauld (Duc d'Anville), commanded this overwhelming host, on slaughter bent. Little wonder that Governor Shirley, Boston, and the surrounding country, including Plymouth and other Cape Cod towns, bestirred themselves tremendously to forefend an invader that had orders to retake

Louisburg, burn Boston, devastate with sword, and ravage the entire countryside from the Penobscot to Cumberland Sound. When there was not a British ship in the harbor, not a cannon in the fort, there stood well in the foreground, confronting this dire situation, the Reverend Thomas Prince. On a Sabbath morning he stood in the Old South Church in





© Charles Scribner's Sons

SURRENDER TO ENGLISH COLONIES OF LOUISBURG, THE GIBRALTAR OF THE WESTERN WORLD.

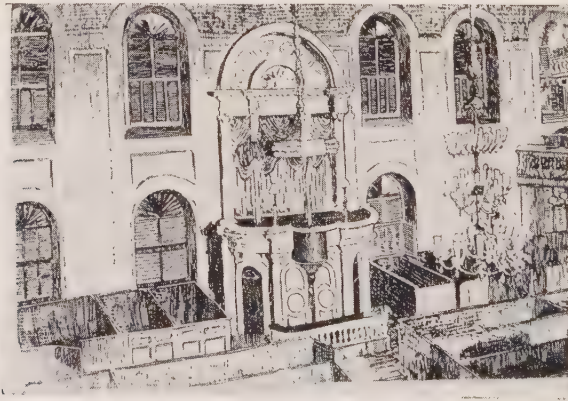
Boston, in the presence of an awe-struck congregation that realized it was on the brink of a terrible calamity. The pastor called on the Lord of Hosts in stentorian tones. Wonderful to relate, as if in immediate answer, "the wind began to shriek, a mighty storm arose." The Old South Church edifice shivered and rocked; vessels were wrecked and the French fleet scattered and ruined. The Duke suicided, according to the code of honor and the dictates of custom, when a commander was wholly defeated. Boston again resumed the reins of business feverishly dropped. This was in October, 1746. Puritans as well as endangered Plymouthites praised God for their miraculous deliverance. The old Tub Pulpit may still be seen, though somewhat changed in the course of repairing. Scholars recall that the Quakers who called the steeple-church pulpit a "privileged tub," in their first violences, usually held forth in their own meeting-houses from the top or bottom of a real wash tub, turned upside down. This was in derision—a clear proof that from early days, as pictured in the Old



EVEN THE FIRE KING IN 1872 WENT BY ON THE OTHER SIDE, AND SPARED THE SACRED EDIFICE, THE OLD SOUTH, ONE OF THREE BOSTON SHRINES.

Testament, human nature, under all names, has remained unchanged.

Thus our poet of Plymouth ancestry described, through Domine Prince, this astounding ending of a threatened calamity which, if carried to fruition, promised to alter the entire history of our land. No husking riot nor Lilliputian battle would have been the outcome of this French invasion, had the oncoming hosts landed on our coast and got fairly to work on their outlying campaign of righteous retaliation.



INTERIOR OF BOSTON'S FAMOUS OLD SOUTH CHURCH.



*Courtesy of C. B. Webster & Co., Boston, Mass.*

IN ORDERLY FASHION, FILLED WITH THE SOLEMNITY OF THE ACT, PILGRIMS  
THUS MARCHED TO MEETING.



LANDING OF THE PILGRIMS.



OCTOBER, 1746

A fleet with flags arrayed  
Sailed from the port of Brest,  
And the Admiral's ship displayed  
The signal 'Steer southwest,"  
For this Admiral d'Anville  
Had sworn by cross and crown  
To ravage with fire and steel  
Our helpless Boston town.

There were rumors in the street  
In the houses there was fear;  
Of the coming of the fleet  
And the danger hovering near;  
And while from mouth to mouth  
Spread the tidings of dismay,  
I stood in the Old South,  
Saying humbly, "Let us Pray."

"O Lord! we would not advise;  
But if in thy providence  
A tempest should arise  
To drive the French fleet hence,  
And scatter it far and wide,  
Or sink it in the sea,  
We should be satisfied,  
And thine the glory be."

This was the prayer I made,  
For my soul was all on flame;  
And even as I prayed,  
The answering tempest came.—  
It came with a mighty power,  
Shaking the windows and walls,  
And tolling the bell in the tower  
As it tolls at funerals.

\* \* \* \* \*

The fleet it overtook,  
And the broad sails in the van  
Like the tents of Cushan shook,  
Or the curtains of Midian.



*Courtesy of A. S. Burbank.*

BURIAL HILL, PLYMOUTH, MASS.



*Copyright American Congregational Association of Boston, Mass.*

PILGRIMS HUDDLING IN THE COLD AT THAT CLARK'S ISLAND  
PRAYER MEETING.

Down on the reeling decks  
Crashed the o'erwhelming seas;  
Ah! never were there wrecks  
So pitiful as these!

Like a potter's vessel broke  
The great ships of the line;  
They were carried away as a smoke,  
Or sank like lead in the brine.  
O Lord! before thy path  
They vanished and ceased to be,  
When thou didst walk in wrath  
With thine horses through the sea!

One Puritan farther discourses on the serious position of the English colony at this time:

"All amounts to this summe; The Lord hath brought us hither, through the swelling seas, through the perils of pyrates, tempests, leakes, fires, rocks, sands, diseases, starvings; and hath here preserved us these many yeares from the displeasure of Princes, the envy and rage of Prelates, the malignant plots of Jesuits, the mutinous contentions of discontented persons, the open and secret attempts of barbarous Indians, the seditious and undermining practices of hereticall false brethren; and is our confidence and courage all swallowed up in the feare of one d'Anville?

This was a practical, even a vital, question most appropriately asked, for back of d'Anville was a mighty host. Without the chastening "hand of the Lord," New England colonists, deprived of suitable implements of warfare—England having practically forbidden all manufacturing by American colonies—from a human standpoint, faced certain destruction.

England's policy of keeping the colonies disarmed was the seed-bed out of which grew that prompt amendment to the Constitution of 1787—"the right to keep and bear arms shall not be infringed." It forces us to recall also that almost all of our Revolutionary supplies, from abroad, cannon, powder, shot, and clothing, came from the Dutch Island





*Published by permission of and arrangement with the artist, J. L. G. Ferris.*

EVANGELINE.

of St. Eustatius—though much of their war material was made in Birmingham and Sheffield, England.

Another description of this vital happening, written close to the hour, reads that even while Dr. Prince was praying “a sudden gust of wind arose, the day having until now been clear and calm, so violent as to cause a loud clattering of the windows. The pastor paused in his prayer, and, looking around upon the congregation with a countenance full of hope, he again commenced, and with great devotional ardor supplicated the Almighty to cause that wind to frustrate the object of ‘our enemies.’ A tempest ensued, in which the greater part of the French fleet was wrecked on the coast of Nova Scotia. The Duke d’Anville committed suicide.”

It is said in days when the British held Boston by the throat and hesitated not to roughly shake it—making a riding school of the Old South Church—a few Scotch Presbyterian warriors had retributive spasms. They remembered that historic, miraculous prayer of the former owner of the books they were burning. From that same tub-pulpit, some thirty years before, Dr. Prince had besought the Almighty to deliver His people from d’Anville’s batteries. As they looked upon Dr. Prince’s valuable books and manuscripts aflame in the meeting-house stove, perhaps even the unregenerate among the book-burners turned from query to fear. Would the good man’s shade possibly revisit the scene of his mighty triumph over Nature’s forces? It might be that his destructive prayer power would intrude upon their deviltries!

#### DEPORTATION OF THE ACADIANS BY PLYMOUTH TROOPS

May 20, 1755, the day General John Winslow marched down First Street with Plymouth troops at his heels, was a Red Letter Day in the history of the Old Colony Town. Winslow joined Colonel Moncton in the French and



© Charles Scribner's Sons

READING AND ENFORCING THE ORDER DRIVING ACADIANS FROM THEIR HOMES  
IN FAIR ACADIA.



Indian War by order of the King, the object being to break up, devastate, and export Acadian colonists. Within a month, a thrifty people was scattered and many poor farm candidates were distributed through New England, one thousand being apportioned to Boston alone. In fact, these Acadians\* were deported southward as far as the Outpost Land of Georgia. Even on New Orleans quays landed some six hundred and fifty industrious but homeless Acadian peasants.

Philadelphians love to point out the places notable in Acadian lore, especially as pictured by Longfellow.

Old age and youth, prelate and parishioner, lovers and enemies, were thus ruthlessly torn asunder and in some cases separated forever. One thinks of family partings at the old slave-blocks during early days of colony and nation.

That world-famous grandson of pedagogue Peleg Wadsworth of Kingston, on Cape Cod, has pictured with poetic license, in his poem "Evangeline," the details of this galling act that stirs in profound sorrow American descendants of the despoilers nearly two centuries later. They think of ancient Babylonian atrocities by which it was attempted to destroy a nation.

In the twentieth century, the tourist faces a statue erected one hundred and fifty years after the expulsion to the memory of the fair Evangeline. It stands near the site of that heart-breaking tragedy, whose description stirred two continents with righteous indignation, haloing in heart-searching poetry what might have been less realistic in prose.

Yet Longfellow was far more accurate than Campbell in his "Gertrude of Wyoming" in which he depicts Brant to be a "monster" and present at the "massacre" on the Susquehanna, when Brant was not there, but far away, and never would war on women and children.

---

\*First called Cadie, then by the English Quoddy and Passamaquoddy.



© Charles Scribner's Sons.

"ALL THE SAME IN A HUNDRED YEARS," SAYS THE FLIPPANT OPTIMIST.



BOTH OLD AGE AND INFANCY FELT THE IRON HEEL AND STEEL-POINTED BAYONET  
OF THE OPPRESSOR.

Then came the guard from the ships, and marching proudly among them  
Entered the sacred portal. With loud and dissonant clangor  
Echoed the sound of their brazen drums from ceiling and casement.

\* \* \* \* \*

Then uprose their commander, and spake from the steps of the altar,  
Holding aloft in his hands with its seals the royal commission.  
"You are convened this day," he said, "by his Majesty's orders.  
Clement and kind has he been; but how you have answered his kindness,  
Let our own hearts reply! To my natural make and my temper  
Painful the task is I do, which to you I know must be grievous.

Yet must I bow and obey, and deliver the will of our monarch;  
 Namely, that all your lands and dwellings. and cattle of all kinds  
 Forfeited be to the crown, and that you yourselves from this province



STATUE OF EVANGELINE. BEGUN BY  
 PHILIPPE HEBERT AND FINISHED BY HIS  
 SON. ERECTED AT GRAND PRE.

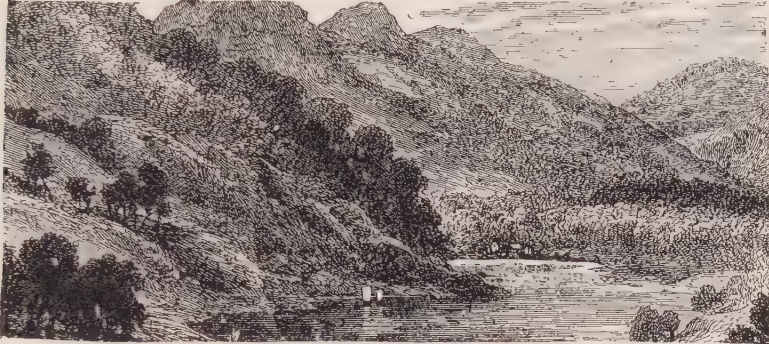
Be transported to other lands. God grant you may dwell there  
 Ever as faithful subjects, a happy and peaceable people!  
 Prisoners now I declare you; for such is his Majesty's pleasure!"\*

\* \* \* \* \*

\* Reading the other side of the shield and picturing actual conditions soften somewhat the usual harsh verdict, as colonists believed that Acadia unless destroyed would be a convenient resting and rally point for fellow Frenchmen, who, at that time, had but one ambition, to kill the Englishman, enslave his wife, and children, and burn his home. Yet the critic asks, "And what was the ambition of British statecraft? Was it not to possess all North America?" Moreover, this policy of scattering Frenchmen was but a continuation of that of King James I in 1623, in refusing to allow the Walloons to settle in one place in Virginia, and making it a *sine qua non* that they should be disposed in many towns.



Still stands the forest primeval, but under the shade of its branches  
Dwells another race, with other customs and language.  
Only along the shore of the mournful and misty Atlantic  
Linger a few Acadian peasants, whose fathers from exile  
Wandered back to their native land to die in its bosom.



HILLS AND VALES OF FAIR ACADIA.

General John Winslow of Plymouth, great grandson of Governor Edward Winslow and brother of Edward, who built the Winslow mansion in 1740, Plymouth's chief dwelling of colonial days, was fifty-three years old when he smiled complacently at the world in general and Acadia in particular, as, jointly with Colonel Moncton, his superior, he followed out in the spring of 1765, the behest of deportation from George II.

Samuel Watts' signature, daily read by Acadians through blinding tears, often signified heart-rending separations. Samuel Watts was secretary of the committee in charge of the distribution of these unhappy exiles, who arbitrarily apportioned families and individuals, deporting them from place to place.

"What is the new land like to which we are going, daughter, and how shall we be treated by people who, at the point of the bayonet, force us from home?" Picturesque and fertile was this Acadian land so ruthlessly devastated,

while fair of feature and pure of heart were many of the Acadians removed by Pilgrim and Puritan troops.

Supported at public expense, the Acadian lost his self-respect, independence, and habits of industry—attributes that,

when lost, wreck the unfortunate losers. A few of them in time drifted back to their Fatherland, and creeping into blasted, burned, and devastated

*Saml Watts*

WHO AS SECRETARY SIGNED THE  
ORDER FOR DISTRIBUTION.

makeshift hovels, eked out a miserable existence in what was once fair Acadia, but the great bulk of the five to seven thousand deported became a lost people.

In the poem "Evangeline," is visualized Plymouth's indorsed crime of scattering and impoverishing the Acadians.



EXPULSION OF THE ACADIANS.

It was harsh treatment to be denied the privilege of their old form of worship. That fiery Irishman, Edmund Burke, thus drastically brands the English nation for this iniquity.

"We did, in my opinion, most inhumanly, and upon pretences which in the eye of an honest man are not worth a farthing, root out this poor, innocent, deserving people, whom our utter inability to govern or to reconcile gave us no sort of right to extirpate."

Later on, England reversed its intolerant policy and granted to the French in Canada full freedom of conscience



EXPULSION OF ACADIANS BY PLYMOUTH SOLDIERS JOINING KING GEORGE'S FORCES.

*John Burke.*

—an act of parliament which is still held as the sheet anchor of their liberties, celebrating the date much as we do the Fourth of July. This was done against the protest of the Puritan clergy of New England who hard gripped traditions.

Puritan New England again failed in its Christianity, when in 1774 it prevented the ultimate flag of the United Colonies from having fourteen instead of thirteen stripes.

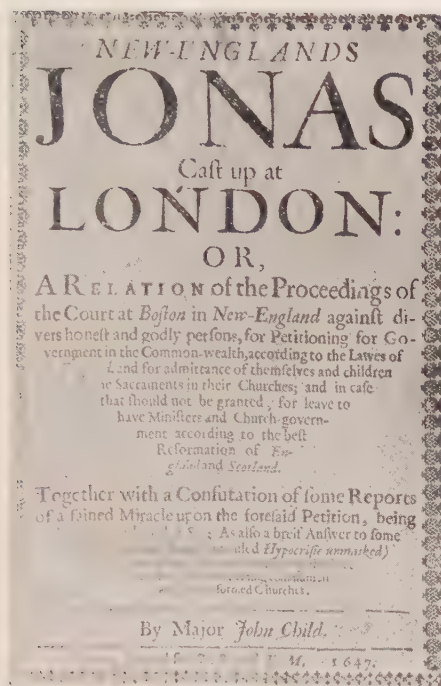


*Courtesy of the Smithsonian Institution*

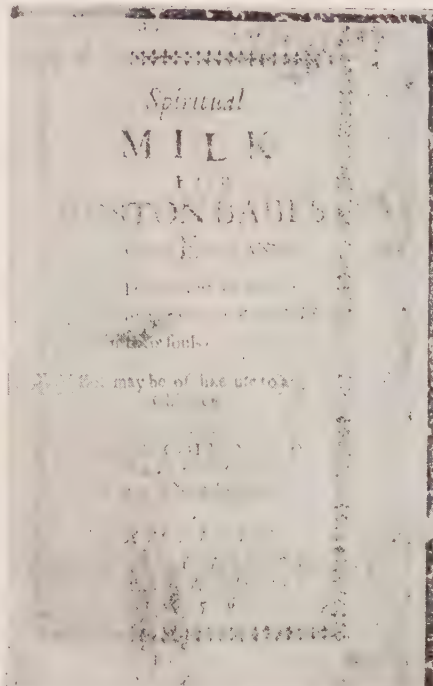
BELIEVED TO BE THE MOST ACCURATE ATTEMPT TO VISUALIZE THE MAYFLOWER.



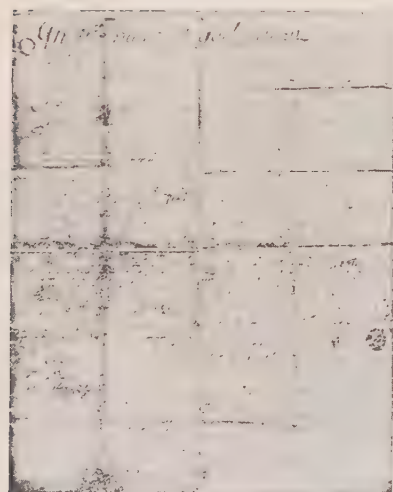
Canada was represented in the First Continental Congress in Carpenter's Hall in 1774. On the outbreak of hostilities in 1775 a delegation, under the influence of Washington, Franklin, and Adams, was sent to Canada to urge the people, then mostly French, to join the union of the colonies, but the Puritan clerical protests against them had soured them, so our flag raised January 2, 1776, at Cambridge had only thirteen stripes.



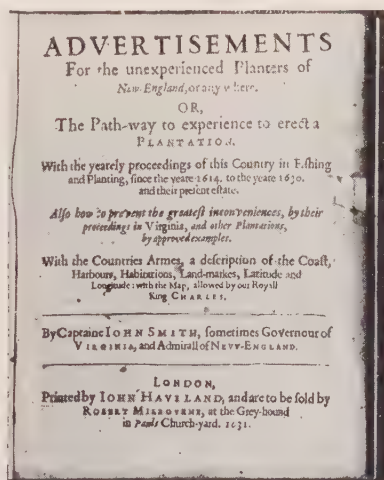
JONAS CAST UP AT LONDON.



SPIRITUAL MILK FOR BOSTON BABES.



THE EXPERIMENTAL PLANTATIONS OF NEW ENGLAND.



## CHAPTER VII

### NEWSPAPERS—GREAT AWAKENING— REVOLUTION—RÉSUMÉ

#### NEW ENGLAND NEWSPAPERS

THE Pilgrim Fathers of that first generation never saw a New England newspaper unless the few who were alive in 1690 read that one issue of *Public Occurrences*. It was 1571, one hundred and twenty years after the art of printing was known in Europe and practised by Faust and Coster,\* before that earliest British newspaper, *The English Mercury*, was published. In 1583 the *Venice Gazette* was published in that Italian city.

Boston-on-the-Charles, after a supreme effort, published the first and only issue of "*Public Occurrences, both Foreign and Domestic*," on Thursday, September 25, 1690, over one hundred years after Venice set the example. It was abruptly stopped by Massachusetts legislative authority with that very first day's issue. Seemingly every paper was lost forever until persistent research the world over unearthed a single copy of that ephemeral Boston paper—the first published in America. Perusal shows how little was required to stampede a Massachusetts legislature which was evidently in abject terror of The Press.

Benjamin Harris was the owner and R. Pierce the printer of that fearsome newspaper infant so inhumanly throttled. Verbatim quotations are here given:

\* A set of Korean books printed in movable type is in the British Museum, made one hundred years before the birth of Gutenberg. Critical scholars now know that printing by movable type was an invention of the Koreans, the Mongols probably bringing it to Europe.





"It is designed that the countrey shall be furnished once a month (or if any Glut of Occurrences happen oftener,) with an Account of such considerable things as have arrived unto our Notice."

"The editor will take pains to get a faithful relation of things, and hopes observers will communicate of such matters as fall under their notice; first, that memorable occurrences may not be neglected or forgotten; second, that people may better understand public affairs; and third, 'that something may be done towards the Curing, or at least the Charming of that Spirit of Lying, which prevails among us,' &c."

"The Publisher of these Occurrences proposes to correct false reports, and expose the First Raiser of them, and thinks none will dislike this Proposal, but such as intend to be guilty of so villainous a Crime."

Again one reads—

"Of a Thanksgiving appointed by the Christian Indians of Plymouth; the husbandmen find nò want of hands, 'which is looked upon as a merciful Providence,' being a favorable season; the Indians have stolen two children, aged nine and eleven years, from Chelmsford; an old man of Waterford hung himself in his cow house, having lately lost his wife, and thereupon the devil took advantages of the melancholy which he thereupon fell into. Epidemical fevers and agues and small pox abound; of small pox three hundred and twenty had died in Boston and, children were born full of the distemper. A large fire occurred near Mill Creek—twenty houses burned; and on the 16th and 17th of this instant (September 1690) a fire broke out near the South Meeting House, which consumed five or six houses; a young man perished in the flames, and one of the best printing presses was lost. Report of a vessel bound to Virginia, put into Penobscot, where the Indians and French butchered the master and most of the crew."

Next comes an article in relation to the expedition to Canada under General Winthrop, its failure, and a variety of Indian complications. The editor continues:

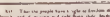
"Tis possible we have not so exactly related the circumstances of this business, but the Account is as near exactness as any that could be had, in the midst of many various reports about it."

Again—

"A massacre of a body of French Indians in the 'East Country.' Two English captives escaped at Passamaquoddy, and into Portsmouth. There

NOVEMBER 7, 1776.

police the new Court-House.



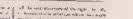
## CHAPTER 6

### PLANS, FRAMES, & GOVERNMENTS

[illegible]

A Weekly, Political, and Commercial PAPER, open to ALL Parties.

OL. 1] THURSDAY, March 7, 1977



At the Intelligence Office, they found that the British had been told that the Japanese were planning to attack the Philippines. The British had been told that the Japanese were planning to attack the Philippines. The British had been told that the Japanese were planning to attack the Philippines.

[illegible]

## MASSACHUSETTS SPY, 1771.

NUMB.

## THE NEW ENGLAND

The NEW-ENGLAND

W. L. JOURNAL

Weekly JOURNAL

contains the most Remarkable Occurrences Foreign & Domest

Obtaining the most remarkable Securities Foreign & Domestic

Monday March 20th. 1727.

1876 - 1877

and will be sufficient to say, That the Design of it is, with Fidelity and Method

certain the Public every Monday with a Collection of the most Remarkable of  
of Europe, with a particular Regard from time to time to the present Circum-

*Public Affairs, whether of Church or State. And to render this Paper more useful to Readers, immediate care will be taken (and a considerable progress is here-*

le) to settle a Correspondence with the most knowing and ingenious Gentlemen in the said Towns in this and the Neighbouring-Provinces, who may take particular Care seal

leB. and send what may be Remarkable in their Town or Towns adjacent  
Publick View: whether of Remarkable Judgments, or Singular Miracles, more

die a Preservations & Deliverances by Sea or Land; together with  
of Edifice of our own life that may be profitable & entertaining both to the

It is likewise intended to insert in this Paper a Weekly Account of the

It can only be thought of, that may be of Service to the Publick. And Special care

Those Gentlemen therefore whether in Town or Country, who are inclined to Enquire

And up, Directed & Convey'd as they shall Order, giving Notice as the Printing

*The Price of the Paper to those that live in the Town will be Sixteen Shillings*

2- This may serve as a Notification, that a Select number of Gentlemen, who

the happiness of a liberal Education, and some of them considerably improv'd by  
 its introduction into distant Countries, are now concerting some regular Schemes for the En-

\_\_\_\_\_

## FOREIGN AFFAIRS

...the Civil War, and as the nation is far advanced, it was possible the Admiral would in a few days put himself in the hands of fate. They had a most fearful anxiety to the

There is nothing new about the theory in the Mediterranean and the West Indies, only that Diamond states, clearly and simply, that the ships to go in or come out of Venezuela without a permit are under the control of the United States.

they will sell in the House of November 11  
over, the Goods left arrived from the Salt-  
Part of which firmly engaged in their

[illegible]

JOURNAL, 1727.



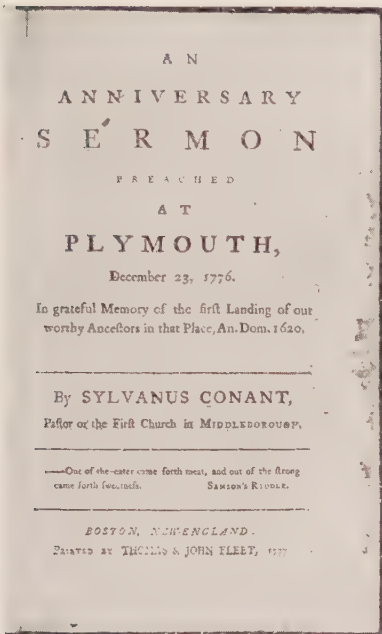
was terrible butchery among the French, Indians, and English at this time. Following this is some news from Portsmouth by an arrival from Barbadoes; a report that the city of Cork had proclaimed King William, and turned their French landlords out of door, &c.; more Indian trobues at Plymouth, Saco, &c., &c.”

Any such array of news must have set tongues and heads wagging mightily between the two capes, Ann and Cod. No doubt, also under breath, there proceeded a steady stream of anathemas upon legislative authority that had so ruthlessly stamped out the life of this one-day progeny which bade fair to broaden fireside discussion of good men and dames; turning their thoughts from crops and theology to doings on the other side of their own land. The wide world which bordered upon the North, South, and such other of the Seven Seas as could furnish news, was now in their ken. It required the long incubative term of full fourteen years, or until August, 1704, and specious argument with the authorities ere those who had tasted the sweets of "*Public Occurrences*" had the satisfaction of reading *The Boston News Letter* before the Grim Destroyer checked its course.

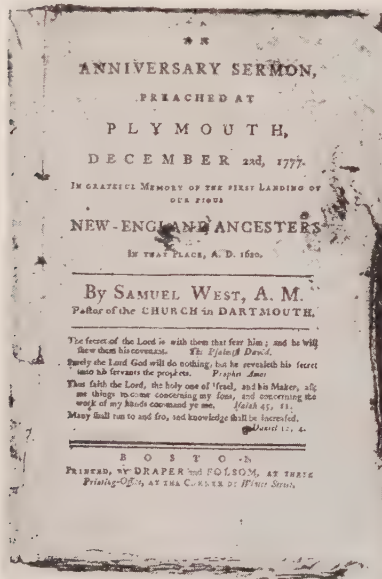
*The Boston News Letter* was permitted to be printed in Boston Town and to circulate throughout New England. This paper which, through legislative grace attained seniority, lived during seventy years. It was owned by John Campbell, Scotch postmaster and bookseller, printed by B. Green, and sold by Nicholas Brown.

Ubiquitous Judge Sewall tells of crossing the raging Charles to give to Mr. Willard, Harvard's head, "The first News Letter ever carried across the river." The capitals, N. E. W. S., furnishing an example of the verbosity of the times, stood for North, East, West, and South, instead of the present interpretation, News.

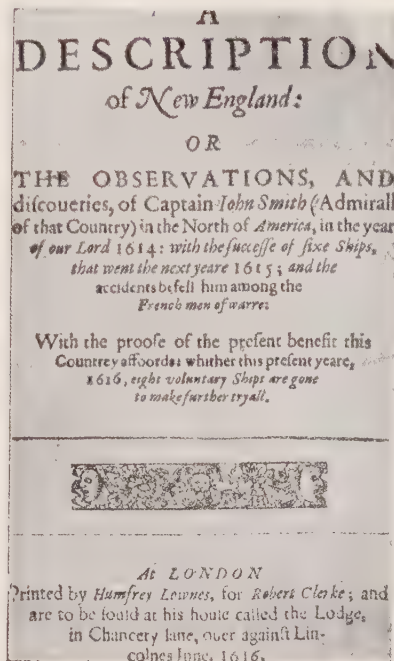
In the dearth of newspapers, what did the Forefathers find to discuss save the Book of Books, Ainsworth's Psalms, and the literature bearing on this and a future life? We can



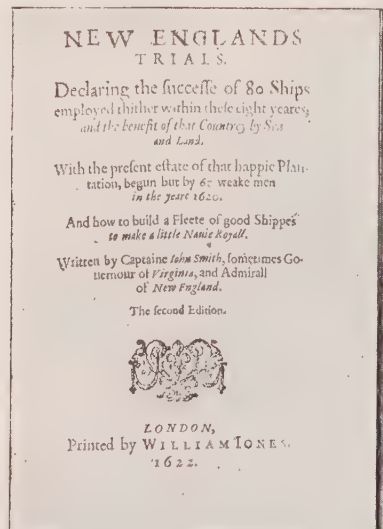
ANNIVERSARY SERMON BY SYLVANUS CONANT IN 1777.



WEST'S ANNIVERSARY SERMON OF 1777.



JOHN SMITH'S DESCRIPTION OF NEW ENGLAND.



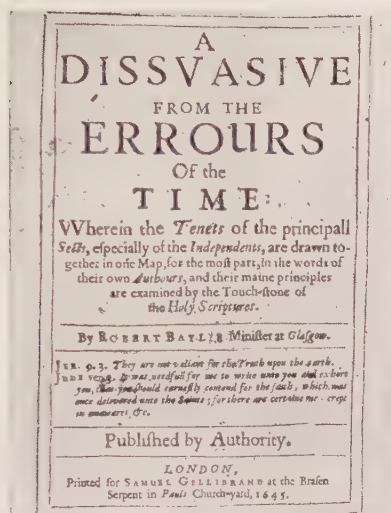
NEW ENGLAND'S TRIALS BY JOHN SMITH, 1622.

easily answer if it is recalled that the century in which the Pilgrims landed on Plymouth Rock and the one or two centuries preceding were packed with every kind of thrill in all sorts of realms through the known world, making old ideals obsolete and opening new vistas. An Elizabeth, a Cromwell, a Titian, a Michelangelo, a Bacon, a Shakespeare, and a Milton; a Galileo, a Cervantes, a Walter Raleigh, a Newton; a Leibniz, a Kepler, a Rembrandt, a Rubens, a Van Dyke, a Pascal, a Claude Lorraine, a Tintoretto and a Grotius; one and all had set the Christian world thinking hard and had provoked nations to action.

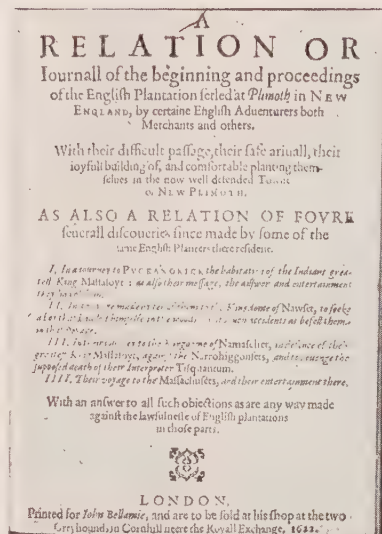
The note of the times was that of joyous achievement, for both men and women did more than muse and ponder—indeed, few centuries could duplicate what was actually wrought and transformed into abiding institutions. Elizabeth's brilliant reign, the triumph of the great Dutch Republic that had so much to do with both the Pilgrims and the Puritans, the settlement of New Netherland and the development of the Hudson River valley, the paths of commerce opened, and the work accomplished by those two great trading corporations, the Dutch East India Company, and the English India Trading Company, together with the humbling of Spain—enabling Englishmen to settle America unmolested—made the era stand forth preëminently. These were the great centuries also that gave us the microscope, the thermometer, the barometer, and the air pump; solved for us the problem of the circulation of the blood, and even began to test the weirdly erratic movements of electricity. A broad and turbulent ocean could not prevent the Pilgrims—Englishmen reinforced by living abroad in the atmosphere bred by free printing and scientific inquiry—from discussing deep questions opened by these stupendous discoveries and world-wide happenings.

Years before this, in 1380, Wyclif had made his translation of the Bible into English speech and sent forth his "poor preachers"; Savonarola had struck boldly at for-

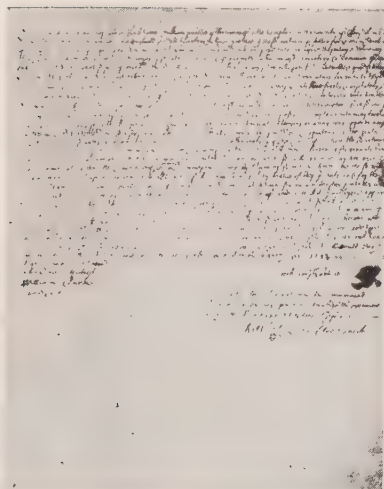




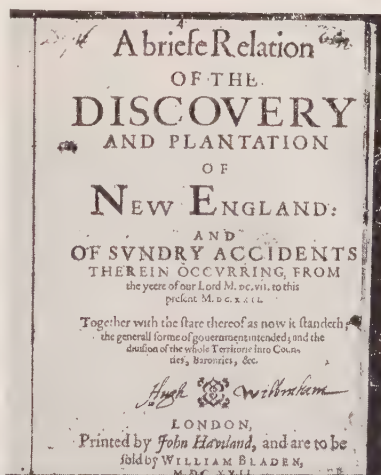
ROBERT BAYLIS' BOOK ON ERROR.



RELATION OF BEGINNINGS OF NEW ENGLAND.



LETTER SIGNED BY WILLIAM PARODIE, WHO MARRIED ELIZABETH ALDEN.



RELATION OF BEGINNINGS OF NEW ENGLAND PLANTATION.

malism; the Great Reformation had been started by Luther, awakening fifty million people, and Knox and Calvin, leading strenuous lives, fell into line to dare pope, emperor, and king to do their worst, while they set the world aflame. The sequence was a wide distribution of the Bible in palace and cot. Who could image a picture such as Robert Burns truly limns in "the Cotter's Saturday Night," as possible during the Middle Ages?

Against this dazzling brightness in the world's picture we note terrible shadows. Witch persecution came to the fore, and tore deep gashes in Old and New World thought and society.

The massacre of Huguenots on St. Bartholomew's Day, religious troubles in France, persecution of Anabaptists, Belgian Walloons and Flemings, and later of Free Churchmen of various names, all demonstrated that pure Christianity is incoercible, and that no fire can burn truth out of the world.

Richard Draper  
named his newspaper  
"The Adam and Eve."

*Richard Draper*

Constant perusal of *The Boston News Letter*, passed from hand-to-hand, or, as its news was purveyed from mouth-to-mouth, kept Plymouthites well in touch with doings of the times at home and abroad. Yankee ingenuity was displayed when Campbell had copies printed on writing paper in 1721. This left a blank sheet for the letter scrivener, to save on postage rates. Two birds could be killed in that ancient single-stone process.

Richard Draper continued the paper started by Campbell, and in May, 1768, both *The Massachusetts Gazette* (or News-Letter) and the *Boston Post and Advertiser* became government papers.

\* First printer in Boston, Foster's motto, "skill was his cash."

Draper renamed his Gazette *The Adam and Eve*, possibly attempting to symbolize primal truth. In September, 1769, the sheet reverted to the more prosaic title of *The Massachusetts Gazette and News Letter*. He took a partner in May, 1774, but the next month Draper died. His widow, Margaret, continued the publication in the Tory interest until 1776, when Boston was evacuated. The majority of its subscribers, scattered through King George's fleet of one hundred and seventy-six ships, left for Halifax, which gave rise to the semi-damnatory phrase used by New England for a century or more, "Go to Halifax." During the occupation of the town by the British, both patriot and Tory were keeping a watchful eye on the other.

"We hear a certain Person of Weight among the Rebels hath offered to return to his Allegiance on Condition of being pardoned and provided for: What encouragement he has received remains a secret."

Mrs. Draper's paper was not without an "esteemed contemporary," and was lustily attacked on occasion by the *New England Chronicle*, or the *Evening Gazette*, published at Cambridge, just across the river, in that town first mentioned by Governor Winthrop, under the name of Newe Towne, as head of the colony, instead of Boston. The Cambridge *Evening Gazette* in that trying year, 1775, was loyal to the Continental Congress. On January 1, 1776, the thirteen striped flag with the Union Jack in the canton was bonfired, and on the following day the thirteen stripes whipped the air, proclaiming freedom. June 14, 1777, the thirteen stars were added—not in a canton, symbol of a feudal or royal master, but in a field, symbol of a united nation.

The advocate of colonial independence again states:

"The miserable \* \* \* \* of Tyranny in Boston appear now to be somewhat conscious of their infamy in Burning Charlestown, and are, with the assistance of the Father of Liars, devising methods for clearing up their characters. One of them, in Mrs. Draper's paper, asserts that the Provin-



cials, on the 17th of June, after firing out of Houses upon the King's troops, set the Buildings on Fire. This, doubtless, is as true as that the Provincials fired—first upon the King's Troops at Lexington. Both of them are equally false, and well known to be as palpable Lies as ever were uttered. The propagation of them are, however, perfectly consistent with the Perfidy, Cowardice, and Barbarity of Gage and his detestable understrappers."

Thus Billingsgate flew, ever spicy, and semi-occasionally packed with thrills that laid foundations for even more lively methods of settlement, probably at times not without the argument of fists—the special weapon of the Anglo-Saxon race—in odd corners of town and countryside.

The expiring shriek of *The Pennsylvania Journal and Weekly Advertiser* in October, 1765, pictures graphically the trend of that hour in the newspaper world. It was in the decade preceding the Revolution, when the country was torn by distrust of men and measures, few being then able to discern light beyond the deepening shadows.

#### HUGUENOTS AND CAVALIERS OF THE CAROLINAS

New England had no monopoly of the Puritanical spirit. In proof is the fact of its presence below Mason and Dixon's line. A large majority of the schools and higher institutions of learning before 1800 were founded by men of Calvinistic faith and Puritan spirit. Maryland and both Old, and what became West Virginia, as well as the Carolinas, held a fair proportion of that intensity of will that dared scaffold and flames.

As time passed, environment caused the South Carolinian, the Hot Spur or Vixen Sister, to uphold slavery with the same determination that her New England brother Puritan long afterward used in denouncing it. These Carolinians, both South and North, were variable in strain of blood as mood of temper. Among those who flocked to these shores were representatives of John Locke and Lord Shaftesbury, originators of that Utopian dream, the Mar-

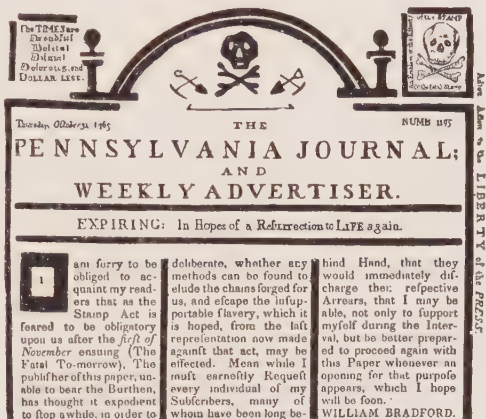
gravate of Azilia, a chimerical scheme to transplant in the New World baronial castles and phalanxed feudal retainers; a landed nobility ruling a subservient peasantry.

In this realm, created in imagination and having existence only on paper; the craftsmanship of a skilled penman was astonishing even to grotesqueness. On his drawing-board were laid out principalities, measured to an inch, hills and valleys, game preserves, farm and fruit lands, trees for timber and trees for fruit; cots for the poor and palaces for the rich, with wide level roadways through a wholly precipitous, mountainous country.

Needless to say, this "base fabric of a vision," except in history, left not "a wrack behind."

The first blood shed in the Revolution—mostly from the veins of Scotch-Irishmen—was not on Lexington Common, but at Allamance in the colony of North Carolina, cause by Governor Tryon's order of unrighteous taxation. On Golden Hill, in New York City, in 1921, was re-erected the symbol of liberty, the Liberty Pole. It was thrice cut down and twice erected before 1775, not without blood.

After the Spanish oncoming to Santa Fé in 1540, and to St. Augustine in 1572, the settlement of America north of the Gulf of Mexico proceeded slowly. In the Northland as early as 1534, Cartier, the Frenchman, sailed up the St. Lawrence "ocean-river," and unfurled the flag of France as he stood on the red rock of Stadacone, from which later

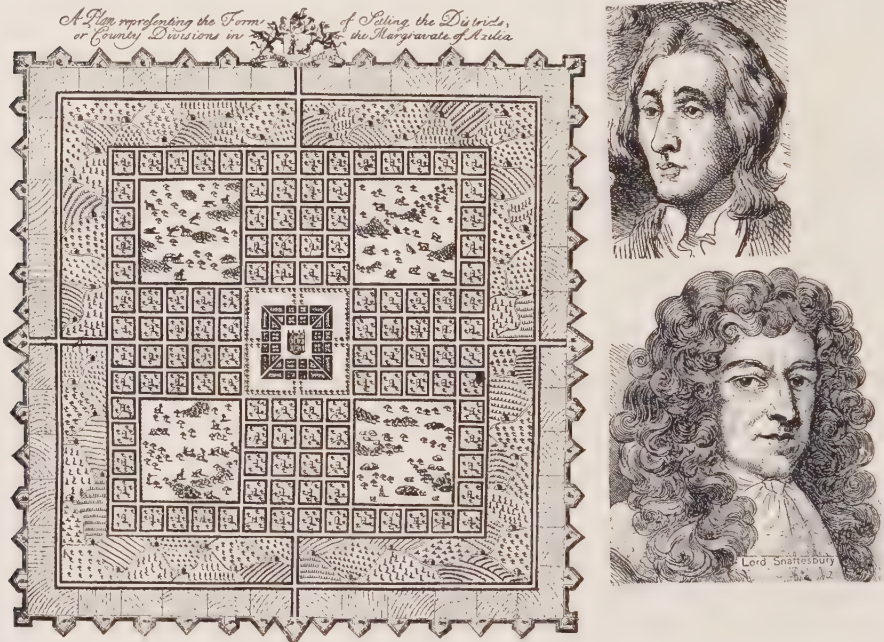


A COLONIAL NEWSPAPER.

A fac-simile about one-third the size of the original.

THE DEATH THROES OF "THE PENNSYLVANIA JOURNAL AND WEEKLY ADVERTISER."

grew fortified Quebec. There was an English colony begun at Roanoke in 1578 but it is lost to history, for successful colonization had not yet become to Englishmen a fine art. Starvation was usually the prime cause of failure,



© Charles Scribner's Sons.

THE AZILIA, THE UTOPIAN DREAM OF JOHN LOCKE AND LORD SHAFTESBURY.

for white men in the wilderness starved where an Indian son of the forest would feast.

Champlain, the Father and Admiral of New France, penetrated into what became the Empire State, and the first illustrated book about America was by himself, he having in 1605 reached Montreal.

in 1607, and the Church of England men at Pemaquid, in

The Cavalier English settlement began at Jamestown Maine, of the same year. The men of the Reformed Dutch Church wintered on Manhattan in 1613, and the English Pilgrims settled at Plymouth in 1620. Puritan colonists made homes along the shore in 1623-1625, and men





Copyright 1917 by Harper & Bros.

Artist Louis Mora.

THE VIRGINIA ASSEMBLY.

of the same faith and spirit fixed their tabernacles at Salem, Charlestown, Newtown, and Boston in 1625-1630.

In this pageant of American history one sees again the map and the many ancestral strains of Europe. The Walloons of the Hudson valley; the Covenanters, the men of the French Reformed Church of the Carolinas, the Huguenots, not only of New Jersey, but of other frontier colonies, and of Pennsylvania; the Swedish Lutherans of Delaware, the Germans of the Keystone colony, the Welsh scattered in nearly every one of the thirteen colonies, and the Roman

Catholics of Maryland, were all linked, according to their light, in a chain of development, adding to the commonwealth which was becoming the United States. From each

country these sons and daughters who crossed the Atlantic were stalwart, industrious, and unconquerable. They handled the ploughshare and voted in the Town or Congregational meeting to the glory of God and the growth of the future nation. We must not forget that even in New England the towns and villages so-called were religious congregations even more than they were civic units.

Bible-loving, Bible-carrying Huguenots pulled a bow oar in the Pilgrim and Puritan craft of success, though as a rule Huguenots—like the Scotch Ulsterites and the Pure Scotch—were less noted for exclusive settlements than for being scattered among other colonies. Even Plymouth acquired added strength

from these sources. Oxford, Massachusetts (now Worcester), was largely settled by Huguenots, as was New Rochelle, New York. This place was chosen and favored by Jacob Leisler and received its name from the Republican stronghold in France that defied the pope until Richelieu leveled its walls and build-

EPITAPH  
OF  
CAPTAIN JOHN SMITH

To the living Memory of his Deceased Friend  
CAPTAIN JOHN SMITH  
Sometime Governor of Virginia and Admiral  
of New England  
Who Departed this Life the 21st of June, 1631  
*Accordiamus vincere est vivere*

Here lies one conquered that hath conquered  
Kings  
Subdued large territories and done things  
Which to the world impossible would seem  
But that the truth is held in more esteem.  
Shall I report his former services done  
In honor of his God and Christendon?  
How that he did divide from Pagans three  
Their heads and lives, types of his chivalry  
For which great service in that climate done  
Brave Sigismondus King of Hugarian  
Did give him as a Coat of Arms to wear  
These conquered heads got by his sword and  
spear.  
Or shall I tell of his adventures since  
Done in Virginia that large Continent  
How that he subdued Kings unto his yoke  
And made the Heathen flee as wind doth smoke,  
And made their land, being of so large a station  
All habitation for our Christian Nation;  
Where God is Glorified, their wants supplied  
Which else for necessities must have dy'd,  
But what avails his conquest now he lyes  
Interred in earth a prey to worms and flies  
O, may his soul in sweet Elysium sleep  
Until the keeper that all souls doth keep  
Return to judgment, and that after thence  
With Angels he may have his recompence.

*Copied From Tablet in Saint Sepulchre's  
Church, London.*

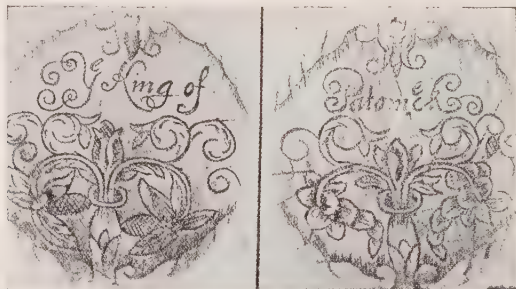
A fac simile of this tablet is preserved in the Old  
Powder Horn at Williamsburg

JOHN SMITH'S EPITAPH. SETTING  
FORTH IN CONVINCING FASHION THE  
MARVELOUS POWER OF THIS FORCE-  
FUL LEADER OF PIONEERS.





ings and scattered the remnant of its people in 1628. The Huguenots abroad ever swiftly gravitated toward the free places on the earth, notably Holland, Ulster County in Northern Ireland, and most numerous in those American colonies in



MEDAL GIVEN TO KING POTOMACK BY THE  
ENGLISH KING.

which freedom of conscience was a prominent feature. The Huguenots, with their gifts and graces, were not only "the yeast in the Dutch cake," but they brought added refinement to New England.

The infusion of Dutch blood, often reaching the colonies



CHAMPLAIN FIGHTING THE IROQUOIS, A BATTLE THAT HAD MUCH TO DO WITH  
FRANCE'S ULTIMATELY LOSING CONTROL OF AMERICA.



SWEDISH LUTHERANS SETTLING DELAWARE, LATER TO YIELD TO  
DUTCH SUPREMACY.

by way of England, meant in the final national progress. The two hundred and seventy Scotch prisoners captured by Cromwell at Dunbar and sent to Boston, liberated from under the shadow of death, circumvented fate by making grand citizens of the Olde Baye State. Out of the Scotch-Irish element arose more presidents than from any other. In proportion to their known numbers, no immigrants sup-

plied a larger number of able men and women to serve the nation born July 4, 1776, than did the Huguenots.

Neither Romanism nor the Celtic-Irish people had much to do with the settlement of New England, though from the green soil of "Auld" Ireland, through the County of Ulster—confiscated by James I from two powerful nobles by a charter given April 16, 1605—in time poured a vast stream of people from the north of Ireland to America. The blood of these thrifty people, lovers of education and a learned ministry, Scotch Covenanters, Calvinists, and followers of Knox, mingled with that of the Puritan and Huguenot.

South Carolina, settled by the English in 1670 had, after 1681, goodly accessions of Huguenots. Large estates planted with indigo and rice, the labor performed by slaves, who outnumbered the white race as two to one, made the planter rich, and established a southern gentry that enjoyed life to the utmost.

The oldest Huguenot church in the United States is in Charleston, South Carolina—its walls lined with the marble tablets of the American kindred of the pioneers. These modern folks throughout the area of the Thirteen Original States and others are proud of their ancestry.

As recently as 1750 our progenitors grappled with a stupendous task, when they planned the conquest and absorption of the North American continent for England, from ocean to ocean, though in that year controlling but a narrow coast line, between mountain range and the ocean, as set forth on maps herewith. It was this same unity of interest and the habit of massing in towns instead of settling in outposts distant from the eastern country that won ultimate supremacy. This method of nation building developed expulsive powers which drove the Spaniard and Frenchman, partly by force of arms and partly through purchase, back to their home lands over sea. Thus far, the nations of Latin



culture have not been able to hold their own abroad against the constructive genius and power of the northern nations, who follow the political theories laid down by Calvin at Geneva in 1536. In fact, it was their freedom from priest-craft and having the Free Churches that won the real victory.

The French, coeval with the English in time of settlement, through lack of persistence and unfortunate locations, had not a tenth of their rival's wealth and population. The eighty thousand settlers scattered through Canada and along the Mississippi valley to the gulf, in their desire to absorb more land, were rovers rather than rooted homemakers. They were no match for the coast-guard Englishmen with their more than a million colonists, in close touch with water the year round, with a world trade, and only five weeks distant in time in a bee line on that ocean highway to England. From another point of view, the unity and compactness of the home and family were what won. "One God, one wife, and faithfulness to friends," was a winning slogan.

The Frenchman in Canada had, it is true, a far more intricate problem to solve. A tortuous, toilsome journey of six months through tangled forests and over cragged, and crevassed mountain ranges, hampered by swift, rock-strewn rapids in summer and rivers ice-blocked and ice-ridged in winter, was necessary when making connection between Quebec and New Orleans. This exhausting journey, which ended with a voyage across the sea, rendered speedy and healthy development by French colonists under semi-feudal rule well-nigh impossible, while it drained their resources in blood and treasure. The result of a century and a half of struggle between the Latin and the Anglo-Saxon ideals and types of civilization is the United States of America. Stretching from the North to the South Sea and from the Gulf to the Canadian border, our nation represents world-power which will be guided by the invincible spirit of

the forefathers. Moreover, between the two peoples which use the English language, law, and inheritances, there stretches what is unique in the world—a frontier three thousand miles long without a fort or gun. Though invisible, this mutual line of defense is stronger than a Chinese wall.

Among the strange beliefs gripping the Puritan mind of both pastor and flock was that in reference to East Haddam, or noisy Machemoodin, translated “the place of noises.” East Haddam for thirty years was bamboozled into believing itself the birthplace of earthquakes, the origin of which was sometimes attributed to Indian “paw-paws” which for centuries had taken place on its plains. These eerie experiences spread to Plymouth and kept its good people in anxious, inquiring mood. On August 13, 1729, the Reverend Mr. Hosmer thus writes Mr. Prince of the Old South Church of Boston:

“As to the earthquakes, I have something considerable and awful to tell you. Earthquakes have been here (and nowhere but in this precinct, as can be discerned)—that is, they seem to have their centre, rise, and origin among us, as has been observed for more than thirty years.”

If with bated breath the educated clergy could thus view the movements of nature, what must have been the state of mind of the multitude? The score of earthquakes which occurred in New England from 1628 to 1817, three of which almost ripped Boston asunder, ever gave fearsome tremors to timid souls. The record is as follows:

1639. Jan.	16.	Another earthquake.
1643. March	5.	Sunday morning another earthquake.
1658.		A great earthquake.
1663. Jan.	26.	Very great earthquake.
1669. Apr.	3.	An earthquake.
1727. Oct.	29.	An earthquake.
1730. Apr.	12.	An earthquake.
1732. Sep.	5.	An earthquake.
1737. Feb.	6.	An earthquake.



Arrest of Kidd.



Bellomont



Sarah SK Kidd

Wreck of the Whidah

HISTORY STATES THAT LORD BELLOMONT WAS ACCUSED OF SHARING IN PIRATES' PLUNDER. TRIAL AND FATE OF KIDD.



1744.	June	3.	The earthquake commemorated.
1755.	Nov.	18.	A very great earthquake. About one hundred chimneys thrown down, and other damage.
1757.	July	8.	An earthquake.
1761.	March	12.	An earthquake.
1761.	Nov.	1.	An earthquake.
1782.	Nov.	29.	An earthquake.
1783.	Nov.	29.	An earthquake.
1800.	March	11.	An earthquake.
1810.	Nov.	9.	An earthquake.
1817.	Sep.	7.	An earthquake.

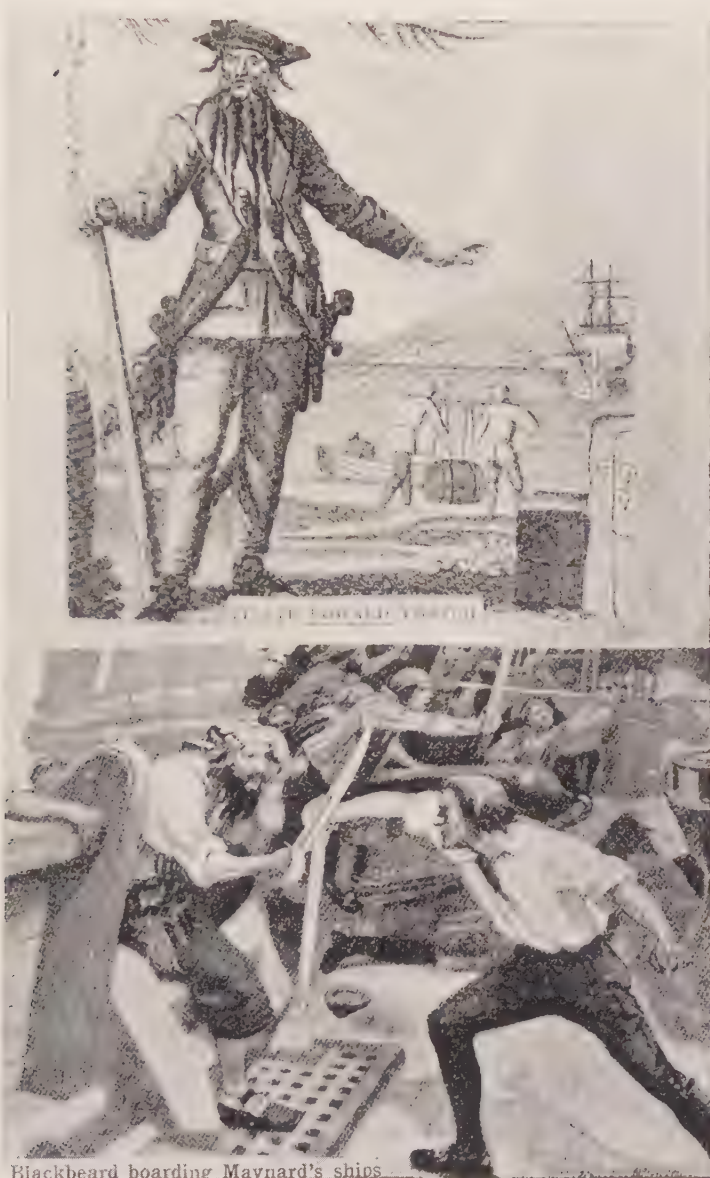
According to the general belief, the Devil was the Prince of the Powers of the Air, as stated in scriptural language and reduced in its expression to all literalness by that spiritual teacher, Cotton Mather, whose ever fertile imagination was equal to any and all occasions that might arise in the heavens, on the earth, or under it. From such a seed-bed and in such an atmosphere the belief in the epidemic delusion of witchcraft spread with horrid rapidity as of a prairie fire. The Pilgrim-Puritan was ever argumentative and never more so than when the subject under discussion was theology. Mather writes:

“It hath been seen that thunders oftener fall upon houses of God, than upon any other houses. Our meeting-houses and our minister’s houses have had a singular share in the strokes of thunders.”

And in a sermon preached 1694, entitled *Brontologia Sacra*, this sapient reason is assigned for it:

“Whatever the witch-advocates may make of it, it is a scriptural and a rational assertion, that in the thunder there is oftentimes by the permission of God, the agency of the Devil. The Devil is the Prince of the Air, and the Daemons have a peculiar spite at houses that are set apart for the peculiar service of God.”

Here the old superstition regnant in the Chinese world of culture and the fantastic and nightmarelike vagaries of alleged Christianity met.



Blackbeard boarding Maynard's ships

SOME OF THE PIRATES WHO MENACED NEW ENGLAND SHIPPING.

An unholy combination was that between Massachusetts' only governor of noble lineage and the alleged Pirate Kidd, now known to have been a vicarious sacrifice to save others from their just dues.

"My Lord, it is a very hard sentence," said Kidd, when asked why sentence should not be passed against him. "For my part, I am the most innocent person of them all, only I have been sworn against by perjured persons." He was executed on Execution Dock, England, and hung up in chains some distance down the river.

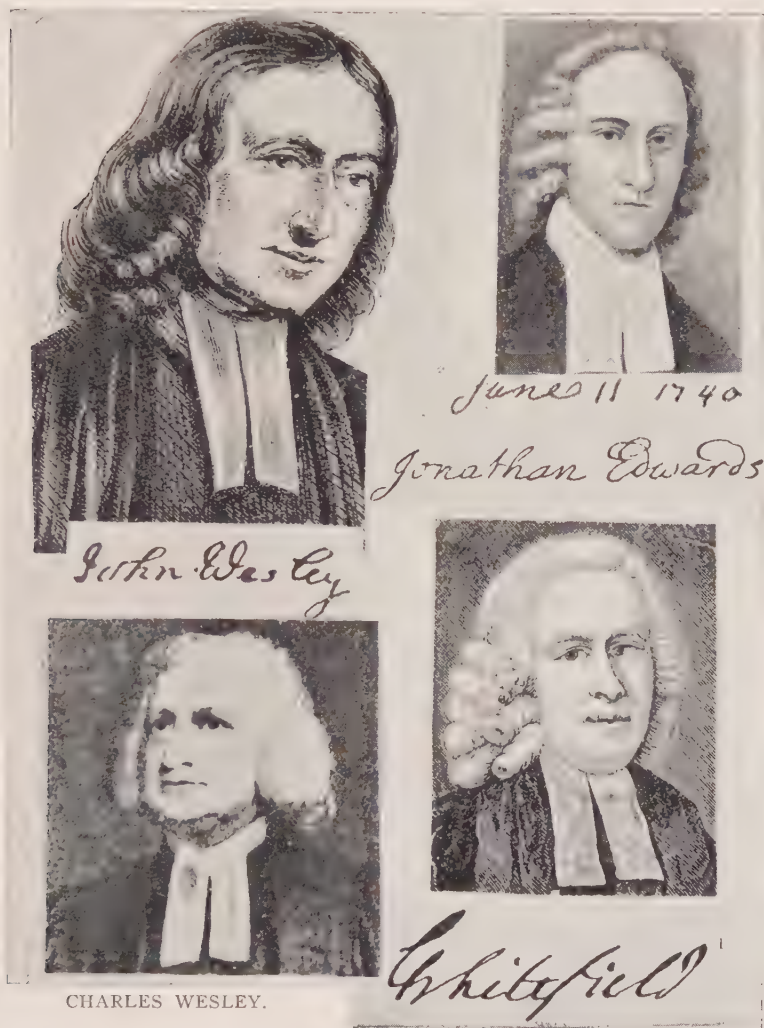
Pirate Day was a banner-day in Boston, for were not four pirates to be swung off on a land-raised yard-arm? Twenty thousand frantic human beings struggled to get the nearest view of what to the crowd was but an episode, though a tragedy to the principals and their friends. Piracy, as expounded by Bellamy, Blackbeard Bradish, Thatch and Tew, kept tongues wagging. They wagged all the faster when, according to current rumor, Governor Lord Bellomont and Captain Kidd, who had been hired to stamp out piracy, had fallen by the way and formed an unholy business alliance to divide the spoils. This, however, was not proved, and after Kidd, shipped to England by Bellomont, swung from the gallows, all evidence against the colonial governor was consigned to oblivion with the pirate's unshrived soul. Research, however, has demonstrated the innocence of Kidd in some cases and the use made of him by those "higher up."

New England suffered keenly from pirates that scoured the Seven Seas seeking prey and plunder. The Moor, Spaniard, Chinaman, Malay, and free lance English buccaneer often crossed swords with Yankee crews and frequently met annihilation. President Fillmore's ancestor was notable as a victor over pirates.

Piracy was a grave menace to descendants of the forefathers when ploughing the "raging main," on the high seas, and again at times the near-seas. Captain Kidd, that



sea-rover of the eighteenth century, posed as a New Yorker. He owned one of the finest houses in the city, at 119-121 Pearl Street, near Hanover Square. Without fear or favor



JOHN AND CHARLES WESLEY, WHO AWAKENED JONATHAN EDWARDS AND GEORGE WHITEFIELD, WHO IN TURN SPONSORED NEW ENGLAND'S "GREAT AWAKENING."

he is said to have captured for his own advantage merchantmen of many lands and made men of many nations, as well as his own countrymen, "walk the plank." In the home

on Manhattan of this versatile victim—today used as a restaurant—the general public may find refreshment and indulge in eerie retrospection within walls that often echoed with the wild rover's yarns and quips of varied strain in



A PURITAN FILLING "NIGHT CAPS."

keeping with the broad license of the time.

The work of the two world- and age-famous preachers in America led to The Great Awakening in the eighteenth century.

During Governor Shirley's long official term from 1741 to 1756, one finds that eloquent George

Whitefield paid two or three visits to Boston. These were in addition to that of 1740, which was under the patronage of his friend, Governor Jonathan Belcher, the man of literary tastes, who knew the entire works of Shakespeare by heart. Each visit of the great preacher stirred the deepest waters of men's souls. Boston was thoroughly aroused to its religious needs and during this revival Whitefield's burning eloquence prodigally fed the flames which melted the most obdurate or coldly intellectual nature. It was strong-minded Benjamin Franklin who said to himself at first, when he heard Whitefield plead for funds in Boston, "not a single penny will I place in the contribution box." Nevertheless, he became so interested that first his coppers, then his silver, and at last his gold was given freely. He left the meeting-

house moneyless, but beaming with the joy unspeakable of a newly-awakened soul.

Jonathan Edwards, the colonial preacher and metaphysician, was one of the brightest lights of the American pulpit. The vulgar

tradition current among the partially informed holds only because of a single logical but disquiet-

*Benjamin Son of Josiah.*

*Franklin & Abigail his Wife*

ing passage in one of his sermons, while they ignore the hundreds of tender and winsome messages by which he inspired men to live nobler lives. Not one American intellect surpasses that of Edwards in acuteness and depth of reasoning. For a century or more his was the only colonial name known to the whole of scholarly Europe.

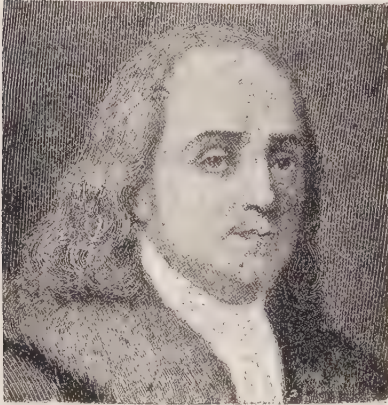
Franklin's father and mother, Josiah and Abigail, attended the Old South Church one Sabbath morning. In the afternoon Benjamin was born, and before the rays of the setting sun had gilded the home roof-tree, Benjamin's soul was theoretically saved by the simple baptismal rite, performed in the Old South Church on Washington Street, by which he was consecrated to the service of God. This infant became in time the best known American of his day, if not of all days, at home and abroad, and one of the most remarkable men of any age or nation.\* When the two hundredth anniversary of his birth was celebrated in Philadelphia almost all civilizations, including several from Asia, were represented, the proceedings being recorded in several octavo volumes. Some of his descendants, male and female, at that time received special honors. The editor represented the Asiatic Society of Japan.

\* Franklin wherever placed was a second Washington. He held our hands aloft amid friend and foe across the sea, while the Virginian closed the gate at home from successful invasion.



This Great Awakening, distinguished from many minor so-called Awakenings, was specially sponsored by the two divines, Jonathan Edwards and George Whitefield. Coevally, John and Charles Wesley were laboring in the gospel

field in Georgia. The Methodists were so named by Wesley's college-mates on account of his methodical habits when at Oxford. To that meeting on Boston Common where Whitefield, backed by governmental presence and indorsement, preached to thirty thousand persons, Plymouth sent a liberal quota to swell the crowd, which far outnumbered Boston's entire population.



BENJAMIN FRANKLIN, OUR WASHINGTON ABROAD

#### COMING OF THE REVOLUTION

Reading more fully Plymouth Town meeting records one notes an order:

"To procure us a new Bell for the Meeting House and if necessary to send home to England for one"; in 1733, "that the Meeting House be repaired where it is needful and particularly to do something about the Deacons seat"; in 1742, "to accept the Reports of the Committee Relating to ye Erecting a Breast work and Platform on Coles Hill"; in 1744, "That whereby ye Meeting Houses are endangered by Being set on fire and consumed it is hereby voted that each person Leaving his or her stove in any of the Meeting Houses in sd Town after the People are all gone (But ye Saxton) shall forfeit & Pay ye sum of Five shillings."

In 1754 it was voted in reference to an "Excise Bill passed by the House of Representatives & the Counsell Respecting an Excise upon Private Families for Rum, Wine & C consumed therein . . . that ye sd Bill is disagreeable to the Town as it appears unequal and unjust and had a Tendency to Destroy ye natural Rights and Privileges of Every Individual In the Government"; in 1768, that "the Representatives be Directed to Endeavor all in his power at the General Court to prevent an Excise being layd

on Spiritous Liquor in this Province"; in 1769, "to Dig a Well fourteen feet, to be for the Common Use of the town"; in 1770, "to build a powder house for the town's powder & for private property"; in 1771, to allow a mill to be built on the Town Brook for "the leather dressing business or that of manufacturing deere skins & sheep skins."

When George III and his corrupt Parliament started a tempest in the "land of the free and the home of the brave," he found that it was far from being confined to a question over a tea tax. In March, 1765, came the Stamp Act to roil the independent colonists, who peremptorily challenged its legality and appealed to the law, which is older than kings.

On September 1, 1765, the Colonial House of Representatives passed the famous Bill of Rights, Plymouth sending its warmest approval and backing up its representatives in the General Court by strenuous objective resolutions.

On January sixteenth, 1766, the people of Plymouth met to "Express theire esteem of and Gratitude to the town of Boston for their spirited conduct." On September nineteenth, 1768, at a town meeting held at Plymouth "a letter from the Selectmen of Boston to the Selectmen of this Town for which reason his meeting was Called, was read . . .

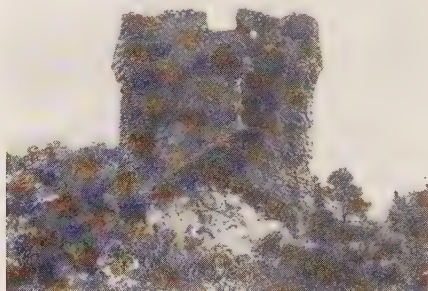
Plymouth's patriotism burned fiercely when Pilgrim descendants pilloried Toryism in the following resolution:

. . . That a Committee of Inspection be chose to Enquire from time to time if any person among us Shall directly or Indirectly Trade or be Concerned with the very few who now stand recorded by a vote of the town of Boston of ye 23rd Instant as perfering theire own to the publick Advantage of their Country by taking Advantage of the Generous Self denial of theire fellow Citizens & Continuing to Import Goods."

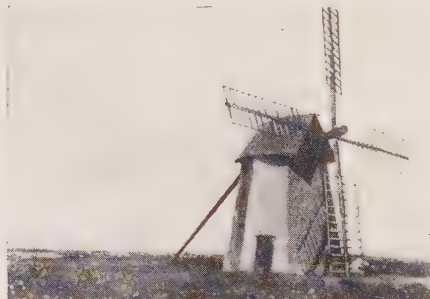
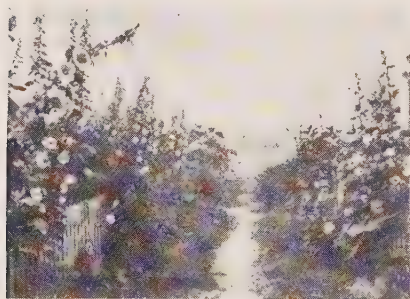


PAUL REVERE'S CONCEPT OF THE STAMP ACT.

Again, as they neared the parting of the ways between sovereign and subject, one hundred Plymouth citizens on November 24, 1772, thus succinctly gave their conception of the degeneracy of the times, and stated the necessity of standing firmly on their rights as free men:



THE PILGRIMS BUILT THEIR WIND-  
MILLS ALONG DUTCH LINES.



*Courtesy of H. A. Dickerman and Son, Taunton, Mass.*

PROVINCETOWN ENVIRONS.

#### “TO THE SELECTMEN OF THE TOWN OF PLYMOUTH

“Gentlemen: We the subscribers, free holders & other inhabitants of the town of Plimouth, deeply Impressed with a sense of the unhappy situation this country is reduced to by the violation of our rights and the repeated attacks made upon our constitutions, and feeling that concern and Indignation which should animate every Honest Breast on recollecting the once Happy circumstances of this country, & now in constant viewing the present state of it where we are deprived of the rights of nature and a Constitution purchased with the blood of our Ancestors and the fair inheritance transmitted us by them, is become the prey of Vultures & Harpies who rest on the spoil





DESTROYING TEA IN BOSTON HARBOR.

of it, alarmed as we have been from time to time with taxation without our consent, with extention of Admiralty Jurisdictions, with the Quartering of soldiers here & the lawless Insolence & murders they have committee with the contemptuous and unconstitutional treatment of a General Court."

"The System of Slavery was fully compleated. But the last step taken by the administration by providing salaries for the Judges of the Superior Court has left us without any expectation of that kind, by fixing the last seal to the Despotism they have so Long endeavored to establish here, we therefore have reason to consider our situation as very Dangerous, if not Desperate, and such as require the united attention and wisdom of the whole to prevent being irretrievably fixed on us and our posterity, we therefore Desire to call a town meeting."

There were minute-men from Plymouth Colony who, with other defenders of law, trudged over ploughed fields, waded swamps, and struggled through thickets and across lots barefoot, in the decisive episodes on Lexington Common and Concord Bridge. They stood in prayer with President Langdon on Cambridge Green, fought in the redoubt thrown up overnight on Farmer Breed's pasture, bivouacked at Winter Hill, and fortified Dorchester Heights, in the dead of winter, with birch-bound bundles of hay when Washington invested Boston and compelled its evacuation

by the British, of whom he spoke and wrote as the "Ministerialists."

To stand and be counted was the Pilgrim method of meeting any issue—whether a pow-wow with Indian chiefs, infringement of rights by aggressive neighbors, crossing swords with the Dutch, or arguing with an English parlia-

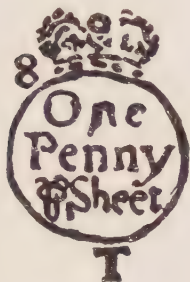
by Request I Give the following I was involtd  
in the Company Commanded by Capt John Parker  
who was fired upon the memorable morning  
of the 19<sup>th</sup> of April 1775 and the last Survivor  
that is left that was on the field of Battle that  
Memorable morning.  
Lexington the <sup>19</sup><sup>th</sup> of Apr 1775  
Jon<sup>s</sup> Harrington  
aged 89 the 8<sup>th</sup> July  
1848

AUTOGRAPH OF JONAS HARRINGTON, THE LAST SURVIVOR OF THE LEXINGTON MINUTE-MEN, WHO DIED IN 1854, AGED 95 YEARS.

ment. In these words Plymouth pictures the unconquerable spirit of the colonists:

"We have evinc'd our Loyalty to our King, our affection to the British Government and our Mother Country on all occasions . . . Our Treasure is exhausted in the service of our Mother Country, our Trade and all the numerous Branches of Business Dependent on it Reduced & Almost Ruined By severe acts of Parliament & now we are threatened with being Loaded with Internal Taxes without our own consent or the voice of a single Representative in Parliament & with Being Deprived of that darlin Privilege of an Englishman, Trial By his Peers . . . This place, Sir, was at First the Asylum of Liberty & we hope will ever be Preserved sacred to it, though it was then no more than a Forlorn Wilderness inhabited only by savage men & Beast, to this place, our Fathers (whose memories be Rever'd) Possessed of the Principles of Liberty in their Purity, Disdaining slavery Fled, to enjoy those Privileges which they had an undoubted Right to but were Deprived of By the Hands of Violence & Oppression in their native country. We sir, their Prosperity, the Freeholders and other Inhabitants of this Town Legally assembled for that Purpose, possessed of the same sentiments & Retaining the same ardour for Liberty, think it our indispensable duty on this occasion

to express to you these our Sentiments of the Stamp Act and its Fatal consequences For Relief. We Likewise, to avoid Disgracing the memories of our Ancestors as well as the Reproaches of our Consciences & curses of Posterity, Recommend it to you to obtain if possible in the Honorable House of Repre-



STAMPS THAT SET THE WAR BALL ROLLING.

sentatives of the Province the Full and Explicit assertion of our rights & to have the same entred on their Publick Records that all Generations yet to come may be convinced that we have not only a just sense of our rights and Libertys but that we never (with Submission to Devine Providence) will be the slaves of any power on Earth."

In 1774, when the thunder presaging the Revolution began to rumble, the thirteen colonies numbered two million whites and five hundred thousand black slaves. Boston's population was 20,000; Philadelphia greater; that of Charleston, South Carolina, 18,000, and New York's but 12,000. The first stage coach in the country ran between Providence



and Boston, taking two days for the journey. A year later New York and Philadelphia had a "Flier" which, in covering the ground, stretched the present hourly schedule of a two-hour transit to forty-eight hours.

As the war-cloud shadowed blacker, Plymouth, ever alert to the hour's need, voted to have a constable watch on guard, also that town clerks enter in their records the names of such persons as should by the Province be condemned and published as rebels against the State, i.e., Tories, pure and simple.



TAX STAMP.

Again, on January 3, 1775, it was settled in Town Meeting that all minute-men be allowed one shilling a week, if they meet for exercise. On January 27 it was voted to procure fifty good guns and bayonets and two drums, to build a breastwork for firing cannon-shot of different sizes, and to erect a cannon. On August 14th the vote was to purchase all the powder in town, and "to engage a number of persons to take care of the battery and the guns." On January twenty-ninth a committee was appointed "to make experiments and find out the easiest method to make saltpeter," and to confer with the neighboring towns "in petitioning the General Court to build a fort for the defence of this town and harbour." On February 12th they voted "to petition his Excellency, Generall Washington, Desiring him to assist us to build a fort for the defence of this harbor."

The Queen's Guard was quartered by orders from General Gage in Marshfield under Captain Balfour at the beginning of the Revolution, to protect the property and person of certain prominent Tories, including Edward Winslow,\* a

\* This same Edward Winslow, grandson of the rare and good, piloted Lord Percy's troops when they were rushed from Boston to save Major Pitcairn's force from annihilation at Lexington and Concord, doing his best to destroy his countrymen.

descendant of Governor Edward Winslow. Had they persisted in their purpose of marching into Plymouth, with the idea of intimidation, that first "shot heard round the world" would undoubtedly have been fired by the minute-men of Pilgrim descent, on Plymouth's Town Square, fronting Burial Hill and the Fort Church site, instead of those drawn up on Lexington Common in front of the Old Bell Tower.

Discretion stopped this march, for the entire command could have been easily captured by Colonel Cotton and his one thousand Continentals. Halting at such drastic measures, which might be premature, since these self-controlled men felt war was still avertible, the English troops were allowed to march back to the protection of their comrades in Boston, though the conflict had already begun at Lexington. The temper of Plymouth was clearly shown when, before hostilities began, a few citizens threatened by a British officer took away his sword—insultingly shattering it before his eyes. If the half-open door of the apothecary shop of the royalist, Dr. Hicks, had not served as a haven of refuge, British official dignity and person might have shared the same full measure of indignity as its sword.

In 1774 preparation for that War of Independence went on at white heat in all the thirteen colonies. Pilgrim Town, as from its beginning, was ready and her men clamored for a place in the first line, through the Committee of Correspondence. On September 30, 1774, Plymouth thus advised its representatives in Boston assembled as to the sentiments of the Home Guard:

"1. That the People in this Province are Intitled to the rights that the people of Great Brittain can claim by Nature & their Constitutions.

"2. That the rights they are entitled to have been violently and most injuriously Infracted by the Parliament of Great Brittain and the Administration of Government there . . .

"3. That one providing of the support of the Judges of the Superior Court of this Province in any other manner than by free Grants of the people

is an Infraction of the highest nature & tends of itself to destroy every idea of a free Government in this Province as ever took place in any country.

"4. That our Representatives be & hereby are Instructed to unite in such measures as shall place the Judges of the Supream Court of Justice of this Province upon a Constitutional Basis & make, when that be done, a suitable Provision for their Support.



*John Adams*

"5. That in the opinion of this town the United thanks and Grateful acknowledgements of every individual who is a friend of the Constitution of this country & the Interest of posterity is due to the Vigilance & spirit of the Inhabitants of the town of Boston upon this & many other occasions.

"6. That this report be put upon the Records of this Town there to stand as a Publick monument of the sence the Inhabitants have of their Rights and of their Determination at all times as occasion & opportunity may offer, assert, Vindicate & support them."

All this shows clearly that instead of rebellion our fathers entered upon a higher obedience. It was loyalty to what was older than kings or parliaments that bade them take up arms. Magnify human faults and limitations as we or their critics may, the whole Pilgrim-Puritan movement from Tudor times may be stated in terms of positive obedience, unselfish devotion to a higher loyalty, and, what is even nobler, a willingness to suffer for what was deemed the right. This was the true inwardness of Separatism, whether in church or state. We repeat, theirs throughout was a positive, not a negative movement. It never cast down without building up.



JAMES OTIS, JR., WHOSE ORATION HAD MUCH TO DO WITH LAUNCHING THE REVOLUTION.



In place of ruins it reared the lordly structure we see and enjoy today, based on law, self-control and freedom.

After the war game had fairly opened one finds that on May 21, 1776, the Plymouth representatives to the General

A handwritten signature in cursive script, reading "James Otis". The signature is written in dark ink on a light background. The first letter "J" is large and loops around the rest of the name. The "O" is also large and loops around the "t". The signature ends with a long, sweeping horizontal stroke.

Court were instructed that "As we have this day chose you to represent us in the Great and General Court of this Colony and as matters of the Greatest Importance must necessarily come before you in the Course of this year, we, your Constituents (having an undoubted Right), do instruct and in the most Solemn manner charge you that you use all your influence, that you exert Every power in you Vested in Defence of the Rights, the Libertys and the Propertys of the American Colonies in General and of this Colony in Particular in opposition to the impious effort of the proud, the Imperious and worse than Savage Court of Great Brittian which seems to be lost to Every Sense of Justice and determined to deluge all America in Blood and Carnage unless we by a tame, unmanly Submission will put ourselves in their power to be Controlled by them as they please in all Cases Whatsoever . . . We, Your Constituents, resenting such insolent and Notoriously unjust demands of the British Parliament and of their Tyrannie King do Instruct you 1st That you, without Hesitation, be ready to declare for Independance of Great Brittian in whom no Confidence can be placed, Provided the Honorable, the Continental Congress shall think that measure necessary, and we for our parts so assure you that we will stand by the Determination of the Continentall."

The Revolutionary War bound the Thirteen colonies

together as "with hooks of steel." England's richest outlying possession, America, had one corporate body for the general good, each colony in its Congress having equal vote, yet each being entirely separate as to individual rights and government. All this was symbolized in the flag of thirteen stripes which flew on the breeze from January 2, 1776, to June 15, 1779.

In two hundred years we had in this rock-bound land a mighty nation of thrift-driven people. Gauged by known historical records, it would take ordinarily one thousand years to reach this result from so meagre a beginning.

The prediction by that eighteenth century astrologer of a victorious American nation crowned with a future far beyond the wildest dreams of Pilgrim Empire Builders, definitely pictured a glorious outcome to the Revolutionary War even before farmers' flint-locks spoke on Lexington Common.

From astrology to eerie-land is but a step and the prophetic utterances of the Fox sisters in the year 1848 stirred with wonder many of the populace. In like manner Margaret Rule, in her day, astounded stiff-necked and stiff-creeded Puritans, with phenomena that have ever puzzled the race, in New England becoming a fester-thorn in the flesh of the Elect, and in a measure sponsoring the witchcraft delusion.

Strange were the comings and goings that formed New England's famous eighty-six-year Cyclic-Coincidence, inwoven with the unique history of our unique land. It was eighty-six years from Martin Pring's camping out on Clark's Island, in Plymouth Harbor, in 1603, to that Andros Revolution in Boston on April 19, 1669, which included evacuation of that same Clark's Island, the property of the Pilgrims. The second cycle swung into that next important eighty-six years, commencing April 19, 1775, when "embattled farmers" fired that effective shot heralding America's

Revolution. With fire-flashing eye they bent o'er the blood-soaked sod of Lexington Common. Both events were the forecast of a new plan of justice to the race. President Harding's words on August 1, 1921, near the rock, forecasting a world brotherhood to issue from this union of forty-eight states, foreshadowing a union of all nations, have a true foundation in American history. The span of the third cycle of eighty-six years touched April 19, 1861, when the pavement of Baltimore glistened red with the blood of Massachusetts' sacrificial offering.

"A blush as of roses,  
Where roses never grew;  
Great drops on the bunch-grass,  
But not of the dew;  
A taint in the sweet air  
For wild bees to shun;  
A stain that shall never  
Bleach out in the sun."

What April 19, 1947, will bring to crown America is anyone's prediction, but that the time intervening will see dynamic changes in men and measures, more radical than those of the past and of far reaching import, needs neither an Elijah nor a Samuel to foretell. Was it coincidence that two prominent Boston ministers preached from the same text, on the same communion Sunday, and died on the same day, at the same hour of the same disease?

Again, was it coincidence that made September 17 a pivotal day in the affairs of the nation? On September 17, 1643, was consummated the union of New England colonies, and on September 17, 1787, nearly one hundred and fifty years afterward, was adopted the Constitution of the United States. Again, how bonnet strings must have fluttered and the few remaining queued periwigs bobbed in greeting as good man and good dame heard that the two idolized ex-



presidents, John Quincy Adams, the Colossus of Congress, and Thomas Jefferson, were both "called" on the same day, July 4, 1826, exactly fifty years after the signing of the Declaration of Independence.

Again, why did not the whole power of the State line up, when it was an unwritten crime to question the elective sovereignty of the people, or to doubt an honest count, when the Governor of Massachusetts, Marcus Morton, was chosen to his high office by a single majority vote?

The wheel of time played some queer antics with our ancestors. Not only did the marriage of the children of Winthrop and Dudley stamp peace across two quarrelsome households, but descendants of Pastor Welde intermarried with those of Ann Hutchinson, whom he denounced as an American Jezebel, at her famous trial in Cambridge before Governor Winthrop.

The granddaughter of Captain John Linzee of the frigate *Lively* that fought at Bunker Hill married W. H. Prescott, grandson of Colonel William Prescott, whose famous order in a famous battle bids fair to live in history as long as men read. Well do the swords, crossed not with sparks of fire or dripping with blood, but lying on a bed of leaves and flowers in the rooms of the Massachusetts Historical Society of Boston, Massachusetts, symbolize the union of the English speaking nations.

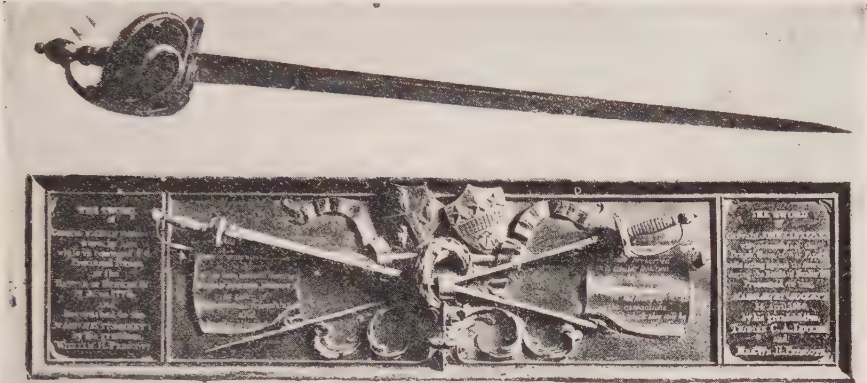
#### "THE CROSSED SWORDS"

"Kept crossed by gentlest bands,  
Emblems no more of battle, but of peace;  
And proof how love can grow and war can cease,  
Their one stern symbol stands.

\* \* \* \* \*

"The archives of the past  
So smeared with blots of hate and bloody wrong;  
Pining for peace and sick to wait so long  
Hail this meek cross at last."

The only use Plymouth had for Tories was to pester them out of town. One Dunbar, who exposed for sale in the public square an ox butchered by a Tory, was cased in the carcass of the freshly slaughtered "beef Critter" and paraded



*Courtesy of Houghton, Mifflin Co.*

SWORDS THAT CROSSED IN WAR AND PEACE.

through the streets. It was as if he were "tarred and feathered and carried in a cart" after the precedent of Floyd Ireson. Both Dunbar and his family were smoked into the open by a plugged chimney, as punishment for the insult to his townspeople. The Tories of Plymouth certainly had a hard time of it, and the most rabid Royalists left for Canada. In not a few cases these men of conscience and patriotism, as they saw it, had to run the gauntlet of missile and insult on the way northward.

Not until our own day have scholars and unprejudiced historians, English, American, and Canadian, expressed the fully investigated truth on both sides. Thousands of their descendants fought side by side with our boys in the great world war. In the day of perhaps justifiable anger and passion Whig and Tory hated each other with equal fervor, whether they were church zealots, heretics, or out and out heathen, as in the case of all civil wars of every age. Occasionally, then as now, blood relatives showed greater hatred than mere acquaintances, notably in the case of Benjamin Franklin and his Tory son William.

## RÉSUMÉ

Let us in imagination mingle with those first men of Pilgrim blood as we see them arrayed, before bidding adieu to the cape of many names. We stroll up Leyden street through that first thoroughfare in South New England, and clamber to the roof of Plymouth's Fort Church, that crowned Burial Hill. Leaning on one of the six cannon, popularly dubbed "murderers" that were hoisted into place by the Pilgrims, we scan sea and land. At our feet lies Coale's Hill, that consecrated First God's Acre of the Pilgrim Fathers. At the little pier swinging with the tide near where the "towne" brooklet meets the bay is moored the shallop that came between decks in the Mayflower. Fishermen are dipping out shad twixt the two dams; brown-garbed Pilgrims are working in the fields, while a group of gew-gaw-mad Indians squabble amid the thrifty colonist barterers.

In the foreground juts that real Plymouth Rock, whose cap was removed in 1775 by patriots as an exhaust valve to let off the steam of their fervor, and dragged up town. It split during the journey, though no crack could be seen. Workers were horror-struck, until some quick-witted spectator looked upon it as a miraculous omen, proving permanent severance from the Mother Country—a solution well calculated to ease the minds of the fracturers. Later it was carried still farther into the town, then returned, cemented near its original site, and in the Tercentenary year lowered to the level where the Pilgrims found it.

Off shore a mile away is Clark's Island which Governor Andros vainly attempted to wrest from those who held it, hoping to transfer it permanently to the Crown. There the Pilgrims passed that memorable Sunday. Beyond is the open sea, and far over its bosom the land of Pilgrim nativity. In grasping physical surroundings one also takes the measure of the Pilgrim soul. "By their works ye shall know them." It is only through studying from the outset his English, more especially his Dutch, and later still his Indian environment that one may really know the man.





*Courtesy of State Street Trust Co., Boston, Mass.*

SIGNING THE PILGRIM COMPACT.



Copyright American Congregational Association, Boston, Mass.

SESSION OF THE GENERAL COURT AT THE FOUNDING OF HARVARD COLLEGE—GOVERNOR VANE HOLDING IN HIS HAND THE ACT APPROPRIATING FOUR HUNDRED POUNDS "FOR A SCHOOL OR COLLEGE."

In restricted measure we stand in the Pilgrim's place, view with his eyes and meet with his conscience the issues of the hour. The glint of gold blinds the ordinary discoverer; the glory of conquest and possession too frequently seizes and crushes the finer instincts of the explorer, but the study of true history enlarges the soul.

Here we have a people of *one mind*, believing and acting as one, while they pass through strenuous experiences. The phrase "New England stock" for centuries has been fraught with deep meaning. With religion a personal matter and household law supreme, as well as a war cry, the Pilgrim path was extremely narrow and thorn-edged, but his descendants' highway is long and beautiful because of it. Roots are concentrated; flowers expand.

These examples of the Pilgrim's mental and spiritual procedure took on at times phases that would have delighted a humorist like Washington Irving, had his pen been flashed first on the New Englander, before he caricatured the New Netherlander. To fine an old soldier for wetting a piece of cast-off felt hat in order to slip it surreptitiously into his shoe on Sunday, that his bunion-decorated feet might carry him to the meeting-house with some degree of comfort, seems harsh treatment. The tithing man, sentinel of the meeting-house, ever vigilant, caught the criminal.

Each Pilgrim tithing man had the religious oversight of ten families in charge. He saw to it that these were present in church, or he knew the reason why. He heard



LEYDEN STREET IN PLYMOUTH, MASS.

the children's catechism, and in many instances—for there were all sorts—he was a character very repellent to both rising and risen generations. He it was who detected Gudeman Chase and his wife picking peas on Sunday, and another man—his name lost in oblivion—heinously pulling apples. Did any of the fines go the tithing man's way to keep him keyed to concert pitch? asks the skeptic.

Unless human nature, which is much the same in every age and clime, were in this case abnormal, both skeptic and admirer might truthfully answer "yes."



A PLYMOUTH ALLEY.



For in all this there was nothing peculiarly local or Separatistic or Puritanical, for the Sunday and church laws in "earlier" Virginia were equally severe. It was an English and Roman Catholic inheritance, and not an American in-



*Courtesy of Chase and Sanborn.*

VIEWING THE SAND DUNES FROM  
OFFSHORE.

vention. In fact, New England history in the main seems only slightly different to those who know the details of life in other colonies. All the English-speaking colonies suffered from a like incubus of inheritances.

Omens worked vividly on the minds of these intensely religious folk. For example, at the outbreak of the Revolution, the whole town was thrown into a ferment and set agog because some eggs were found under a hen miraculously (?) lettered "O, America, Howe shall be thy conqueror." The theory at first accepted was soon evaporated when home-bred common sense suggested the improbability of the Lord's taking an insignificant hen to reveal His will.

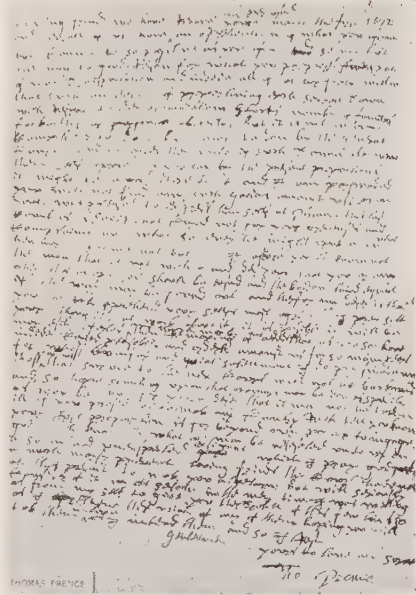
Within the meeting house were special seats for deacons and elders, following the fashion long established in the French and Dutch churches, in which the Pilgrims were always welcome and to the members of which they gave greetings when in Leyden.

Within the door was a sentinel's seat, where an armed colonist sat, ever a silent reminder of possible Indian invasion. To some even to kneel in prayer savored of Rome; suppliants before the Throne of Grace always stood—at



LETTERS FROM THE HOME LAND.

least in public. Others had in mind Paul's ringing words: "Stand fast in the liberty wherewith Christ hath made us free," and they obeyed the command literally. On special occasions prayers were made in continuance by several brethren, gauged sometimes by two upturns of the pulpit hour glass. Standing was well in line with other things that in later days of luxury were deemed hardships. Pilgrims differed widely from early Puritans in that all of age might vote, whether church members or not, though more than one quarrelsome person tried to adopt the iron-clad Puritan rule of merging State and Church. The first Tuesday in March was Town Meeting day, when each was privileged to speak his mind. Self government told the story, and the law and the testimony made appeal, though even Pilgrim Christianity was liberally flavored with the



LETTER OF GOVERNOR PRENCE OF PLYMOUTH COLONY.



THE BLESSING BEFORE AND AFTER MEALS.

"eye for an eye" doctrine of the Old Testament. This library of Hebrew literature the Pilgrim and the Puritan often read and interpreted as if Christ had never come to fulfil the law.

At first the Pilgrim dress for both men and women was plain and even sombre, the men's being of strong canvas or corduroy, with leathern trousers. On Sundays they wore knee breeches, stockings,

and shoes well strapped and resplendent with metal buckles, while women were garbed in finer attire, though still of sombre hue. Later, silk, satin, ribbon, lace, and varied furbelows fostered pride and love of adornment in both sexes. The dress or worker's uniform, with which the average mod-



Copyright American Congregational Association of Boston, Mass.

SIGNING THE COMPACT IN THE MAYFLOWER'S CABIN.

ern cartoonist and caricaturist clothes the stage Puritan, was hardly in general use. Wills and inventories show a great variety of gowns, coats, and decorative property. Each church organization was independent of its fellows. It was headed by the pastor or teaching elder, who administered the sacrament and attended to other spiritual needs of its members. Next in line were ruling elders or presbyters, in charge of the parish, and thirdly the deacons, caretakers of the poor, who also saw that church expenses were paid, and who ministered at the Lord's Table. Yet among all these Free Churchmen and independent organizations was a strong spirit of mutual helpfulness and fraternity.

When love of service failed to hold the Pilgrim in the



narrow path, the tithing man rounded up and forced delinquent age and frivolous childhood to fall in line and sit beneath the "drippings of the sanctuary."

The angry Saxon obeyed the tenets of his faith and ever quelled his wrath at sunset, which vastly smoothed bickerings and ill feeling.

The Nemesis that according to the ungodly pursued the Pilgrim seemed to the purblind worldling amazingly diligent, but the Pilgrim himself, buoyed by conviction of the righteousness of his cause, though discouragements were legion—even at times bordering martyrdom—persevered to the end. To those who revel in proving that success often arises from apparent failure, the tortuous pilgrimage of the Pilgrim was ideal journeying.

In the Pilgrim's case, persecution certainly helped, not hindered, Christianity. At every turn he faced disaster. It required the prolonged period of twenty-five years to extin-

guish the debt that like a fire-breathing dragon threatened at times to swallow home and belongings. Between conflict with the elements—fire, flood, and earthquake—varied by prison, the menace of famine, the pestilence that walked in both light and darkness, a continuous skirmish with the duplicity and innate wickedness of his fellows, men on both sides of the



JOHN ALDEN AND PRISCILLA MULLENS.



MYLES STANDISH, HIS DAUGHTER LOREA, AND HOBOMOK, IN THE CAPTAIN'S HOME.



*Copy. LIFE PUB. CO.*

*Reprinted from LIFE by permission.*

THE USUAL DUCKING SCENE WHERE THE VICTIM WAS A WOMAN.

sea, the loss of ships freighted with the fruits of his toil, and occasional hard won trouble with the Indians—he had few idle hours as guests.

The Hebraic law in the Old Testament was largely his guide, mellowed at times with the promises of the New covenant. Those pages that bristled with such texts as "Put not your trust in princes," "This is the Lord's doing, and it is marvelous in our eyes," were very familiar reading. In that form of judicial murder, under which the tribal custom put to death one with "a familiar spirit"—long interpreted as a divine command—the Pilgrim did not follow the example of his Puritan brother. He omitted from his practice such relics of ancient law. Those pages of the Bible on which they both read such human exhortations and divine promises as these: "Let us make a joyful noise unto the rock of our salvation"; "The Lord knoweth them that are His," and hundreds of others of like nature, were ear-marked and curl-edged through frequent and sonorous readings, long drawn-out dissertations, and often hour-long prayers.

To the modern man, with a thousand distractions and



ST. BOTOLPH'S AT BOSTON, ENG. REV. JOHN WILSON, REV. JOHN COTTON, AND MANY PROMINENT LAYMEN CAME FROM THIS CHURCH TO THE THATCHED ROOF CHURCH IN BOSTON, MASS.

recreations, the length of these religious exercises furnishes food for jest. "The full soul loatheth an honeycomb," but the hungry think the plainest food a feast. There were good reasons in those times for the length of the sermon.

Professing and non-professing Christians were both church-goers. One set was incomplete without the other, in this respect being on much the same basis as the church and society of the present day. The church was not the building, but the spiritual organization. The edifice was spoken of as a "meeting-house," where man met his Creator. It was used for secular as well as religious gatherings.



THE FIRST CHURCH IN BOSTON, MASS., LOCATED ON LONG STREET, NOW STATE STREET, THAT SHELTERED ST. BOTOLPH'S PARISHIONERS.



Another name was the steeple-house. At three o'clock on Saturday afternoon children felt what to them was the approaching shadow of a solemn day. To some of them the Sabbath was not a day of joy, nor was any other occasion which requires stillness and abstinence from those bodily activities which young animal natures crave. Their elders, however, delighted in physical quiet after toil. They were comforted also in view of the future glory and heavenly promises of everlasting bliss shining forth through a precise, so-called religious, observance of the day—for a prevalent thought, as one Pilgrim expressed it, was "Our God is a precise God," and the sect "Precisionists" came from this thought. The reaction against the licentiousness and hypocrisy of mediæval inheritances was often extreme.

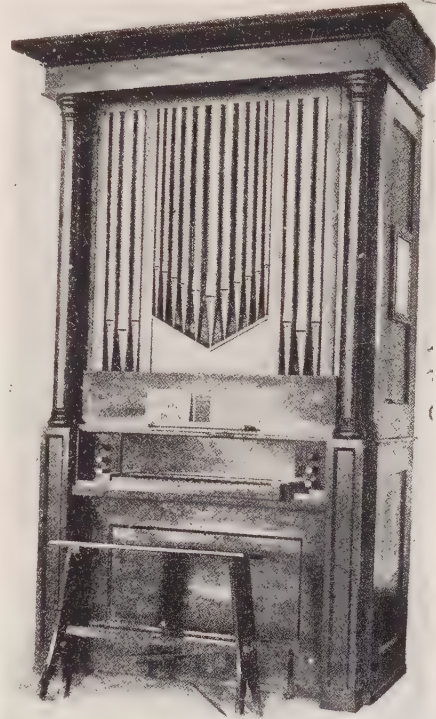
He knows very little of church history who imagines that either Calvin or the Puritan invented "blue laws," or severity in ecclesiastical custom. The Puritan found Europe intolerant. He did not make it so, nor did he carry to America anything new. He simply, with the exigent conscience of a reformer, attempted to carry as his inheritance and to put in practise what had come down to him from the past by force of custom. To do differently would have hurt both his instinct and his conscience. The sternness of Romanism was far more terrible than all the "blue laws" and extremes and fanatical folly even justly charged to the Puritans. In their full total they never could equal the horror and deviltry of a papal interdict.

As the colony spread out and new churches were formed, fresh issues were presented. The new-fangled idea and question, "Shall we fiddle the hymns of God"? divided the church, compromised in one instance by holding the fiddle upside down while singing. The non-professing Christian, though possibly with less alacrity, paid church dues equal to those of the sanctified, and both groups worked for the betterment of the cause. In time, also, as the

incubus of inheritance was lifted, and the devout as well as the wordly, learned wisdom, and as the real Christians read the Old Testament in the light of the New, the theological climate became more temperate and less given to extremes. The greatest of American musical composers arose by a genuine evolution in New England.

It was ruled that ministers must not shave from Saturday to Monday. A bell in the belfry as soon as it could be afforded, succeeding the primitive horn or drum, called the people to the meeting-house twice on Lord's Day. There they waited generally on the outside until the domine, in skull-cap and flowing-gown, strode over the threshold, shortly to commence the three-hour service—for the Pilgrim ever gave good measure in whatever he undertook. Nor in that time of hunger for spiritual enlightenment and Biblical truth was this deemed too long a service. It would be absurd to judge the situation of 1640 by the comforts and luxuries of our day of steam printing presses and periodicals that are advertising media for making known Fashion's overplus of things desired, but not indispensable.

The first seats in the meeting-houses were those made in frontier-fashion, not the sort used in Old World palaces, but the roughest kind of back-breaking benches. Later



THE BRATTLE ORGAN WHICH UPSET A TOWN AND DISORGANIZED A CHURCH.

square, high-fenced-in pews were sometimes used, conveniently screening restless, sleepy children and "nappy" elders. Yet the very word and thing—pews—were true symbols of family religion that could thrive without priest, mass, or confession. In a word, judged in the light of today, religion had turned away from the sacrificial to the teaching form; from visible symbols to inward reality.

To the Nonconformist the Holy Sabbath was fear-somely holy. Within three-score years of this hour the radical believer in infant baptism preached the doctrine that hell was paved with unsaved infants' skulls—which was a direct inheritance from Romanism. In Copp's Hill burying-ground, Boston, Massachusetts, is shown a tomb set aside for the burial of unregenerate, unbaptized infants in unhallowed ground. One man of God carried his subjective belief so far that he refused to baptize infants who dared risk an earth journey on the Holy Sabbath, but for family reasons he was obliged to occult this awry viewpoint, when his wife bore twins on the Day of Days. Caesarian operations meant to a true Puritan the death of the mother and the saving of the unbaptized infant. It was sincerely believed by many (and in their heart of hearts as sincerely denied—even as the conscience of the chaste mother in the days of the Roman Empire recoiled at the legal and fashionable gods) that this dogma of infant damnation—originated by celibate monks and priests—had no basis in the teaching of Jesus. Gradually it disappeared from modern confessions of faith.

The same spirit, in deep grooves of Sabbatarianism inherited from Jews, and not from Him who said "The Sabbath was made for man, not man for the Sabbath," was shown when the Pilgrim housewife barred the brewing of beer on Saturday to prevent the seething liquor from "working" on the Lord's Day.

The religious attitude mapped out by the Elect divorced the new belief from the mediæval in every possible



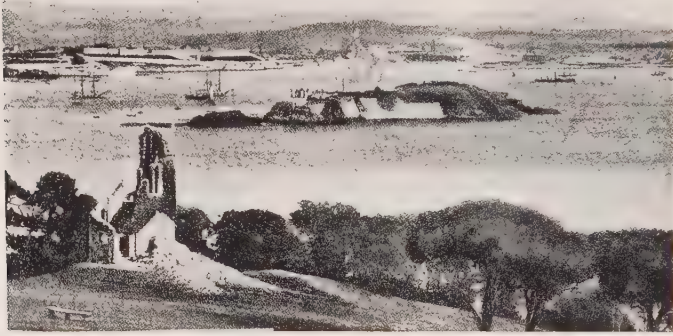
way, especially in affairs of the home—birth, marriage, death and burial. The early Pilgrim and Puritan—with full trust in their Redeemer and in contempt of priestcraft that tyrannized even over the grave with ghoulish delight—never held services over the dead. Marriages were per-



SCENES FROM MODERN PLYMOUTH, ENGLAND.

formed by magistrates and the marriage ring was abolished, for the good reason which Bradford gives—that it was a relic of Roman paganism. Thus all along the line were maintained wide divergences between old and new customs. Nine-tenths of the motive power in all this—even in going

to absurd extremes—was the hatred of corporations that claimed the human being, from its pre-natal life into the next world, and invented a purgatory over which priest-craft held financial control. “Even the tortures of hell are



DRAKE ISLAND IN PLYMOUTH HARBOR, ENGLAND.

graded according to money paid,” and “Happy is the man whose father has gone to the devil”—because the heir of property not willed to the church or monastery—are very ancient proverbs. In the judgment of Separatists, “Have faith in God,” was interpreted by Roman and Anglican corporations to mean, “Have faith in us, as God’s vicars on earth.” Hence, “the freedom wherewith Christ hath made us free,” as glorified by the Free Churchmen.

The link connecting those Gainsborough meetings in 1602 and those of Scrooby in 1605—echoing Robert Brown’s teachings in Norwich in 1576, the outcome of his apprenticeship in that London church once shepherded by Robert Fitz—with that final confederation called the United Colonies of New England, in 1643—a span of forty-one years—was knotted, twisted, and at times, raveled close to the breaking point its entire length. Outgrowing the pyre and gibbet of Smithfield shambles, jail was the penalty in 1602, with many relapses through the following years. Then came the abrupt setback at Olde Boston-on-the-Witham.

Next in the line of calamities was that heart-breaking fiasco near Grimsby, on the Humber River at Mollie Brown's Cove, with separation, jailing, and wide scattering, and the final assembling, three hundred miles to the eastward, in that welcome haven of Amsterdam. Another year saw the Pilgrims in Leyden, where some of the younger generation slipped away from the faith of their fathers through contact with the native gilded youth of the town intermarriage with the Dutch, and enlistment in the army and navy of the Republic. Then came the fixed determination to move on and found a true English settlement, in which, however, were not a few features borrowed from the Dutch Republic and unknown in England until long afterward. The desertion of their financial representative, Weston, at the vital moment of sailing from Southampton, necessitated parting with essentials—lack of which later caused sickness and death—in order to pay many weeks of local expenditure and to accumulate that one hundred pounds required to obtain clearance papers and loose cable. Running into Dartmouth to repair the alleged leaky ship, the *Speedwell*, was another disheartener. Next came the second return to harbor, this time to Plymouth after they had been three hundred miles from Land's End and well out to sea, the *Speedwell* proving still aleak, according to the captain's



HOUSES IN DARTMOUTH, ENGLAND.



allegation only, due to being "overmasted" when refitted in Holland, though Bradford exposes with sarcasm and contempt the real reason. The relinquishment of the Leyden remnant to the London contingent through Captain Rey-



DARTMOUTH HARBOR

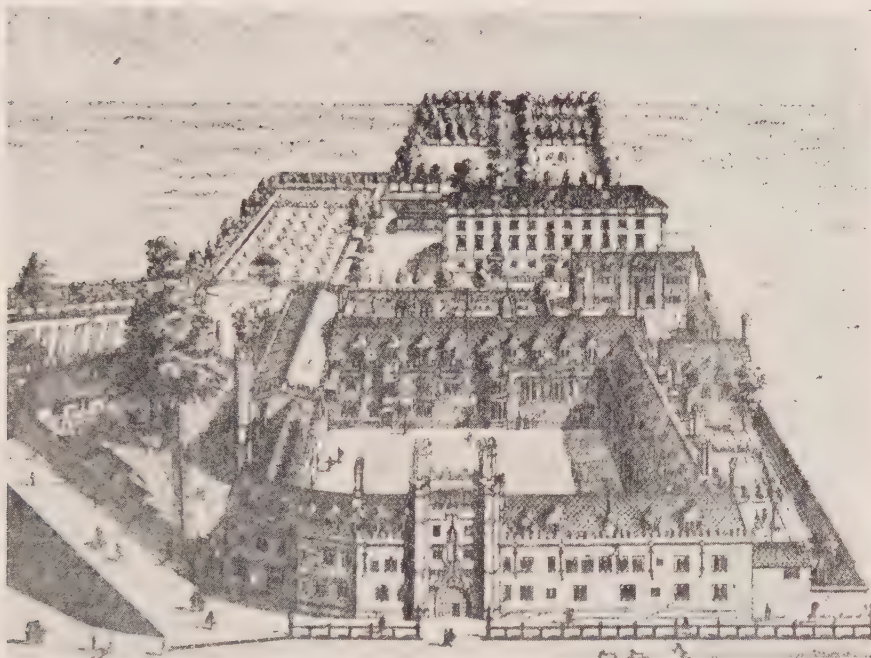
© Charles Scribner's  
Sons

GREAT LAND-  
LOCKED HARBORS  
THESE OF DART-  
MOUTH AND  
PLYMOUTH THAT  
SAW THE AR-  
RIVAL AND DE-  
PARTURE OF THE  
PILGRIMS.



PLYMOUTH HARBOR, ENGLAND.

nolds' trickery, and the grumbling of sailors followed. The journey of about sixty-six days in the Mayflower, overloaded with several times its normal carrying-capacity of passengers, was tempestuous, and the buckling of a great plank through a splitting beam, the danger of foundering, the circumventing of a mutiny among the non-Leyden colonists, the signing of the Compact ere landing, requiring specious argument, and planned to curb outspoken discontent, and



CHRIST COLLEGE, CAMBRIDGE, WHERE PURITANS THROGGED AND DISCUSSED  
THE TENETS OF THEIR FAITH.



GUY FAWKES AND FELLOW CONSPIRATORS ATTEMPTING TO BLOW UP JAMES I  
AND PARLIAMENT. IF SUCCESSFUL, THIS MIGHT HAVE RADICALLY CHANGED  
PILGRIM HISTORY.

the bare escape from wreck on the outer bar at Cape Cod, were exciting incidents.

Even after reaching their Land of Promise, troubles many and severe pursued them, for the Death Angel showed no mercy until he had harvested nearly fifty per cent of the little company within two months of their arrival; more men even than women, though of the latter the most competent and useful. Later, two thousand Narragansett Indians peremptorily challenged to a fight that meant extermination the fifty or sixty pioneer Englishmen—those first true home-builders of the mighty host in time to follow. All these discouragements were bravely met, faced, and grappled with, and all of them save Death were overmastered by these intrepid souls, yet still the black list continued to grow. That shipment of furs, clapboards, and sassafras to the London stockholders, sent with all the glow of pride of a first payment by a vessel misnamed *The Fortune*, proved to the pessimist that the evil genius hounding the Separatists was unvanquished. The wreckage, repair, and return to England of the pinnacle, *Little James*, sent out as a fishing craft, prevented the community from making another partial payment, as it was captured by the French.

Another loss was that of the *Lion* with its invoice of furs and products valued at eight hundred pounds, also intended as payment to discontented, nagging London stockholders. Foundering in mid ocean, a death list added sorrow to the financial disaster.

Weston's duplicity annoyed the Pilgrims at every turn. The arrival of sixty hard characters on the *Charity* and *Swan*, sent by Weston to undermine the settlement and under-trade with the Indians; the stealing of green corn and trampling down of the growth (a loss that later almost brought famine); embroilment with the Indians, ending in the slaughter of *Wituwamat*, made, with others, an accumulation of disasters that came to them through Weston's un-





THE WINDOW IN STRATFORD CHURCH PURCHASED BY FEES FROM AMERICAN VISITORS. ARCHBISHOP LAUD, PERSECUTOR OF PURITANS, IS PORTRAYED IN THIS WINDOW AS WORTHY OF HONOR IN THE SETTLEMENT OF AMERICA.

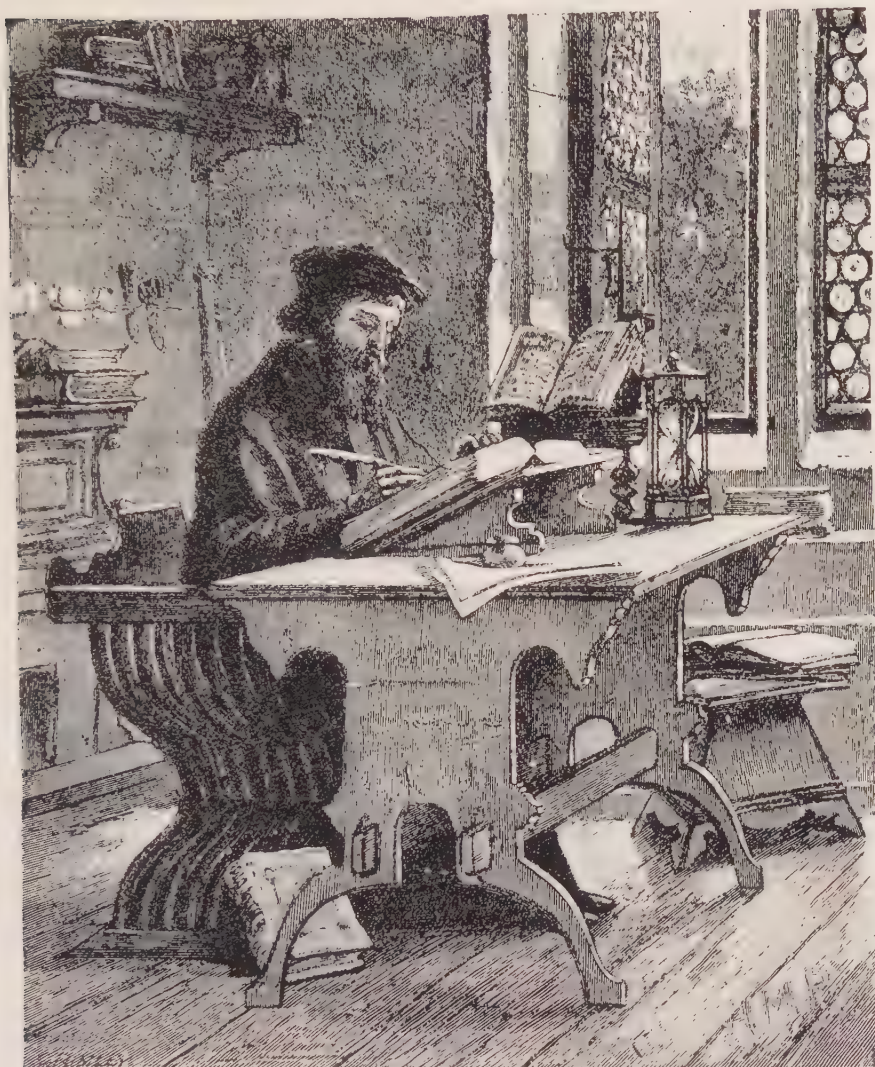


IN THIS TWIN-SPIRED CHURCH AT SOUTHWELL EDWYN SANDYS FREQUENTLY WORSHIPPED.



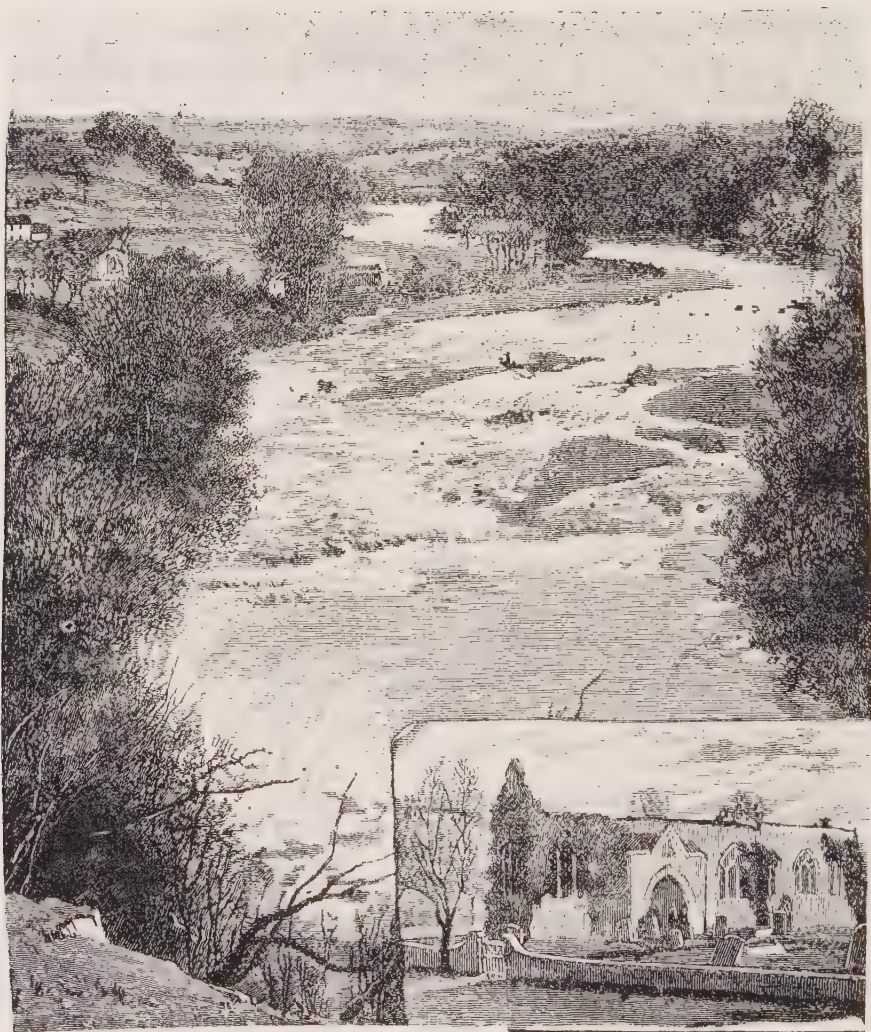
(BOCARDO) CITY PRISON, OXFORD.



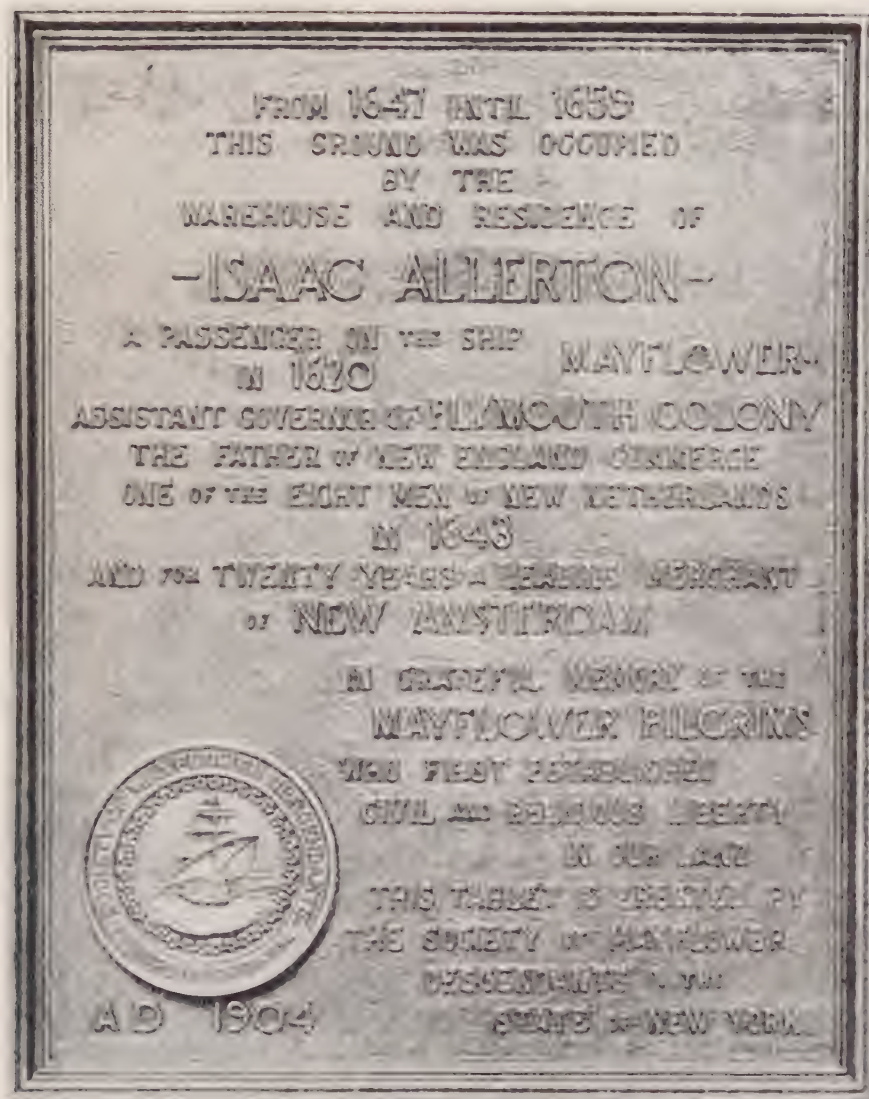


JOHN WYCLIF WRITING HIS BIBLE VERSION.





WYCLIF (WHITE CLIFF) ON THE RIVER TEE.



TABLET ON THE SITE OF ISAAC ALLERTON'S HOME AT 8 PECK SLIP, N. Y. CITY.

fortunate Weymouth settlement. To vex farther their spirit, the Pilgrims were scandalized less by the actual goings on at Merrymount by Morton and his gang of roysterers than at the consequences of such licentiousness. The deliberate holding back in Leyden of the Reverend John Robinson and other marooned Pilgrims by the London stockholders was an ever-piercing and festering thorn in the flesh. There was much wrestling in prayer with the Father of all Fathers for victory over their enemies, for the coming of Robinson, their pastor and father-in-God, with his remnant would mean reunion of the severed portions of the church. We are never to forget that the congregation in Plymouth was in its first years, and long after 1630, but a segment of the Leyden church.

The arrival of Robert Gorges as Governor-General of New England to supplant their beloved Bradford was another trial, but proved a failure through Gorges' dislike for pioneer living. The Gloucester Cape Ann imbroglio also kept the pot of discord steaming.

The withdrawal of support in 1625 by the London stockholders, presaging a possible disastrous foreclosure to come in 1627, the year of final settlement, and the threatened loss, not only of material belongings, but what to the Pilgrims was far more disheartening, a deliberate blocking of their efforts to found a new community, were as the "last ounce" upon the overladen body politic. A succession of minor troubles increased the steadily-rising floodtide of disaster. An organized attempt to burn the colony, the reduction of seed corn to five kernels for each person, the effort by Conformist Reverend John Lyford and Layman John Oldham to undermine their religious belief, a threatened conflict with Winthrop's colony over Indian trading, trickery of the Particulars; disagreement with the Dutch in 1632 through their bargaining with Indians in Buzzard's Bay territory; loss of the profitable Castine trading post; the final refusal of the Massachusetts Bay Colony to aid in its regain-





ANCIENT VIEW OF ISAAC ALLERTON'S HOUSE AND ITS SURROUNDINGS ON THE  
EAST RIVER WATERFRONT OFF PECK SLIP.

ing, and the wresting of a large part of their rich Connecticut valley holdings in 1636 by those same Massachusetts Bay Christian brethren were discouraging blows, the effect of which could not be overcome. At times it seemed as if the rising flood, even tidal waves of disaster, would overwhelm them and their names and history in oblivion. Verily, the Christian forbearance exercised by these men of God, according to their Master's Golden Rule, toward Weston, Allerton, Shirley, Lyford, and others of the same disturbing cast of mind and vicious activities in those days of a world-wide revenge theology is astounding, in view of the lack of honor and fealty which was shown by these schemers toward their brethren. The Pilgrims showed themselves true followers of Him who cut across the grain of human nature by his "second mile" and cheek-turning precepts. From without, renegades and imposters were ever ready to let fly sharp arrows of trouble at the little band of Separatists. Their fiery barbs were quenched by the Pilgrims' shield of faith.



BENJAMIN CHURCH CAPTURING ANAWAN WITH ONE-TENTH OF HIS FORCE.

Even to a coldly critical historian, weighing all the facts, there comes the conviction that whatever else be his judgment upon this people, he must believe that it was some positive principle, such as a higher obedience or a more noble loyalty, and not any negative or rebellious notion, that they followed.

He loses much who turns too rapidly the pages of that ever-open and absorbingly interesting book of human nature on which are traced references to the Cape Cod Indian in his years of continuous contact with both Pilgrim and Puritan. Reared in savagery, his religion saturated with the antiquated, unrighteous "eye for an eye" doctrine, war was the business of the Indian; revenge his pastime. In spite of the bitterness engendered by Captain Smith's subordinate, Thomas Hunt, in enticing thirty odd Indians into his vessel and selling them into slavery, thereby sowing veritable dragon's teeth along the entire New England coast—a crop assiduously cultivated by lawless bands of adventurers until Indians snarled and gnashed at newcomers—the



EARLY AMERICAN INDIAN CANNIBALS FEASTING ON CADAVERS.

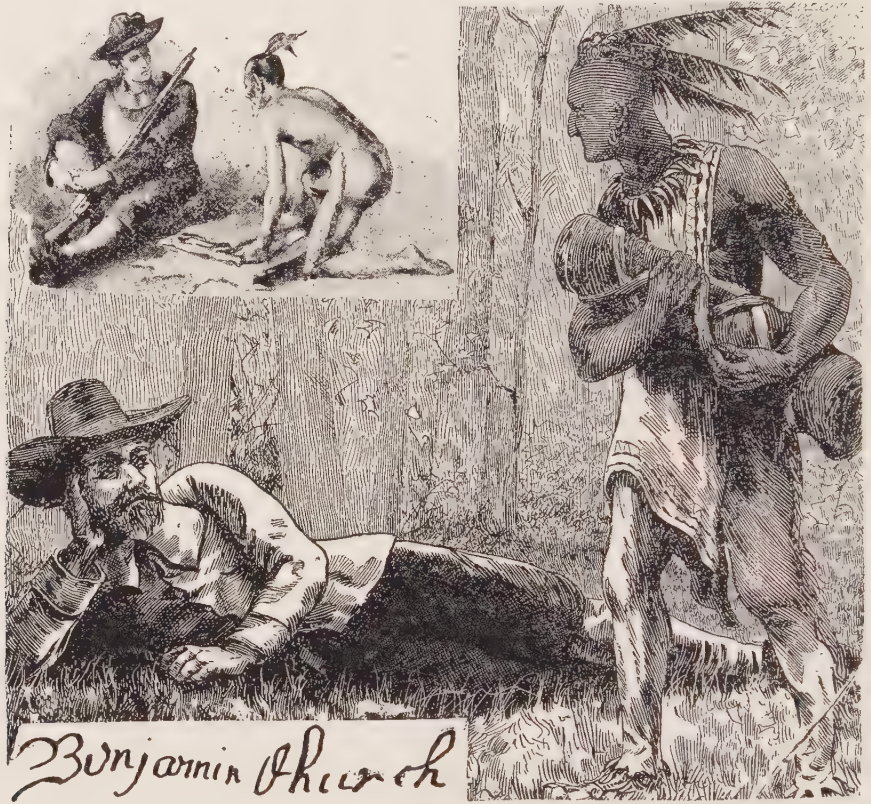


THOMAS CRANMER, ARCHBISHOP OF CANTERBURY.



ARCHBISHOP WHITGIFT.





CHURCH AND ANAWAN.

Plymouth men and the coast Indians made and kept friendship. In the face of this diabolical record, of white "Christians"—when orthodoxy was reckoned more than righteousness—in the days of native tribal jealousies, feuds, vendettas, and massacres, the story of missionary triumphs makes a shining page.

Williams, Eliot, Mayhew, Goodrich, Sargent, and Bourne, of Sandwich—that self-denying sextette of Indian missionaries, reached the hearts of the savages, converting fully four and perhaps five thousand, and proving the red men better human beings than many of their white neighbors. Indeed, the outspoken purpose of Christianizing and civilizing the Indian was as a plank firmly nailed in the platform of principles submitted for approval to promoters,



ONSLAUGHT AT FORT CAROLINE.



HOUSE AT YORK, MAINE.



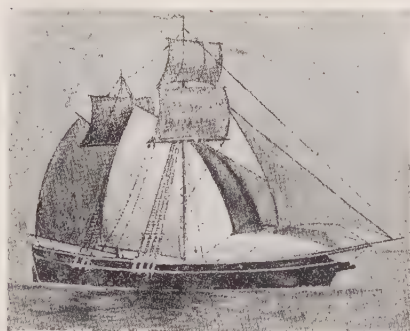
NORSEMEN AT SEA.



NORSEMEN.



DE GORGES, THE BRAVE  
FRENCH CATHOLIC WHO SLEW  
SPANISH CATHOLICS IN FLORIDA.



THE PARENT OF THE MODERN  
SCHOONER.

TWO EARLY CONFLICTS ON AMERICAN SOIL.

subscribers, and backers of the Pilgrim and Puritan exodus from England. Among these was that God-fearing woman, Eliza Knight, the one member of her sex—probably not alone, but distinctly recorded as giving largely of her substance—to aid the settlement of New England. One skeptical male writer impudently says that Eliza Knight's name may have been spelled "Elizur," but the bulk of evidence points to a good woman who financially aided Puritan and Pilgrim to the extent of seventeen hundred pounds. It was only after reaching New England that colonists lost heart and grace and lamentably failed to carry out their sacred promises.

The majority, instead of dividing the task of proselyting the "lost tribes" among the many, threw the burden of laboring among the Indians on the self-sacrificing few, one of whom they unrighteously outlawed, while others who devoted life to Indian conversion were threatened with imprisonment and death.

Building a brick edifice at Harvard in which to educate Indians seems to have salved the conscience of the average Puritan as to the red man's religious education, though the result through years of labor and waiting was but a single lonely Indian graduate, one Caleb Cheeshahteumuth.

As one thus looks backward down the years in which, in perspective and in fancy, stand side by side for critical inspection the two communities that wrested New England from savagery, it is apparent that in a decade, though the Pilgrim "walked softly before God," he had only increased to three hundred souls. This was but a handful before the hordes of savages that roamed the forests and paddled their canoes along the rivers and lakes of Massachusetts, Rhode Island, Maine, New Hampshire, and Connecticut. As man is constituted, he seems to require more of the selfish instincts, that underlie wealth and power to succeed, according to his ideal; and of these lower motives the Puritan had a liberal supply.





HOW THE DUNKIRK PIRATES ATTACKED ENGLISHMEN AND DUTCHMEN OFF  
THE COAST.



THE SCROOBY CHURCH.

Both communities of Free and State Churchmen in America worked as one, after adjusting minor difficulties. To many, the prayers of the Reverend John Robinson, not only on the quay at Delfshaven, but as long as he lived; the fervid supplications of Elder Brewster, both in cabin and



THAT DEERFIELD  
DOOR STILL MARKED  
WITH BLOOD-  
STAINED TOMA-  
HAWKS,

on shore, and the community petitions to the Throne of Grace, so thoroughly in accord with their faith and purposes in life, were mighty factors in the ultimate outcome. Certainly the Pilgrim story, even after pitilessly exposing peculiarities and limitations, is a golden commentary on the creed of the Free Churchmen of today, that they who have faith in God and show their faith by their works have more to do with the government of the world, and especially with its improvement, than the

men who wear crowns, lead armies and navies, hold titles and decorations, or are captains in large industries.

The Pilgrim covenant was one of mingled faith and works. In their minds and reading of the New Testament, Paul and James saw eye to eye. The sturdy shoulders, steady nerve, active, well-balanced brain, indomitable courage, and unquailing endurance of "the Little Captain," as Myles Standish was called far and wide, were also potent factors in keeping above stormy waters both the church and the republic of the Separatists.

Myles Standish generally accomplished what he sought to do. Most enthusiastically he bore the brunt of combats that prevented annihilation of the company. Whether aided in conquest by his glistening armor, which had shielded the warrior so well, when facing the Spaniard under the Republican banner, or by that Damascus blade "nigh unto a thousand years old," and traditionally said also to have clashed in the Crusades, as well as by his own steel-blue eyes and martial bearing, he proved himself a many-

sided leader. He was a general, an ambassador, a sheriff, and an executioner. Not in history or known fact, but only in drama, poetry, and tradition, did he fail in his addresses to Priscilla Mullens. At the head of tiny bands of from



GOFFE AT HADLEY.

six to ten men, he would tackle entire Indian tribes, venturing into the depths of a forest that was truthfully trackless, often making his attack on dark, stormy nights. Though frequently cut off from food and reinforcements, he emerged in *every instance* with a whole skin and a victorious banner.

Myles Standish diplomatically convinced Sachem Abbatinewat, of the Massachusetts tribe, that if he wanted the protection of King James I, he and his people must "come over on our side." This the chieftain proceeded to do with alacrity, though he saw but ten men as earnest for the guarantee. For over half a century thereafter, excepting the Weymouth episode, which was in a measure abetted by Massachusetts Indian tribes, neighboring Indians smoked the calumet of peace with the white man. When Myles Standish found he could not convince by argument, he fought and killed Pecksuet, and cut off the head of Wituwamat, bringing it back to Plymouth, where, according to



missioner, and he stood with and breasted the wind for years as a serene witness in view of all Indian visitors.

The Pilgrim by courage, environment, and smallness of numbers had fewer weapons to solve than the Puritan.



THE PILGRIMS AND NATIVE AMERICANS  
WOMANLY AND A DANCE

He was thrice-armed because of his justice and righteousness. His courage, firmness, inflexible rectitude, and kindness toward the Indian—ministering to him even in contagious diseases—gave the Pilgrim a strong hold on his Indian brother. The friendship of the red man aided greatly in furthering that vital

and century of peace that stood for growth and strength.

As with a will, the Pilgrims found defence in Indian aid and will. When the march of the Puritans came complex conditions. One thousand and more strong at the starting point, the very inertia of size scuffed friction as well as progress at the same time revealing different interests, opinions, and schisms. Perhaps the God of Mammon interposed a guide on the reader set aside by the Puritan for the Living God. Many of the Puritans were men of wealth and college training. In fact, with their extensive belongings in east Winthrop's company, including that capital, at least three or four million dollars in present money value in such New England and properly start the colony. On the other hand, in contrast, the Pilgrims were so impoverished by Winthrop's "bankrupt" of a paltry hundred pounds that they had to sell their little store of butter and many

essentials to raise sufficient cash to pay local debts before casting off the lines gripped by the sheriff that held the Mayflower fast in port.

Puritans drove their stakes irrevocably deep, set them very straight and fought tooth and nail for what they believed "the" truth. *They* were the Elect, and all others were unsaved. They were not Separatists like the Pilgrims. Nevertheless, posing as Nonconformists, they would fain remain within the pale they had themselves erected, in obedience, they thought, to the will of God. Yet in a measure they held to the faith that had been their fathers' for full three hundred years. Aiming to strip religion of its old-time formalism, they purblindly packed it with a new formalism which in some ways overshadowed the old; which they rejected. Hence the christening by the Episcopalian, William Blaxton, "the government of My Lord Brethren," as he shook the soil of Sentry Hill, edging Boston Common, from his feet and migrated across the country to Study Hill, in Rhode Island. In other words, the Puritans did what, in every age, country, and clime, human beings do when they have the power. Whether Confucian, Hindoo, Russian, Englishman, or American, of earlier days, the persecuted become persecutors when they have power to compel. No less a teacher than Jesus Himself prophesied in detail what men will do in the name of God.

Royal team-work was that of the Pilgrim and Puritan, each needful and supplemental to the other. To the shades of each we render homage, while to that New Englander yet in the flesh, however far from his fatherland he may have roamed, who can place one hand on the shoulder of the comrades of Myles Standish and the other on that of John Winthrop and his co-laborers, we offer our sincere homage. Yet to be as good as our fathers, we must be better than they were, for we have climbed upon their shoulders and see more. The man who knows whence he has sprung must consecrate himself in double service to his fellows.

And thus we reach the end of that first settlement-cycle of New England. From now on, Plymouth, antedating all other New England shrines save one, is merged not only in the commonwealth of the Old Bay State, but with our entire country. As all roads lead to Rome, so all paths across our fair land, whether beginning at the Golden Gate or where the aurora borealis glows in the Land of the Midnight Sun, or where the blue waters of the gulf lave the shores of perpetual summerland, lead back to Plymouth Rock.



ADDENDA  
WHICH INCLUDES THE TERCENTENARY ME-  
MORIALS IN AND OF PLYMOUTH LAND

THE marrow of this History is the Unshackling of the Race, from the year 449 on the Rock of Thanet through a dozen centuries to the Rock of Plymouth, then onward to the slopes of Bunker Hill in 1775 and the banks of the York River in 1781.

Treating of the Pilgrims and Puritans, the Tercentenary Celebration strikes a vibrant key in this work, and to the Pilgrim Tercentenary Commission, consisting of:

Louis K. Liggett, Chairman,  
Arthur Lord,  
George H. Lyman,  
Milton Reed,  
Charles B. Barnes,  
William Carroll Hill, Secretary,

the thanks of an entire nation are due. With unwavering energy this commission devoted years to the memorialization of the Pilgrim Fathers and the Restoration of Plymouth's shore front.

The Plymouth Pageant, wonderfully portrayed by Professor George Pierce Baker of Harvard College, in actual presence and vivid retrospect, will ever dwell in the hearts of the nation.

The religious, financial, industrial, and commercial interests of Plymouth, including its entire population and the surrounding countryside, aided in making the Tercentenary Celebration a stupendous success.

This landing that shook two continents brought to the townlet on Massachusetts Bay the homage of nations across the sea.

In our own land from the ranks of the twenty million more or less descendants of the Pilgrims and Puritans have

forged to the front men and women by hundreds of thousands who thrill and glory with pride of ancestry.

In the years 1920, 1921 and 1922, many of these have made the pilgrimage from every section of our fair land to stand in worshipful mood on Plymouth and Coale's Hills, reverently touch Prayer Meeting (Pulpit) Rock, thread the narrow thoroughfares of Provincetown, struggle to the summit of the sand dunes, and gaze in profound delight on the azure sea over which three hundred years ago in bleak November a sorely battered vessel came into view, rounding yonder point of land—a craft packed from keel to deck plank with our ancestors, heroic souls! Defying Cape Cod's treacherous shoals and pounding billows, the Mayflower cast anchor within the protecting arm of the "Sickle Cape."

With the red-blooded American habit to do as well as talk, Pilgrim and Puritan descendants, through governmental legislation and private subscription totalling an expenditure of close to one million dollars, have made various radical changes, transforming Plymouth's unsightly commercial water front until it more nearly resembles the ancient harbor line seen by the Pilgrims when their whale boat crunched on the sand as they leaped ashore in November, 1620.

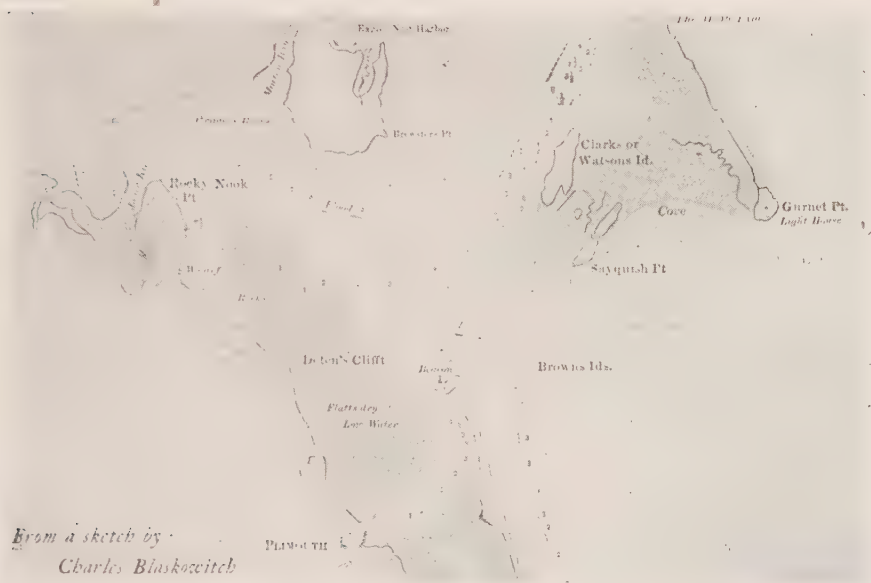
As to the memorial monuments to the Pilgrims the clarion note struck by Oliver Wendell Holmes in 1855 finds a clear resonant echo in the working out of his entrancing ideals in 1920 and 1921 as he speaks to us from beyond the shadows:

"If I could finish the Cologne cathedral with a word and transport it with a wish, the last spot in New England I would choose for it would be the land-



THAT FIRST ILLUSTRATION OF  
PLYMOUTH ROCK, CENTERING  
THE ROADWAY.

ing place of the Plymouth Pilgrims. It is a rule that artists know well enough, not to let cross lights shine on what they wish to display to advantage. The serene and heavenly smile

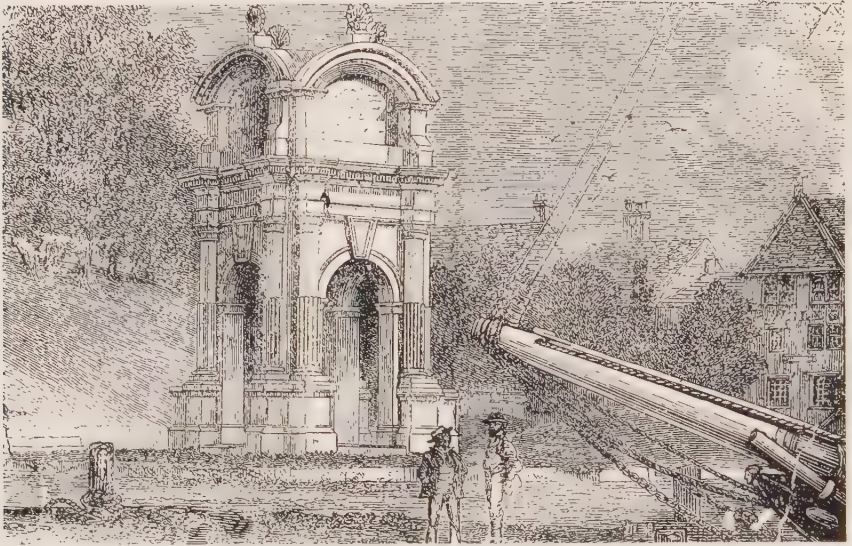


CHARLES BLASKOWITCH'S ENGINEERING PLAN OF PLYMOUTH HARBOR,  
SHOWING THE ROCK.



AN OFF-SHORE VIEW OF THE NOW DESTROYED CANOPY WHICH ONCE SHEL-  
TERED PLYMOUTH ROCK.





AN IN-SHORE VIEW TAKEN FORTY-ODD YEARS AGO OF THE CANOPY THAT  
ROOFED IN PLYMOUTH ROCK.

of those devoted men and women has for its natural background—if so trivial an expression may be used—the scowl of the bare landscape around their place of refuge. Thus surrounded, one impression dominates all others in the mind of him who seeks the holy place to live over the days of the struggling colonists. This is the impression that a misplaced artistic display would do its best to confuse with a cross light. Overcome it, it never can; point to a level bank and say, “There lies the dust of John Carver and all the bold men and patient women that perished around him,” and our thoughts are nearer heaven already than the tallest structure of art can climb with its aspiring capstone.”

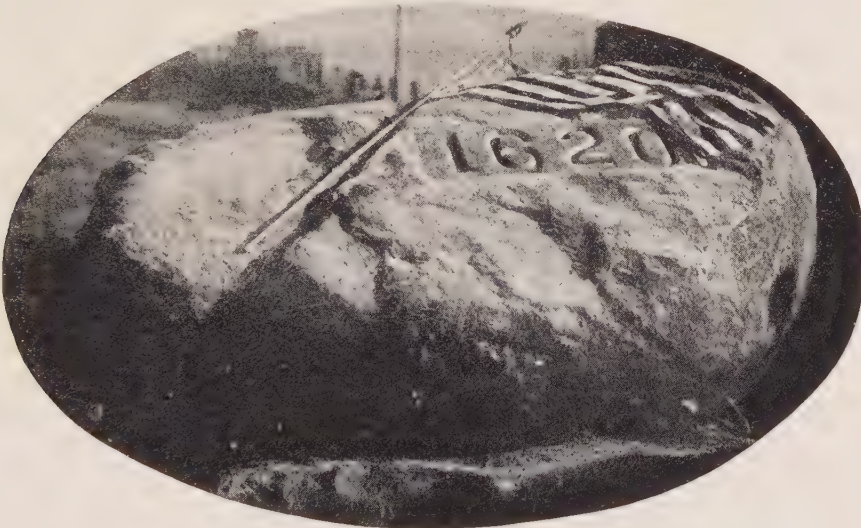
#### PLYMOUTH ROCK

This (p.362), the earliest illustration extant of the most haloed relic in our country, shows the seven-ton boulder covered with mire and slime centering the roadway trod by man and beast for many a year. Occasionally the oldest inhabitant pointed it out with his hickory, and explained how Elder Thomas Faunce, whose father came in the *Fortune*, when



*Courtesy of the Pilgrim Tercentenary Commission.*

THE TEMPLE TODAY COVERING PLYMOUTH ROCK SINCE IT WAS LOWERED TO ITS ORIGINAL BED.



*Courtesy of the INTERNATIONAL.*

THE ROCK AS IT LOOKED IN THE SUMMER OF 1921

ninety-five years old, reiterated his identification of the rock as the landing-place of the Pilgrims. In a near-by building the local historian shows the map made by Charles Blaskowitch close to one hundred and fifty years ago, on which is clearly outlined Plymouth Rock.

Replaced from an up-street wandering, the Rock was thus





*Courtesy of the INTERNATIONAL.*

THAT FIRST STEPPING-STONE OF OUR REPUBLIC BEING LOWERED TO ITS  
PERMANENT BASE.

canopied for some fifty years. Under its stone roof were grouped the only Pilgrim bones ever discovered. These experienced their first resurrection from the grip of that first God's acre in New England, Coale's Hill,\* through man's adoration of his forebears.

The year 1921 saw four essential changes made for these, the most sacred relics of the settlement of our land.

1. The stone canopy protecting the rock was demolished.
2. The rock was lowered to its exact original bed, swung neither north, south, east nor west from its first location, awash with the waters of the harbor, it having been lifted when the wharf was built years ago.

\* Coale's signature is on page 389.



3. The bones of our ancestors were removed and buried beneath the sarcophagus on Coale's Hill.
4. The rock now close to the water's edge, was protected by a stone temple.

In this process of lowering Plymouth Rock, one obtains an excellent idea of the small size of the historic boulder which, clutched in an unleashed glacier working southward from the frozen North, grounded on Plymouth Beach. The appropriately designed temple which today guards Plymouth Rock is fully in keeping with this treasure of uncounted ages.



THESE BONES OF THE PILGRIMS WHICH HAVE PASSED THROUGH THREE CYCLES WERE PHOTOGRAPHED BY WILLIAM CARROLL HILL, SECRETARY OF THE PILGRIM TERCENTENARY COMMISSION, AND THE PHOTOGRAPH PRESENTED TO THE AUTHOR WITH PERMISSION TO PUBLISH.

First Cycle: Two hundred and fifty years in damp, clammy darkness.

Second Cycle: Two Hours of sunlight.

Third Cycle: Re-entombed in Coale's Hill until the day of Cotton Mather's prophecy, "when the ocean washes the land into the sea, and codfish swim over Plymouth Hill."

Secretary Hill in these words explains the exact treatment given the Pilgrim remains:

"I deposited the bones in a cement casket, and this was placed in the bottom of the center of a vault some nine feet north and south, four feet wide, and six feet deep, which forms the base of the sarcophagus. The vault is of cement,

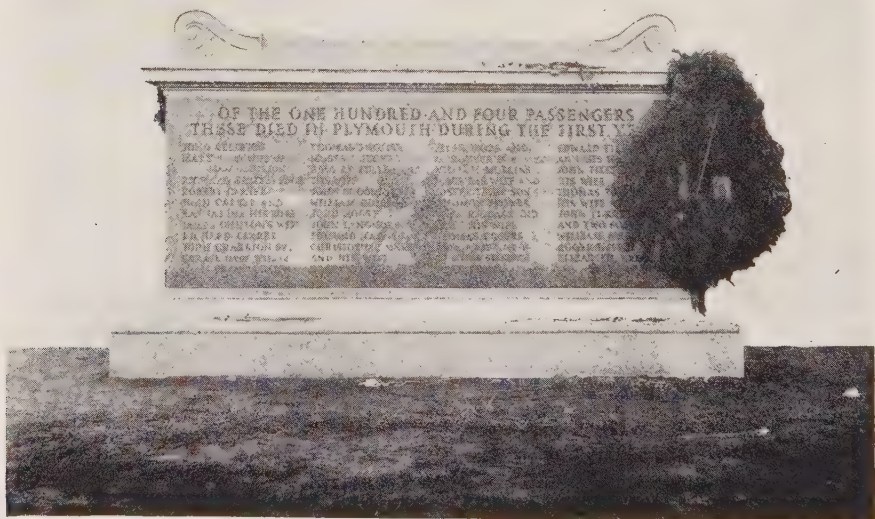
some twelve inches thick on all sides, with steel rods and grill above, and more cement."

Beneath this sarcophagus, thus imperishably buried in iron-barred cement, lie these bones, the only known remains of the Pilgrims. Skull, crossbone, and ribs, as viewed, were nurtured and sustained through that trying voyage of the Mayflower. The Last Trump, an earthquake, or the ocean are the only avenues through which these sacred relics will ever be disturbed.

When Oliver Wendell Holmes, the renowned surgeon, was asked to give an opinion as to the race to which these bones belonged, after close scrutiny and comparison with other remains, he unhesitatingly stated:

"Yes; these were the bones that barred in and domed over the souls of the first that perished from among the heroic Pilgrims. The mortal relics of these immortal martyrs are before us."

A solemn hour this, the return to Mother Earth of children who had stood the fire test of persecution, starva-



THE SARCOPHAGUS ON COALE'S HILL DEDICATED SEPTEMBER 8, 1921, THE LAST RESTING-PLACE OF THE FEW PILGRIM BONES DISCOVERED.

tion, and disease. Those who viewed the impressive ceremony saw that which would remain in memory through life. In enduring bronze letters, the visitor to Plymouth reads on the stone surface of the sarcophagus these lines:

WEST SIDE

"This monument marks the First Burying Ground of the Passengers of the Mayflower. Here, under cover of darkness, the fast dwindling company laid their dead, leveling the earth above them lest the Indians should know how many were graves. Reader, History records no nobler venture for faith and freedom than that of the Pilgrim band. In weariness and painfulness, in watching, often in hunger and cold, they laid the foundations of a state wherein every man, through countless ages, should have liberty to worship God in his own way. May their example inspire thee to do thy part in perpetuating and spreading the Holy ideals of our republic throughout the world."

EAST SIDE (FACING OCEAN)

"Of the One Hundred and Four passengers these died in Plymouth during the first year, John Allerton, May, first wife of Isaac Allerton; Richard Britteridge, Robert Carter, John Carver and Katharine, his wife; James Chilton's wife, Richard Clarke, John Crakston, Sr., Sarah, first wife of Francis Eaton; Thomas English, Moses Fletcher, Edward Fuller and his wife, John Goodman, William Holbeck, John Hooke, John Langmore, Edmund Margeson, Christopher Martin and his wife, Ellen Moore and a brother (children), William Mullens, Alice, his wife, and Joseph, their son; Solomon Prower, John Rigdale and Alice, his wife, Thomas Rogers, Rose, first wife of Myles Standish, Elias Story, Edward Tilley and Ann, his wife, John Tilley and his wife, Thomas Tinker, his wife and son, John Turner and two sons, William White, Roger Wilder, Elizabeth, first wife of Edward Winslow, Thomas Williams."



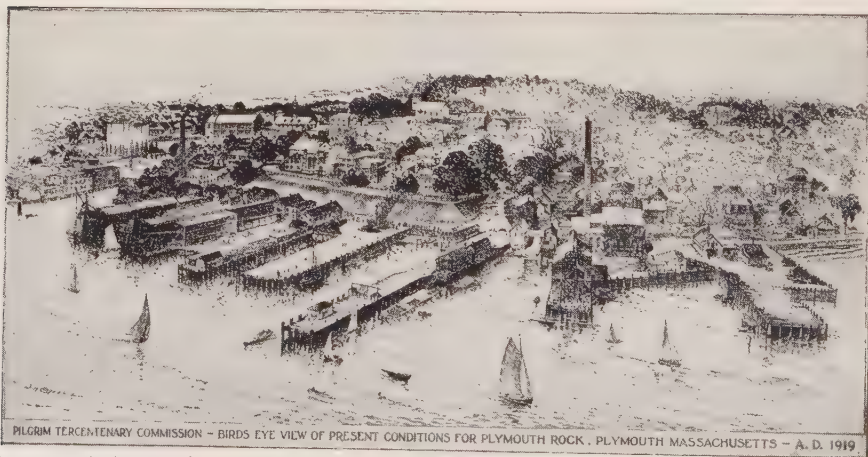
## NORTH END

"The Bones of the Pilgrim found at various times in and near this enclosure and preserved for many years in the canopy over the Rock were returned at the time of the Tercentenary celebration and are deposited within this monument. Erected by the General Society of Mayflower Descendants, A.D. 1920."



*Courtesy of the Pilgrim Tercentenary Commission.*

IN THIS ILLUSTRATION, FROM WHICH COMMERCIALISM HAS BEEN ELIMINATED, THE "SCOWL OF THE BARE LANDSCAPE" AS VIEWED BY PILGRIMS IN 1620 IS CLEARLY OUTLINED.



*Courtesy of the Pilgrim Tercentenary Commission.*

THESE ENCROACHMENTS OF MAN ON PLYMOUTH'S WATER FRONT WERE RAZED IN PLYMOUTH'S RESTORATION PERIOD OF 1920, 1921, AND 1922.

## SOUTH END

"Aboute A Hundred Sowls Came over in this First Ship and Began This Work Which God of His Goodness Hath Hitherto Blessed: Let His Holy Name Have Ye Praise."

## PROVINCETOWN

After the hundreds of thousands of modern Pilgrims who journeyed to Plymouth in 1920 and 1921 had returned to their homes and the Plymouth Pageant and Harding Day had slipped into the past, Provincetown came into its own by the installation in the year 1922 of additional memorials on its historic soil. The Provincetown Tercentenary Commission, ably represented by its Chairman, former Congressman Thomas C. Thacher of Yarmouth, Massachusetts, caused to be placed on the "Sickle Cape" memorials of intense interest, not only to all Americans, but to friends over ocean.

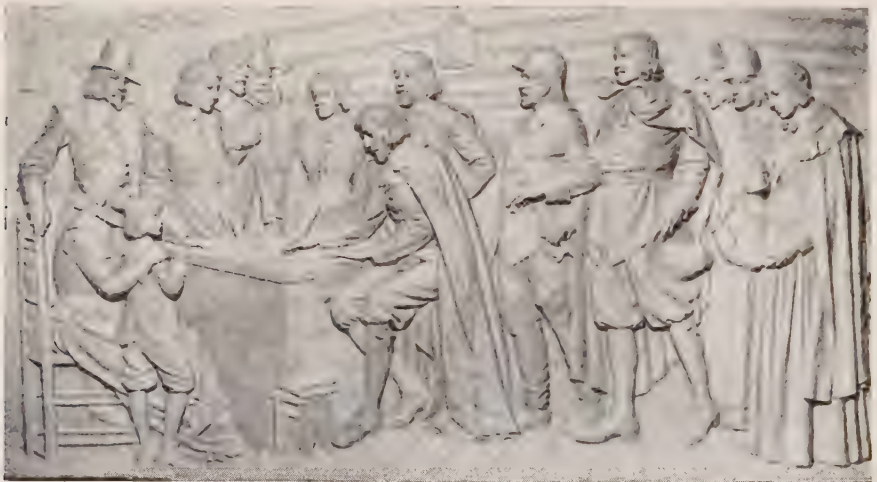
One of these, the imposing nine by eighteen foot bas-relief by Cyrus E. Dallin, "The Signing of the Mayflower Compact," was installed in the spring of 1922 on the lawn fronting the Town Hall in Provincetown. Inset in a massive curved background of granite, merged into and flanked by stone settles, this monument to the Pilgrim Fathers will breast the storms of the bleak cape for centuries.

Four boulders bear on their surfaces bronze bas-reliefs indicating location and naming the advance Pilgrim guard who ranged the "Cape of Many Names" in late November and early December, 1620, trod the beach shore front, scaled slippery sand dunes, cautiously threaded the forest, November 26 drank from that first spring at North Truro, on the same day dug into the Indian dirt granary, purloining the first corn (mondamin) they had ever seen, entered Wellfleet Harbor on the 16th and 17th, heard the Indian war whoop for the first time, and fought the redskin on the site of what they named "First Encounter."

Approximately near the historic sepulchre of the Fathers, in guardian pose, stands, in bronze, the red man, Massasoit, who in life jealously protected our Pilgrim Fathers from the "bad Indian" who would gladly have absorbed the white man's possessions and wiped him off the



THE WOMEN OF PENNSYLVANIA, IN THIS STONE SETTLE, HAVE MEMORIALIZED THE PILGRIM FATHERS BY PLACING IT UPON COALE'S HILL.



Copyright, Cyrus E. Dallin.

© Curtis & Cameron, Inc., Boston, Mass.

—From a Copley Print.

LATEST CONCEPT OF THE SIGNING OF THE MAYFLOW COMPACT.





*Courtesy of H. H. Kitson, Boston, Mass.*

THE PILGRIM MAID.



*Courtesy of Cyrus E. Dallin.*

FEARING PILGRIM INTERFERENCE, ANN HUTCHINSON FLED TO PELHAMVILLE, NEW YORK, AND WHEN GOVERNOR KIEFT WARRED WITH THE INDIANS, THIS PROGRESSIVE WAS TOMAHAWKED WITH ALL HER FAMILY SAVE ONE.



THE HOWLAND MEMORIAL ERECTED BY THE HOWLAND FAMILY ON THE GROUNDS OF THEIR ANCESTORS IN 1921.

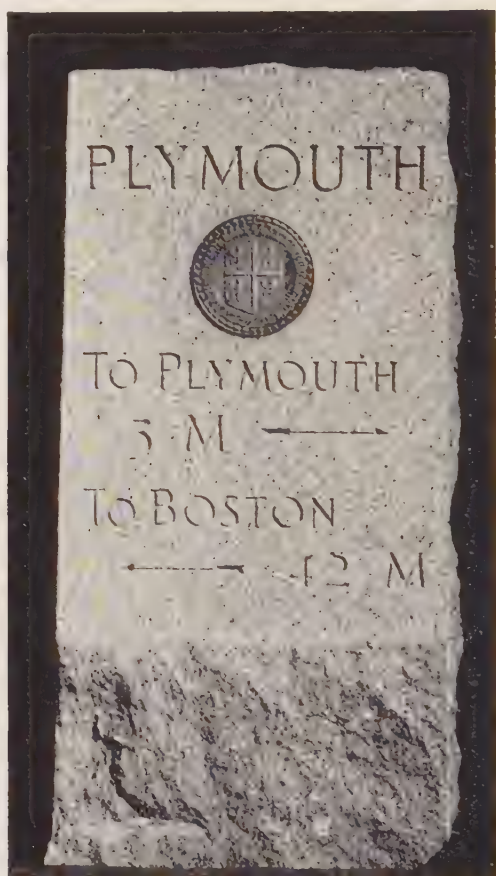
continent. When the Red Men of America reared a memorial to Massasoit they added lustre to the record of the American Indian and to their organization.

None of the family memorials that are beginning to be placed in and about Plymouth (and no descendant of a Mayflowerite should be satisfied until a memorial to his or her First Ancestor is reared in Pilgrim-Land) rank higher than that of the Howland family seen in this monument erected by John Howland's descendants, who nearly missed being on this planet. A friendly wave and a trailing rope placed their ancestor once more on the Mayflower's deck after a sudden engulfment in mid-Atlantic.





AS THE COUNTRY WAY IS NOW LINED BETWEEN THE SISTER TOWNS OF THE CAPE.



STONE TABLETS, EIGHTY STRONG, THAT MARK THE BAYE PATH BETWEEN PLYMOUTH AND BOSTON.

THE WINDOWS IN PLYMOUTH CHURCH, BROOKLYN, N. Y.,  
WHICH MEMORIALIZE THE FOREFATHERS.



*Designed by Frederick S. Lamb. Courtesy of J. & R. Lamb Studios.*  
JOHN ELIOT PREACHING TO THE INDIANS.



*Designed by Frederick S. Lamb. Courtesy of J. & R. Lamb Studios.*  
JOHN MILTON, CROMWELL'S SECRETARY OF STATE, PLEADING FOR INTELLECTUAL AND PRESS LIBERTY.





*Designed by Frederick S. Lamb. Courtesy of J. & R. Lamb Studios.*

SIGNING OF THE COMPACT ON THE MAYFLOWER. REPRESENTING CARVER, BRADFORD, AND WINSLOW. ALL GOVERNORS OF THE COLONY.



*Designed by Frederick S. Lamb.*

*Courtesy of J. & R. Lamb Studios.*

THE LAST PRAYER OF JOHN ROBINSON ON THE DECK OF  
THE SPEEDWELL AT DELFHAVEN.



*Designed by Frederick S. Lamb. Courtesy of J. & R. Lamb Studios.*  
 OLIVER CROMWELL ANNOUNCING LIBERTY OF WORSHIP AND  
 THE BEGINNINGS OF RELIGIOUS TOLERATION AND CHARITY  
 TO GEORGE FOX ON THE LATTER'S VISIT TO HAMPTON  
 COURT.





*Designed by Frederick S. Lamb.*

*Courtesy of J. & R. Lamb Studios.*

JOHN HAMPDEN AND JOHN PYM APPEALING FOR THE BILL OF RIGHTS BEFORE CHARLES I. IN THE HOUSE OF PARLIAMENT. JOHN HAMPDEN IN HIS ONE VISIT TO AMERICA MET NOT ONLY WINSLOW, BUT JOHN ELIOT.



*Designed by Frederick S. Lamb.      Courtesy of J. & R. Lamb Studios.*  
THE FOUNDING OF HARVARD COLLEGE.



*Designed by Frederick S. Lamb.*

*Courtesy of J. & R. Lamb Studios.*

REPRESENTATIVE PILGRIMS WHO LANDED AT PLYMOUTH.



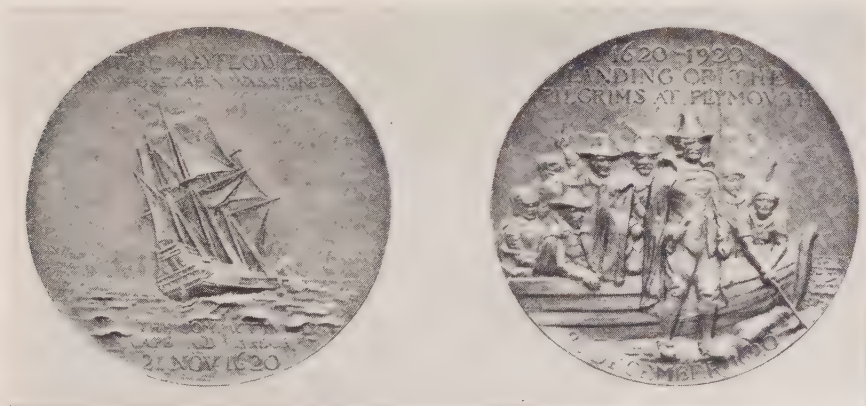
Inset in the walls of Plymouth Church in glowing colors, one reads the Pilgrim and Puritan story in these windows which look in and look out at the passing world, hourly emphasizing the rare fiber permeating an ancestry which formed this Western Empire.

A happy concept this, to implant through the artist in the minds of the young and old the sterling qualities of true manhood and womanhood that foundationed New England. These men and women, in spite of their intolerance and narrowness, were at heart veritable towers of strength.

IN STONE, BRONZE, GOLD, AND SILVER, ONE READS THIS ANCIENT THRILLING STORY, EVER NEW TO PAST, PRESENT, AND FUTURE GENERATIONS. STATUES, BAS-RELIEFS, MEDALLIONS—EVEN THE COINS AND STAMPS OF THE AMERICAN NATION—ARE LAID IN FEAL-HOMAGE ON THE ALTAR OF THE FATHERS.



TERCENTENARY MEDAL DESIGNED BY ROYAL BEGEER, UTRECHT, HOLLAND.

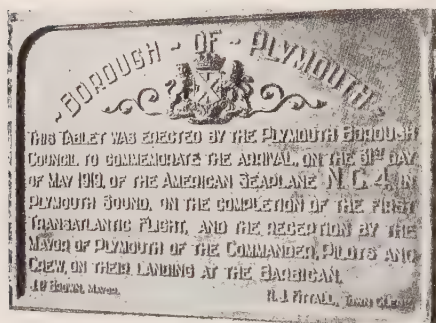




*Courtesy of Cyrus E. Dallin.*



A NEAR COPY OF THE TERCENTENARY  
HALF DOLLAR



ON THE PLYMOUTH BARBICAN IS SEEN  
TODAY THIS TABLET COMMEMORATING  
THE ARRIVAL OF THE AIRSHIP NC-4 IN  
THAT HISTORIC HARBOR.

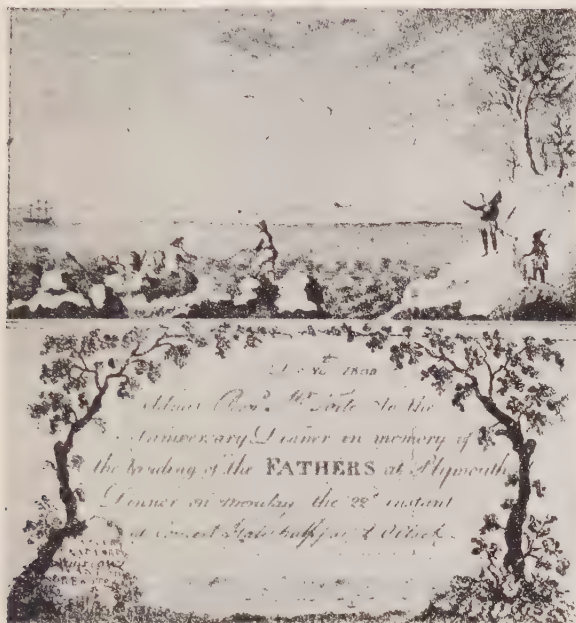


*Drawn by P. S. Ruttkay.*

TYPE OF STAMP ADOPTED IN  
HONOR OF THE TERCENTENARY  
CELEBRATION OF THE LANDING OF  
THE PILGRIMS.



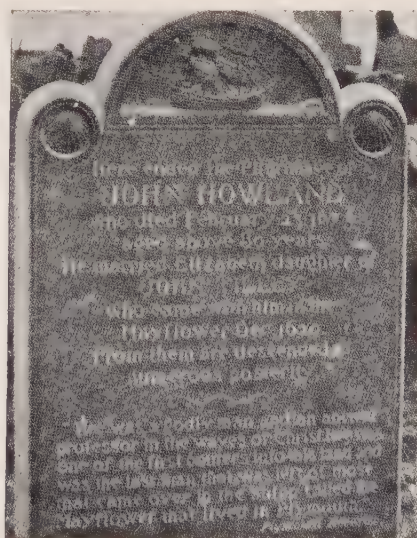
THE "FATHER OF OUR COUNTRY."



ONE FINDS PLYMOUTH, AS EARLY AS DECEMBER 21, 1800, A FULL ONE HUNDRED AND TWENTY YEARS AGO, CELEBRATING THAT LANDING AS DESCRIBED IN THIS ELABORATELY DESIGNED PROGRAM.



ARTISTS OF BRITAIN, HOLLAND, AND AMERICA VIED IN THEIR EFFORTS TO LAUREL-CROWN THE TERCENTENARY CELEBRATION.



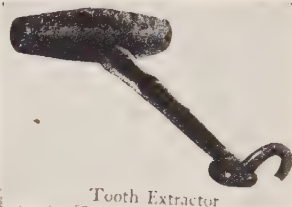
JOHN HOWLAND'S MEMORY IS PERPETUATED IN MODERN STYLE ON HIS STONE, BARREN OF DEATH HEADS AND HOUR GLASSES.





AMONG HEIRLOOMS THAT HAVE COME TO US FROM THAT VERY FIRST-BORN CITIZEN OF PLYMOUTH, PEREGRINE WHITE, ARE HIS WATCH, CLOCK, AND CHAIR, AND OF STILL GREATER INTEREST, A TINY FRAGMENT OF HIS MOTHER'S DRESS HERE PICTURED.

IGNORANCE REGARDING TEETH HYGIENE CAUSED EARLY LOSS, ACCELERATED BY THIS CRUDE TOOTH-PULLER, WHICH IN THE HANDS OF THE BARBER-DENTIST FREQUENTLY GASHED CHEEK AND GUMS.



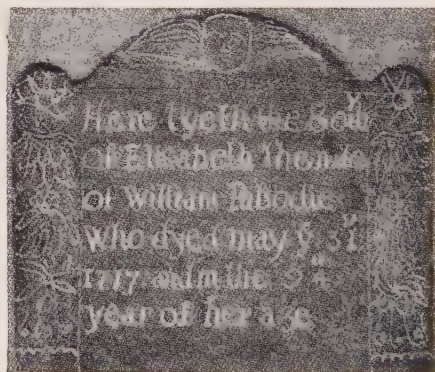
Tooth Extractor



SAD MEMORIES OF THAT DEATH-WINTER OF 1620-1 CLUSTER ABOUT THIS TINY BIT OF A WOMAN'S GARB WHOSE PLUMED FLORETS WERE OFT ADMIRINGLY GAZED UPON AND STROKED BY THEIR FAIR OWNER.



THE STONE WHICH GUIDES THE DESCENDANTS OF PHINEAS PRATT TO HIS REST-PLACE ON PLYMOUTH HILL.



FEW TOMBSTONES MEAN MORE TO PILGRIM DESCENDANTS THAN THIS OF WILLIAM PARODIE, WHO MARRIED BETTY ALDEN.

In a sense paramount to a portrait is an autograph. The former but outlines the masked tenement of the soul. In the autograph the brain links with the life-driven hand to pen-point the habit of mind in the writer. Unconsciously oozing from up stroke, down stroke, angle, curve, dotted i and crossed t is the man himself in spite of himself openly spread on paper for his descendants a half-dozen centuries later to criticize and dissect, the disguising flesh screen behind which all humans are hidden, torn asunder.

187<sup>th</sup> 1696

Theoph. Eaton jr. 1696

Herbert Pelham

To Endicott

Eliza Hopkins

To: Haynes

John Brown  
Prima father

Eugene Gooding

Robert Mason

James Coale

Herchick Wether

John Dwyer

Sir

Richard Hakluyt 1696

John Vsher

Gabriel Davenport

William Bradford

Le 12<sup>o</sup> octobre 1694

Frontenac

Champlain & Ashley

Albemarle & Plantagenet

Common John Berkeley

Will Berkeley, Jas Ellison

Edw: Winslow

Samuel Gorton

Ezekiel Cheever

Thos Hutchinson

Marmaduke Johnson.

William Bradford

John Archdale Samuel  
Fuller

Nichamall Morton  
Edmundson

Thos Gorge

Samuel Appleton.

John Alden

Robert Bloune

John Norton

Simon Bradstreet & John

Daniel Denison

Thos: Prentice

James: Tudworth

John Mason

John Hathorn

Theoph: Eaton

William Lee



I'll give a Crown Seal of the provisions  
are to pay here by some Clerk.

Thomas Morton,

James Oylthorpe

Rejoice White

Sam<sup>l</sup> Sprague Secretary

John Dunton

Edw. Burroughs

Co. Mather.

Waggonell Cowther

Thomas Cuyler

John G. Whitten

John Draper

Nath<sup>l</sup> Clark Secretary

Tho. Drence  
James Cadworth

Wm Bradford  
Dept Goudon

Champlain-  
Isaac Johnson

William Phipps

W. Lamb

Jos. Winslow

Peregrine White

John Milton

Thos. Sinokley

Co. Mather.

Good

Edw. Burroughs

## THE LUTHERANS IN AMERICA \*

**P**RECEDING by three years the Tercentenary Celebration of the landing of the Pilgrims on Plymouth Rock, a celebration which, in 1920, stirred the hearts of the civilized world, occurred in 1917 the Quadricentennial of the Lutherans, one of the oldest branches of the Church of the Reformation. As the effulgent rays emanating from Spain that illumined the American continent through the dying Columbus, were waning, the Star of the Reformation, through Martin Luther, rose. Martin Luther, when, on October 31, 1517, he nailed his ninety-five theses on the door of the Wittenberg Church, defied the papal rule, and during his earth-hour reached the hearts of fifty million people. In the spring of 1521, when called before the Diet of Worms to explain his actions, Luther equalled Cromwell's most Titanic acts in thus facing Charles V, ruler of three realms, as well as the hierarchy of religious potentates, tearing to shreds the traditions of centuries as he preached primitive Christianity. In that moment Luther held in the hollow of his hand far more power than he knew, for his attitude released the long-gathering forces of the Reformation. Carlyle tells us that:

"This act is the greatest moment in modern history. English Puritans, England and its Parliament, America and the vast work of these two centuries lay there. Had Luther in that moment done other, it had all been otherwise."

Says Dr. Seiss:

"When Luther stood before the august Diet of Worms on trial for his faith, the liberties of the world trembled in his lone heart, and when he lifted up his hand before God in the face of all Europe's potentates, that unless convicted by clear testimony and sound reasons he could not and would not

\* For additional illustrations and references to Lutherism see Vol. I., pp. 62 to 71, p. 227, p. 236.



LANDING OF THE SWEDISH LUTHERANS ON THE BANKS OF THE DELAWARE.

retract, modern freedom drew its first breath, and independence once more began to pulsate in the arteries of man."

Charles Francois Dominick de Villers, a bishop of the French Catholic Church, says:

"The Reformation, which was at first only a return to liberty in the order of religious affairs, became also the return to liberty in the political system. The establishment of the Republic of America is a corollary of the Reformation."

Michelet, the French Roman Catholic historian, writes:

"We cannot think, speak, write, read, for a single moment without gratefully recalling to mind this enormous



benefit of intellectual enfranchisement. The very lines I here trace, to whom do I owe it that I am able to send them forth, if not to the liberator of modern thought, Martin Luther?"

In Daniel Webster's oration on completion of the Bunker Hill Monument, he said:

"The Reformation of Luther introduced civil and religious liberty into the wilds of North America."

It was against Martin Luther's command that the Lutherans adopted the Great Reformer's name, yet under that banner they have "fought the good fight" through centuries, a fight which in early days brought them into rivalry with the Reformed Calvinistic churches both in Europe and America.

Luther's Augsburg Confession of 1530 included three cardinal points: Separation of Church and State; no political affiliations as a church, and loyalty to the government. These tenets have guided the Lutherans from 1530 to the present hour.

Lutherans preëmpted the American continent to missionary labors when they settled in Venezuela in the year 1531.

When Pedro Menendez, at the command of Philip II, in 1565, asked the Floridan Lutherans: "Are you Catholics or Lutherans?" and received the reply, "Lutherans of the new religion," he placed over their butchered bodies the words, "I do this not as to Frenchmen but as to Lutherans." Later, the incensed de Gourges, though a Catholic, killed the slaughterers of his countrymen and reversed the motto.

Milestones planted by Lutherans in North America from 1619 to the twentieth century meant progress to both redskin and paleface. America's first Lutheran pastor was Rasmus Jensen, a Dane, entering Hudson Bay in 1619, and conducting services until his death in January, 1620. Manhattan Isle saw the first Lutherans in 1623. In 1637 the Swedish Lutherans settled on the Delaware, near Cape Henlopen, and the dream

of Gustavus Adolphus, "Snow King of the North," was realized, though after his death.

The first settled pastor was Reorus Torkillus, in 1639, at Fort Christiana (Wilmington) on the Delaware. He was succeeded by John Campanius, truly a missionary to the red



Courtesy Jones Brothers Pub. Co.

STRUGGLING THROUGH THE STORM  
OF THAT FIRST WINTER.



THE LUTHERANS BUILDING THEIR  
HOUSES ON THE DELAWARE IN 1637.



© Charles Scribner's Sons.

GOVERNOR PRINTZ READY  
TO STAND FOR HIS RIGHTS.



© Charles Scribner's Sons.

MAP OF THE LOWER DELAWARE.

man, who translated Luther's Small Catechism in the Delaware tongue, written but not printed years before John Eliot translated the Bible for his native converts. The work of this Swedish pastor and that of Rev. Reorus Torkillus paved the way for the success of William Penn's peace policy with the redskin full forty years before that famous Quaker reached Penn-Sylvan.

Governor Peter Stuyvesant went directly against the spirit and practice of William the Silent, "Father of His Country," when he posted his "Ordinances against Conventicles," and forbade the holding of public services by the Lutherans. He even attempted to prevent their gathering in private houses. "Worship as we do," said the doughty, one-legged, Dutch Reformed Governor, "pay the fine, or go to prison." This arbitrary action of Stuyvesant was so different from that of the Dutch Republic that he was promptly rebuked by directors of the West India Company. Penn so improved upon "Pete, the Testy," that Pennsylvania became the American Lutherans' Holy Land instead of New York. As other Lutherans arrived in Manhattan, the governor shunted them off for New Amstel (New Castle) on the Delaware.

As with the Virgin Queen of England, the Virgin Queen of Sweden, Christina, was memorialized on the American continent, the latter by the fortress-church erected on the banks of the Delaware. The same dauntless spirit beat in the breasts of these pioneers in the American wilderness as when on the continent they rushed into battle following their king, Bibles in hand, and Luther's hymns on their lips.

One who searches for fountain heads will find many gushing forth from under the threshold of Lutheranism. "His words were half battles," says Richter. "Calvinism," says Dr. Philip Schaff, "contended against the paganism of Rome, and the Lutherans against its Judaism." Both of these divisions of the great Christian army have done a mighty work for human liberty and progress.

The Lutheran garment was cut along lines broad enough



to shelter a dozen nations and sects. Swedes, Finns, Hollanders, Frenchmen, Englishmen, and Germans, Palatinates, Salzburgians, and Mennonites all flocked in mighty hosts into its ample folds, and "read their titles clear." Close to one hundred years before the Pilgrim, bending over the table in the stuffy hold of the Mayflower, signed the Compact, in 1530 the Lutherans signed the Augsburg Confession.

The twelve hundred Salzburgians who emigrated to Georgia in 1734 were met by General Oglethorpe, who led them to settle some twenty-three miles from Savannah, where they built their Ebenezer.

One hundred years before Newport had a slave pen packed with chained gangs of negroes landed at her wharves, Lutherans decried slavery, and, in 1713, the Rev. Christian Fischer on the Island of St. Thomas, preached the doctrine that the soul of the slave was worth saving. When Richard Henry Lee made his motion before the Continental Congress, declaring "the United States free and independent," it was blocked by non-fighting Quakers and half-hearted legislators until Lutherans rallied and the Keystone State voted "aye." The first troops to reach Cambridge after the call to arms were Pennsylvania Lutherans.\*

Among the hundreds of dramatic hours and acts pre-saging the Revolutionary War, none shone forth more vividly than that of the Rev. John Peter Gabriel Muhlenberg, who after preaching his sermon in the little church in Woodstock, Virginia, electrified his audience by saying: "There is a time to preach and a time to pray"; and throwing aside his ministerial robes and standing before them in full military dress he declared, "but there is also a time to fight and that time is now."

\*From the editor's maternal ancestors has come the tradition that the Lutherans and the Reformed soldiers in the Continental Army during the Revolution often went into battle singing a war song whose chorus range in the ears of the oncoming foe, possibly a trifle disconcerted by the arrogance of this usurpation of the Almighty.

"England's little George, king or kaiser,  
Cannot stand before God and us."

ing the drums to beat, the domine strode down the aisle and enrolled three hundred of his congregation. Peter Muhlenberg saved the day at Brandywine, and led the reinforcements which captured the last of the British works at Yorktown.

Little did Rev. Henry Melchoir Muhlenberg realize in 1742, when he drilled goodness into the hearts of Fred and Pete and, under enthusiasm for his subject, occasionally drove it home with customary birchings, that these two boys would come through the fire famous beyond his fondest hopes. Not only was Major-General Peter a close friend of Washington, but he was a member of the First, Third and Sixth Congress. Frederick A. also became a congressman, and was prominent in many Continental deliberations. Their maternal grandfather, Rev. Conrad Weiser, was a main factor, in connection with Sir William Johnson, in holding the Six Nations feal to the English and against France.

It is wholly fitting that in the Hall of Statues and of Fame in the Capitol at Washington the noble effigy of General Muhlenberg should be placed as the military hero of the Colony and State of Pennsylvania. In 1775 the Lutheran pastor Martin, of St. John's Church, Charleston, S. C., refusing to pray for the success of the King's cause, was obliged to flee the city and lose his property.

It is rumored that Washington, finding traitors among his bodyguard, three times went through the harrowing experience of removing seemingly well tried soldiers, until he found in Lutheran ranks men that he could trust.

On the Island of Tinicum, near Philadelphia, a settlement finally destroyed by the Dutch, was the first Lutheran church edifice in America. The old Swedish church in Wicaco, near Philadelphia, is still standing and in use by Episcopalians. It is among America's most sacred edifices and is referred to by Longfellow in his "Evangeline." By the year 1750 Pennsylvania had within its borders thirty thousand Lutherans.

In the Lutheran structure were three foundation stones:

first, religious tolerance; second, a missionary spirit, especially toward the Indians; third, the abolition of slavery. Probably no branch of the Christian church has done more to Americanize immigrants, a full score of nationalities and sects being included in the Lutheran fold. After two or three generations, most of the Lutherans gave up their old world speech and used the English tongue. The twenty-one synods (1921) with their eighteen thousand and ninety-three congregations, and the two million four hundred and twenty-nine thousand five hundred and sixty-one communicant members, with a much larger baptized following, show a cosmopolitan constituency, rich in vigorous life and missionary activity, ever busy in making good American citizens.



UNDER THE BRANCHES OF THIS TREE (SHACKAMAXON ELM) WILLIAM PENN  
SIGNED THAT FAMOUS INDIAN TREATY.



## ERRATA

## VOLUME I

## PAGE

- xxii. List of illustrations read "Delft" instead of "Delfshaven."  
 xl. 1st line, change Armistice to Treaty.  
 xli. 4th line from bottom after "hesitated" should read "and never became a state until March 4, 1791."  
 185. 5th line from bottom should read "these first" instead of "three first."  
 201. Caption should read "Roberval" instead of "Robertval."  
 206. Caption should read "Henry Hudson" instead of "Hendrick Hudson."  
 316. 2nd line should read "Ericson" instead of "Erikson."  
 337. Last line should read "Roberval" instead of "Robertval."  
 367. 3rd line should read "Coureurs des bois" instead of "Coureurs du bois."  
 368. 8th line should read "Van Rensselaers" instead of "Van Renssalaers."

## VOLUME II

56. 3rd line from bottom should read "Saquish" instead of "Saguish."  
 71. 4th line should read "Tisquantum" instead of "Tisaquantum."  
 107. 2nd line should read "Sir John Tenniel" instead of "Sir John Verrill."  
 124. Last line should read "Bryant" instead of "Byron."  
 135. 7th line from bottom should read "Cradock" instead of "Craddock."  
 136. Caption should read "Cradock" instead of "Craddock."  
 146. 14th line should read "Malayan" instead of "Malayans."  
 181. Last line omit period after "silenced."  
 266. 6th line from bottom should read "Nicolls" instead of "Nichols."  
 284. 1st line should read "Manomet" instead of "Monumet."  
 325. Caption should read "Charles Scribner's" instead of "Charles Scribner's."  
 331. 16th line should read "Taunton" instead of "Plymouth."  
 331. 10th line from bottom should read "Mavericke" instead of "Maverick."  
 332. 1st line should read "Nicolls" instead of "Nichols."  
 346. 15th line should read "Captain" instead of "Captin."  
 368. 21st line should read "Filipinos" instead of "Philippines."  
 396. 23rd line should read "Jacques" instead of "Jaques."  
 403. 12th line should read "James Edward" instead of "Charles Edward."

## VOLUME III

28. 4th line should read "pen and sword" instead of "pencil and sword."  
 37. 9th line should read "De Latour" instead of "La Tour."  
 47. 5th line from bottom should read "many Puritans" instead of "many Pilgrims."  
 66. 16th line should read "colonies" instead of "colonists."  
 71. 2nd line should read "Stealthily" instead of "stealthfully."  
 71. 2nd line should read "Vassall" instead of "Vassal."

## CREDITS

Unavoidably omitted in the text are here given with keen appreciation.

*American Book Company*: Washington at Valley Forge I, 24; First Sermon in Jamestown, 211; Jamestown in 1622, 211; Chanco, 217; Golden Cod, 226; Columbus, 328; Indian Treaty II, 247; Williams in Storm, 323; Indian Drill, 366; Drake Booty, 400; Stocks, III, 9; Scold, 10; Puritans Entering Connecticut, 31; Massasoit and Two Sons, 123; Weetamo, 123; Regicide Cave, 152; Andros, 179; Stocks, 235, 237; New England Primer, 252; Sawing Plank, 257; Shirley Portrait, 263; Arcadia, 275; Letters from Home, 328; Blessing at Table, 329. *A. S. Burbank*: Peregrine White's House, II, 49. *Cassell*: James I and the Puritans, I, 102; Sir Humphrey Gilbert, 196; Hudson's Death, 207; First Camp Fire, II, 41; Acadia, III, 273. *J. L. G. Ferris*: Plymouth Rock Removed, II, 97. *Graphic Arts*: Plymouth Dooryard, II, 237. *Houghton Mifflin Company*: Yorkshire Map, I, 122; Seal of Virginia, 220; Charles C. Rafn, 310; History of Vineland, 314; Norseman's Rowlock, 317; Ancient Shipbuilding, 323; Wm. Wood's Map, 377; Hubbard's Map, 1677, II, 139; Harvard Monument, 149; Waverly Oaks, 295; Charter of Charles I, 298; Charter of William III, 299; Gov. Shirley Proclamation, 386; John Eliot and his Book, III, 17; Quakers Freed, 113; Dr. John Clark, 122; Increase Mather, 158; Andros' Seal, 180; Andros' Petition, 184; Royal Governors and Autographs, 190; Gov. Stoughton, 204; Wigglesworth's "Day of Doom," 239; Hugh Peters, 246; Swords that Crossed, 323; *Lossing*: Indian Fighting, I, 151; Huts Buried in Snow, 204; Church Service and Gun, II, 87; Indian Fighting, 209; Stuyvesant Destroying Letter, 271; Death of Marquette, 398; Indian Fighting, III, 151. *Charles Scribner's Sons*: Flight from Mollie Brown's Cove, I, 147; Sir Humphrey Gilbert Reading Proclamation, 194; Roberval, 201; Landing of De la Warre, 203; Building St. Augustine, 211; Death of Opechancanough, 218; Carver and Cushman before James I, 231; Throwing Negroes Overboard, 283; Sea of Darkness, 305; Stone Age of Man, 311; Leif's Booths, 313; Hairy Elephant, 311; Flokko, 319; Chesterton Mill, 321; Dighton and Steubenville Rocks, 322; Fair Cathay, 325; Astrolabe, 326; Dogs Attacking Indians, 348; Waldseemuller Printing the Name "America," 353; Washing near Beach, II, 19; Roanoke Oak marked "Croaton," 43; Gov. Van Twiller, 90; Planter's House, Cape Ann, 258; Tithing Man, 263; Maypole at Merry Mount, 281; Deerfield Massacre, 379; Marquette Meeting the Illinois, 397; Attack on Gorton, III, 64; Mary Dyer, 99; Anne Burden, 117; Witter's House, 121; Bloody Brook Monument, 144; Escape of Andros, 184; Tithing Man, 253; Surrender of Louisburg, 265; Azilia, 294; Dartmouth Harbor, 340; Goffe at Hadley, 357, 358. *Boston Transcript*: Fox Letter, III, 101. *F. T. Merrill*: Cassandra, 106.





## INDEX



- A**BBATINEWAT, sachem of the Massachusetts tribes, ii, 165; confers with Standish, iii, 356.
- Aborigines, The, ii, 12.
- "A Brief Rule to Guide the Common People," iii, 283.
- Acadians, deportation of the, iii, 272, 274, 277, 278.
- "Adam and Eve, The," Draper's newspaper, iii, 290.
- Adams, Abigail, wife of John Adams, ii, 15.
- Adams, Charles Francis, ii, 243.
- Adams, John, iii, 322.
- Adams, John Quincy, "the Old Man Eloquent," ii, 191; iii, 168.
- Adolphus, Gustavus, i, 72.
- Aegir, The, i, 106.
- "A fleet with flags arrayed," Poem, iii, 268-270.
- African slave trade, i, 282.
- Age limit purely subjective, ii, 339, 340.
- Ahasistari, Huron chief, ii, 396.
- Ainsworth's Psalm Melodies, i, 95, 152; ii, 125, 182; iii, 16.
- Albigenses, The, i, 14, 16.
- Alcoholic drinks, Use of, ii, 78.
- Alden, Elizabeth, first female child born in New England, ii, 189.
- Alden house, The, in Duxbury, ii, 189.
- Alden, John, in Southampton stocks, i, 265; ambassador for Myles Standish, ii, 180; Bible of, ii, 105; in Hockings imbroglio, ii, 344; last survivor of signers of Mayflower Compact, ii, 191; married Priscilla Mullens, ii, 50; romance of, told by Longfellow, ii, 175-190.
- Alden, John, son of John and Priscilla Alden, ii, 316 iii 215
- Alden, Sarah, ii, 188.
- Alderman shot and killed King Philip, iii, 163.
- Aldredge, Mrs., a maid in family of Samuel Gorton, iii, 64.
- Alexander, (Wamsutta) son of Massasoit, iii, 123.
- Alfred the Great, i, 106.
- Algonquin Indians, The, ii, 78, 364.
- Allamance, Battle of, iii, 293.
- Allerton, Isaac, lands in Assistant's chair, ii, 83; starts trading post with Shirley, ii, 318, iii, 85; began to disobey instructions, iii, 85; last survivor of Mayflower passengers, ii, 206; asks for extension of time on Pilgrims' debt, ii, 277; brought Thomas Morton to Plymouth, ii, 287; tablet in N. Y. City, ii, 287.
- Allerton, Mary, ii, 84, 206.
- Allyn, the clerk, foiled in keeping the Connecticut Charter, iii, 181.
- Alva, The Duke of, i, 35, 45.
- Alvarez, Pedro, i, 336.
- Ambassador Bayard, (Thomas F.), i, 116; ii, 100, 101.
- America a lost continent, i, 316; christened by Martin Waldseemuller, i, 357; England's richest outlying possession, iii, 320; settlement of, iii, 293.
- "America," the yacht, i, 373.
- American cornucopia revealed by the Indian, ii, 68; delegation to Amsterdam, in, 1920, ii, 111; delegation to the Tercentenary, i, 288.
- American Indian, The, ii, 361,410.
- Americanism as opposed to feudalism, ii, 9.
- "America's Demosthenes," (Daniel Webster), ii, 51.
- America's gifts to the world, ii, 34.
- Amsterdam, first true "city of refuge," i, 114, 150; Separatists under guidance of Robinson, i, 150; Pilgrim homes, 1, 152; Roman Catholic form of faith abolished, i, 152; Reformed religion adopted, i, 152; American delegation to, ii, 111.
- Amsterdam and Texel, i, 142.
- Amusements in New England, iii, 240.
- Anabaptism, doctrine of, ii, 322.
- Anabaptists, ii, 330.
- Anaesthetics unknown, ii, 66.
- Anawan, capture of, iii, 159; death sentence pronounced upon, iii, 160; son sent into slavery, iii, 160.
- Ancestry of Massasoit, ii, 78.



- "And the song she was singing ever since," etc., ii, 244.
- Andover burned by Indians, iii, 161.
- Andros, Sir Edmund, first royal governor of New England, iii, 183; held colonists in disdain, iii 181; seal of New England, ii, 181; driven before Boston mob, iii, 183; jailed by New Englanders iii 185; two attempts to escape foiled, iii, 185.
- Andros Revolution in 1669, iii, 320.
- Animals brought over on the Mayflower, ii, 29.
- Ann, Cape, i, 223.
- Anne, arrival of the, ii, 39, 226; returns to England, ii, 228.
- Anne Boleyn, i, 29, 34.
- Anne of Cleves, i, 34.
- Anne, Queen, daughter of James II, iii, 184.
- Anthropology, science of, iii, 163.
- Antichrist, iii, 220.
- Antilles, The, i, 308.
- Antinomians The, ii, 330.
- Anti-Sabbatarians, ii, 330.
- Apostolical succession, i, 7.
- Arabella, The, iii, 179.
- Arabs driven from France, i, 8.
- Arbutus, trailing, i, 285.
- Archbishop of York, summer palace of, i, 118.
- Argall, Captain Samuel, imprisons Pocahontas, i, 222.
- Armada, The Spanish, i, 76, 172.
- Armenia i, 6.
- Arminians ii, 330.
- Arminianism as viewed by Barneveldt, i, 191.
- Arminius, Jacobus, i, 156, 168.
- Arnold, Rev. Samuel, of Marshfield, advocates death condemnation of innocent Indian children, iii, 159.
- Articles of Agreement, i, 161.
- Artists, Dutch, ii, 274.
- Artists, free lance, i, 164.
- Aspinet, petty chief of the Nausets, ii, 316.
- Assacambuilt, ii, 395.
- Assassination a favorite Indian method of killing, iii, 163.
- Astrolabe, The; invented by Hipparchus, i, 328.
- Atlantis, Plato's lost, i, 308.
- "At the turn of the gray and the green" (Cape Ann), Poem by Phelps-Ward, i, 372.
- Augustine and his monks, i, 2.
- Aulnay, French governor of Acadia, iii, 37.
- Austerfield Church, The, i, 120, 134; ii, 138.
- Autographs, iii, 17; Pilgrim, i, 166; ii, 9, 111; three that span to Plymouth Rock, ii, 47; of three Quakers, iii, 107; of ten members of the Witchcraft Court, iii, 200, 389, 390, 391.
- Aviles, Pedro Menendez d', i, 230, 231.
- Ayllon, Lucas Vasquez d', i, 337; captured and sent home Indians from San Domingo, ii, 388; planted colony at Jamestown, i, 216.
- Barefoot, Deputy Governor of New Hampshire, ii, 346.
- Barker, Elizabeth, iii, 75.
- Barneveldt, Jan van, execution of, i, 187; testimonial to, i, 191.
- Barnstable escapes burning, iii, 161.
- Barons, War of the, 1262-1276, i, 10.
- Barrowe, Henry, imprisoned, i 95.
- Barry recognized quotations from Bradford's book i, 100.
- Bassett, Sarah, wife of Peregrine White, ii, 199.
- B**ABBLERS, The (Lollards), i, 22.
- Babcock, Archbishop, i, 101.
- Babworth witnessed tragic scenes, i, 123.
- Balboa sights the Pacific in 1517, i, 336, 350; ii, 387.
- Balfour, Captain, at Marshfield, iii, 316.
- Baptists, Coming of the, iii, 120.
- Barentz, Dutch navigator, i, 342.
- Barbara, wife of Myles Standish, sister of Rose Standish, ii, 227.

- Bassett, William, one of Duxbury's first settlers, ii, 111, 198.
- Batten, Edward, treasurer of Salem colony, iii, 106.
- Battle Abbey, i, 8.
- Battle of the Boyne, iii, 183.
- Baxter, Richard, backed Puritanism, i, 65.
- Bayard, Thomas F., ambassador to England, i, 116; ii, 100, 101.
- Bay Psalm Book, ii, 182; iii, 16.
- Bay State, Old, iii, 360.
- Beach grass, marron, i, 62, 63.
- Beans poled on cornstalks, ii, 68.
- Beavers at work, ii, 141.
- Bedloe's Island once owned by a Huguenot, i, 54.
- Beer drinking a hereditary custom, ii, 139.
- "Beggars of the Sea" wore the silver crescent half-moon of the Turk, iii, 100.
- Behring Strait discovered in 1728, i, 343.
- Bekker, Balthazar, author of "The Bewitched World," ii, 317; iii, 197.
- Belcher, Jonathan, iii, 308.
- Bellamy, captain of the Somerset, which shelled Breed's Hill, i, 297.
- Bellingham, Richard, iii, 108.
- Bellomont, Earl of, ii, 350; iii, 100, 193, 306.
- Benedictine monks at Blythe, i, 106.
- Benedictine nuns at Wallingwells, i, 106.
- Benson, Colemay, Rowland, and Hawkins, clergymen without the pale, i, 89.
- Bercta, Queen, i, 2.
- Bernard, Rev. Richard, forerunner of Bunyan, i, 98.
- Beza, Theodore, i, 42.
- Bible hotel, The, Amsterdam, 1, 180.
- Bible, The; as vitalizing literature, i, 124; printed in the Netherlands (twelve editions), i, 35; John Alden's, on view in Pilgrim Hall, ii, 105; names chosen for children, ii, 126, 127, 128.
- Bilboes, The, iii, 235.
- Billington, John, first murderer in Plymouth colony, ii, 313; widow publicly whipped, ii, 315.
- Billington, John, Jr., ii, 315.
- Billington, Francis, ii, 315.
- Billington Sea, ii, 315.
- Bishop, Bridgett, hanged as a witch, iii, 209.
- Bishop of Gloucester, i, 62.
- Black death, The, i, 36.
- Black fish whale, The, ii, 37.
- Blackstone, Sir William, iii, 210.
- Blackwell, Elder, disastrous settlement of, ii, 278.
- Blaine Memorial Arch between Canada and the United States, ii, 93.
- Blake, Cromwell's Admiral, ships of, iii, 57.
- Blanchard, Joshua, writings of, iii, 170, 171.
- Blaskowitch, Charles, made accurate survey of Plymouth Harbor, locating Plymouth Rock in 1775, ii, 98.
- Blaxton, Rev. William, i, 134; ii, 259, 348; iii, 359.
- Block, Adrian, i, 191; entered New Netherland in 1614, i, 370; discovered Housatonic, Rhode Island, i, 370; discoveries and mappings, ii, 266, 342.
- Block Island, named after Block, the Dutch captain, iii, 22.
- Blomaert, Herr, director in West India Co., ii, 264.
- Bloody Brook Massacre, iii, 142, 162.
- Bloody statutes or "The whip with six thongs, i, 30.
- Blue laws, The, iii, 334.
- Boarding-houses in Boston, iii, 182 (foot-note).
- Boarding pikes on New England craft, ii, 146.
- "Body of Liberties," by Rev. Nathaniel Ward, i, 12; iii, 200, 202.
- Bogomilians or Men of Prayer, i, 6.
- Bohemia, i, 130.
- Boleyn, Anne, i, 34.
- Books on New England, iii, 287, 289; Anniversary Sermon in 1777, iii, 287; John Smith's Description of New England, iii, 287; West's Anniversary Sermon of 1777, iii, 287.
- "New England's Trials," by John Smith, iii, 287; Robert Baylis' Book on Error, iii, 289; Beginnings of New England, iii, 289.

- Boone, Daniel, ii, 384, 385, 386.  
 Boone Fort, ii, 386.  
 Boston Basin, ii, 296.  
 Boston, bloodless revolution of, iii, 185.  
 Boston Common, iii, 37.  
 Boston Evening Post, iii, 169.  
 Boston Gazette, iii, 283.  
 Boston harbor (Vos Haven), i, 372.  
 Boston harbor islands, ii, 294.  
 Boston mobs, ii, 352.  
 "Boston News Letter, The," iii, 290.  
 Boston-on-the-Charles, outstripped by Dorchester settlement, ii, 166; Boston shrines, ii, 114; Boston saved from fire, sword, and rapine, ii, 123.  
 Boston-on-the-Witham, iii, 338; Campanile church (Boston Stump), i, 138; Little Ease prison, i, 142.  
 Boston, population of in 1774, iii, 315.  
 "Boston Post and Advertiser, The," iii, 219.  
 Boston, Puritan stronghold, iii, 92.  
 Boston shrines, ii, 114.  
 "Boston Stump" built 1309, i, 138.  
 Boundary lines between Plymouth and the Bay colonies, iii, 58.  
 Boudinet, Elias, i, 54.  
 Bourne, Richard, iii, 127; spoke the Indian language, iii, 127; fostered Indian churches, iii, 161; reached the heart of the Indian, iii, 352.  
 Boyne, Battle of the, iii, 183.  
 Bradford, Dorothy May, autograph questioned, ii, 9; death not mentioned by William Bradford, ii, 38.  
 Bradford, William, follower of Brewster, i, 134; baptized in Austerfield church, i, 120; ii, 138; baptismal record found, i, 122, iii, 84; no accurate portrait of, i, 128; mastered French and Dutch in Leyden, i, 164; glossed temptations of the town, i, 187; catches foot in deer trap on First Excursion, ii, 30; diary of, ii, 153; lost his first wife, Dorothy May, ii, 227; marries Alice Carpenter Southworth, ii, 39; journeys to Salem, ii, 279; began governmental career 1621, ii, 83; objects to keeping Christmas Day, and rebukes slackers for not working, ii, 202; author of "New Plimouth," ii, 348; wrote "Ode to Boston," ii, 335; wrote "History of the Plimouth Plantation," i, 63, 99, 150, 258; ii, 102; writes on death of Brewster, iii, 68; laments wickedness of the times, iii, 59; autograph of, iii, 80; death of, iii, 82; statue of, iii, 79.  
 Bradstreet, Ann, New England's first poetess, iii, 186, 187.  
 Bradstreet, Simon, governor, ii, 302; iii, 186.  
 Braintree, President Harding's Ancestral home, ii, 165.  
 Brant, Joseph, ii, 74, 390, 391.  
 Breadmakers, The, ii, 312.  
 Breed, farmer, redoubt built on cow pasture of, iii, 162.  
 Breede Straat (Broadway), i, 161.  
 Brereton, 1602, i, 342; with Gosnold in 1602, i, 198, 373; built fort at Cuttyhunk, i, 373.  
 Brest, naval force sailed from, iii, 264.  
 Breton, Cape (Prima Vista), i, 352.  
 Brewer, Thomas (Brouwer), i, 177, 178, 179.  
 Brewster, Fear, second wife of Allerton, ii, 84.  
 Brewster, Jonathan, in charge of Windsor Post, iii, 40.  
 Brewster, William, acts as page to Davison, as ambassador to Dutch Republic, i, 84; later pilots Pilgrims to the Dutch Republic, i, 84; "mein host" of the manor house, i, 124; aided in holding the Pilgrim church together, i, 136; attempted arrest of, i, 180; no accurate portrait of, i, 128; publishes fifteen revolutionary books, i, 180; printing establishment seized, i, 180; under espionage, i, 238; intended wife a passenger on the Anne, ii, 227; death of, iii, 66; supplications of, iii, 356; references: i, 275; ii, 6, 83, 116, 124, 135, 140.  
 Brewster spring, ii, 59, 114, 138.  
 Bridges, William, ii, 226.  
 Bridget, the name of Cromwell's daughter, i, 177.  
 Bridget, Two Bridgets among the Pilgrims, i, 177.



- Bridget, widow of John Robinson, never came to America, i, 178.
- Bridgewater burned by Indians, iii, 161.
- Bright, Francis, joins Salem colony, ii, 254.
- Britain's Rock of Thanet, i, 7.
- British Devonshire sailor men, Four, i, 191.
- British House of Lords, i, 230.
- Britons, Flight of, i, 1.
- Brittany, Fishermen of, 1, 226.
- Brooke, Lord, ii, 343.
- Brookfield, Desecration of, iii, 144, 161.
- Brothers' War, The, i, 177.
- Brouwer, Thomas, i, 177, 178, 179.
- Brown, Anne, ii 302.
- Brown Island's treacherous bar, ii, 56.
- Browne Robert, one of the first Separatists, i, 78, 89; hired warehouse for worship, i, 156; followers settled in Amsterdam, i, 156; teachings of, iii, 338.
- Brown, Sir Thomas, greatest physician in England, iii, 211.
- Brownists, The, i, 154, 276; ii, 240, 254.
- Brumhead, Rev. Hugh, i, 16.
- Bryant's "Thanatopsis," ii, 126.
- Buffum, Joshua, iii, 105.
- Bulfinch, Charles, architect, iii, 172.
- Bullivant, Benjamin, iii, 193.
- "Bundling," Custom of, iii, 258.
- Bunyan, John, author of "Pilgrim's Progress," i, 98.
- Burden Ann, iii, 116.
- Burgh, Lord, owner of Gainsborough Manor, i, 108.
- Burial Hill, iii, 324.
- Burial Hill watch tower, ii, 139.
- Burial tablets, Types of, ii, 150.
- Burke, Edmund, brands the English nation, iii, 278.
- Burleigh, Lord, i, 78.
- Burns' poem, "The Cotter's Saturday Night," ii, 105.
- Burroughs, John, hanged as a witch, iii, 205.
- Busby, John, ii, 348.
- Button, William, servant of Samuel Fuller, i, 294.
- Buzzard's Bay Indians, iii, 348.
- Buzzard's Bay post, ii, 284.
- Buzzard's Bay shallop, ii, 209.
- CABOT, JOHN, i, 350, 352, 359; search for short route to Cathay, i, 352; fastened continent in England's crown, i, 354; portrait sometimes mistaken for son, i, 354.
- Cabot, Sebastian, pensioned by Edward VI, i, 354.
- Cabot, Lucius and Saucius, younger sons, i, 354.
- Cabrillo, i, 336.
- Calvin, John, i, 42; 57, 60, 62, 65; doctrine of, iii, 239; tomb of, i, 71; spirit of, iii, 15.
- Calvinists, i, 96; iii, 300.
- Calvinists and Unionists indorsed by Prince Maurice, i, 234.
- Cambridge College, England, claimed three Mayflowerites as her alumni, ii, 83.
- Cambridge Common, electioneering contest, iii, 34.
- Campbell's "Gertrude of Wyoming," ii, 391; iii, 274.
- Canada (New France), ii, 364; method of handling the vacillating Indian, ii, 364.
- Cannon mounted on Plymouth Hill, ii, 90.
- Canonchet, escape at South Kingston, iii, 159.
- Canonicus( chief of the Narragansetts, ii, 33; sends rattlesnake skin to colonists, ii, 208.
- Canute, son of Sweyn, the Dane, i, 46, 106; commands the aegir to stop, i, 106.
- Cape Ann, i, 223; ii, 167; the charter, iii, 255; Pilgrim settlement, ii, 255; holdings purchased by Winslow, ii, 256; schooner, i, 373; battle for Cape Ann, ii, 257.
- Cape Charles, i, 223.
- Cape Cod, i, 223, 324; ii, 167, 168, 233; christened Cape de Croix, i, 363;

- christened Cape Bevechier, i, 370;  
christened "The Sickie Cape," i, 373;  
called "Cape of Many Names," i, 296;  
iii, 324; change of contour, ii, 255;  
landing, ii, 1; map of Wm. Hubbard,  
ii, 139; map of the twentieth cen-  
tury, ii, 139; tidal wave, iii, 19.
- Cape Cod and Cape Ann fishermen, ii,  
148.
- Cape Cod Beach, first night bivouac at  
East Harbor, ii, 32.
- Cape Cod Canal, ii, 32; passes through  
Bourne and Bournedale, ii 33.
- Cape Cod Indians, ii, 374, 375; treaty  
with Pilgrims, ii, 375; neutral during  
King Philip's War, ii, 220.
- Cape Henry memorial, i, 223.
- Captain's Hill, ii, 118.
- Captains of Industry of the seventeenth  
century, iii, 177.
- "Careswell," Edward Winslow's home-  
stead, ii, 51; iii, 75.
- Caricatures, iii, 246.
- Carleton, Sir Dudley, ambassador of  
James I to the Hague, i, 180; at-  
tempts to arrest Brewster, i, 180.
- Carlyle, Thomas, reference, i, 138;  
"Hail to Thee, Poor Little Ship," i,  
275; "Ship of the Gods," i, 282.
- Carpenter, Agnes, first wife of Dr. Sam-  
uel Fuller, ii, 211.
- Carpenter's Hall, Philadelphia, iii, 280.
- Carr, Robert, one of the four English  
commissioners, ii, 331; robbed the  
Plockhoy settlement, ii, 332.
- Carthusians, The, at Axholme, i, 106.
- Cartier, Jacques, i, 208, 337; iii, 293.
- Cartoonists enter arena of religious con-  
flict, i 164.
- Cartwright, George, one of the four Eng-  
lish commissioners, ii, 331.
- Cartwright, pioneer Presbyterian, i, 166.
- Carver, Catherine, wife of the governor,  
death of, ii, 282.
- Carver, John, first governor, sent to  
London, i, 232, 292; meets Massasoit  
for peace treaty, ii, 78; last official act,  
ii, 82.
- Castine, Maine, ii, 167.
- Castine trading post, Loss of, iii, 348.
- Castle Island fortified, iii 176.
- Catechumens, Indian, iii, 126.
- Cathari (Catharii or Ketters), i, 6, 14,  
16.
- Cathay, Fair, kohinoor of the Orient, i,  
325.
- Catherine of Aragon, i, 28, 34.
- Catholicism, Roman, i, 8.
- Cat Island Point, i, 330; reached by Co-  
lumbus, i, 333.
- Cattle, first in Plymouth, ii, 258.
- Cavaliers of Virginia, i, 11.
- Cecil, Lord Burleigh, i, 78, 294.
- Celtic cross in San Francisco to Drake,  
ii, 403.
- Cemetery, Boston's first, ii, 61.
- Century of Achievement, the maligned  
thirteenth, i, 14, 18.
- Chalgrave field, iii, 50.
- Champlain, Samuel de, i, 206; father  
and admiral of New France, iii, 294;  
began first permanent French settle-  
ment at Quebec, i, 342; carried dis-  
may to Indians, i, 367; discovered  
Lake Champlain in 1609, i, 342; first  
American writer to illustrate his own  
text, 1, 367; lieutenant-governor of  
New France, i, 364; fought the battle  
of the centuries in 1609, i, 366.
- Chanco, young Indian convert, i, 224.
- Charity, The, ii, 334; iii, 342.
- Charles, Cape, i, 223.
- Charles I, iii, 50.
- Charles I Charter, ii, 296, 298; iii, 1.
- Charles II, "The Merry Monarch," iii,  
86; exhumed the body of Oliver Crom-  
well and hung it in chains at Tyburn,  
i, 28; captured New Amsterdam, i,  
356; ii, 266; gave Pilgrims and Puri-  
tans a free hand, iii, 86, 87.
- Charles V, Emperor of Spain, father of  
Philip II, i, 50, 170.
- Charles IX, i, 44.
- Charles Martel ("The Hammer"), i, 8.
- Charleston, South Carolina, possesses the  
oldest Huguenot (or Lutheran) church  
in the United States, iii, 300.
- Charlestown, Massachusetts, iii, 295.
- Charter, Cape Ann, ii, 255.

- Charter of Charles I, iii, 176, 179, 181;  
London Company, ii, 2; New Nether-  
land, ii, 261; Rhode Island, obtained  
by Roger Williams, ii, 329; William  
III, ii, 298, 299; Connecticut, iii, 181.
- Charters, Royal, made light of by Wil-  
liam Bradford, ii, 9; the two New  
England, i, 304.
- Charts of New England coast, i, 359.
- Chatham escapes burning, iii, 161.
- Chauncey, Charles, second president of  
Harvard College, ii, 135, 339; iii, 105;  
no portrait of, ii, 340.
- Cheeshahteumuth, Caleb, iii, 354.
- Chelmsford burned by Indians, iii, 161.
- Children's hang day, ii, 70.
- Childs, Robert, iii, 71.
- Chilton, James, Death of, ii, 52.
- Chilton, Mary, first to step on Plymouth  
Rock, ii, 59; married John Winslow,  
ii, 60, 199; grave of, ii, 60; will of,  
ii, 60.
- Chinese invention, paper money, i, 214.
- Choir Alley (Klok Steeg), i, 161.
- Christian Empire of the West founded on  
Plymouth Rock, ii, 174.
- Christianity, i, 22, 174; ii, 136.
- Christiansen, Captain, i, 370.
- Christison, Wenlock, iii, 107.
- Chronology, Pilgrim, Framework of, ii,  
130-131-132-133-134.
- Church and State separated, i, 52;  
merged by Puritans, iii, 329, 330.
- Church, first fully organized free church  
in America, i, 52; Dutch Reformed, iii,  
294.
- Church, Benjamin, spectacles on view in  
Pilgrim Hall, ii, 107; Indian fighter,  
iii, 136, 142; killed King Philip,  
iii, 152; captured Anawan, iii, 159;  
promises disregarded, iii, 161.
- Churches, Indian, iii, 161; of Plymouth,  
ii, 137, 138; Leyden Church, ii, 137;  
Fort Church, ii, 137; First Steeple  
House, ii, 137; Third Church, 1683,  
ii, 137; Fourth Church (counting the  
Fort Church) built 1744, ii, 137;  
Fifth Church, The, built 1830, ii, 138;  
Sixth Church, The, built, 1892, ii, 138;  
Roger Williams, ii, 322.
- Churchill, Sarah, Duchess of Marlborough,  
iii, 184.
- Churchmen, free and State, iii, 356;  
communities of, iii, 156.
- Cistercians, The, at Rufford, i, 106.
- City of Refuge (Amsterdam), i, 114.
- Civil liberty, The dawn of, i, 10.
- Civil war clouds loom in England, ii, 284.
- Clark, John, mate of the Mayflower, ii,  
57.
- Clark, John Rogers, broke the sword  
handed him by Virginia, ii, 331.
- Clark, Nathaniel, satellite of Sir Edmund  
Andros, iii, 179.
- Clark's Island, i, 200; ii, 54, 57, 118; iii,  
320, 324.
- Clavos and Esclavos "arrived" in 1528,  
i, 337.
- Clergymen without the pale, i, 89.
- Clipper ships, i, 373.
- Clyfton, Rev. Richard, ii, 135; first pas-  
tor of Scrooby Church, i, 96; remains  
in Amsterdam, i, 160.
- Coale's blacksmith shop, ii, 141.
- Coale's Hill, named for a hillock in  
Buckinghamshire, England, ii, 93, 230;  
burial spot of half the Pilgrim com-  
pany, ii, 148; first "God's Acre," iii,  
324.
- Coast Indians, iii, 352.
- Cobb, Ebenezer, born 1694; died 1801;  
lived in three centuries, ii, 49; signa-  
ture of, ii, 49.
- "Cock Pit of Europe," i, 174.
- Codfish (Cape Cod turkey); the talisman  
that started America's settlement, i,  
226; backbone of New England, i,  
226; golden codfish hangs in legisla-  
tive hall of Boston, Massachusetts, i,  
228; "aristocracy," i, 230.
- Coke, Sir Edward, close associate of  
Roger Williams, ii, 322.
- Cole, Samuel, iii, 62.
- Cole's Inn, iii, 62.
- Coligny, Gaspard de, Admiral of France,  
i, 44, 230.
- Colonial life, Primness of, iii, 247.
- Colony of New Plymouth, iii, 164.
- Colonists' diet, ii, 227.



- Columbus, (Christoval Colon); landing of, ii, 289; reference to, i, 320, 323, 327, 328, 333; laid corner stone in our temple of fame, i, 324, 326, 327; life history of, i, 334; death of, i, 335.
- Columbus, Hernando, son of the Admiral, i, 363.
- Commissioners stealthily appointed by Massachusetts Bay Colony, iii, 71.
- Commissioners, English, ii, 331.
- Common, Cambridge, electioneering contest on, iii, 34.
- Common Prayer, Book of, pitched into flame and flood, i, 131.
- Commonwealth, A federal, ii, 333.
- Communism, Tryout of, i, 233; ii, 234.
- Community house at Patuxet, i, 64.
- Compass needle, Discovery of, i, 290.
- Compact made in Utrecht, the "Cradle of Liberty" ii, 134.
- Conant, Roger, governor of Cape Ann, ii, 253; leaves for Beverley, ii, 256, 257; joins Naumkeag settlement, ii, 276.
- Conant's (Governor's) Island, ii, 167.
- Confederacy, The New England, iii, 84.
- Confederacy, The Iroquois, iii, 127.
- Confederation of the colonies, iii, 338.
- Conference between Winslow and Massasoit, ii, 145.
- Conformist earth purifiers, i, 36.
- Congregational church in England, The first, i, 89.
- Congregational Hall, Memorial, iii, 51.
- Congregational ordination, Validity of, i, 8.
- Congregational singing, ii, 243.
- Congregationalism, i, 8, 131; iii, 69.
- Congregationality versus Ministeriality, ii, 243, 244.
- Congress, The old, i, 54; First Continental Congress, The, iii, 280.
- Connecticut and New Haven lands settled, 1635-38, ii, 342.
- Connecticut Charter, iii, 181.
- Connecticut, Invasion of, iii, 39.
- Connecticut (Long) River, ii, 341.
- Conquest, Oriental methods of, i, 3, 6.
- Conscience, Freedom of, i, 78.
- Constant, The, i, 212.
- Constantine Council of 1414 bore fruit in the deaths of Huss and Jerome, i, 72.
- Constitution of the United States, iii, 321.
- Continental Congress, ii, 235.
- Contract with the undertakers expired in 1627, ii, 276.
- Cook, Caleb, iii, 156; Francis, ii, 84; Captain James ("Britain's Columbus"), i, 343; John, Mayflower passenger, ii, 150.
- Cooke, Elisha, co-commissioner with Mather, iii, 189.
- Copper chain of authority, The, ii, 145.
- Coppin, Robert, suggests landing at Manomet Headland, ii, 53.
- Copping, John, i, 89.
- Copp's Hill burying-ground, iii, 336; tomb for unbaptized infants, iii, 336.
- Corbitant, subordinate chief of Nemasket, ii, 211.
- Corey, Giles, died a torturing death, iii, 209, 211.
- Corey, Martha, refuses to recant, iii, 209.
- Corlaer, Covenant of, i, 366, 368; ii, 78.
- Corlaer "The Great," i, 368; ii, 402.
- Corn, the staff of life in America, ii, 34; given to the world by the American continent, ii, 34.
- Coronado, the Spaniard; searches for Cibola, i, 337, 350; died in 1549, i, 357.
- Coronado, Poem on, 358.
- Corsa, Juan de la, scrawled coast line map in 1500, i, 359, 360.
- Cortez, Hernando, conquers Mexico, i, 336, 345.
- Cortoreal, Miguel and Gasparo, Portuguese discoverers, i, 362.
- Corwin, Sheriff George, hanged Bridgett Bishop, iii, 209.
- Cotton, John, reference to, ii, 135, 324; iii, 30, 54, 127; fled to Boston, Massachusetts, iii, 74; death of in 1652, iii, 93.
- Cotton, John, of Hampden, iii, 224.
- Cotton, Mary, wife of Increase Mather, iii, 224.
- Council of New England, i, 104; appoints Gorges governor-general of its holdings, ii, 225, 236, 246, 254.

- Council of War, Election of, iii, 176, 177.  
 Court, Representatives to the General, iii, 319.  
 Courtroom in Boston where the Pilgrims faced the judge, i, 142.  
 Covenant of Corlaer, i, 366, 368; ii, 78; First Church of Plymouth, ii, 136; Grace, The, taught by Ann Hutchinson, ii, 311; iii, 30.  
 Covenanters, The, iii, 295.  
 Coventry, Henry, iii, 178.  
 Coverdale Bible, The, i, 30.  
 Coverdale Mylcs, Bible of, i, 22, 34.  
 Cradock, Matthew, president of the English Board, ii, 135, 285; never left England, ii, 300.  
 Cradock House in Medford, named for Matthew Cradock, ii, 135.  
 Cradle of Liberty, The Dutch, ii, 134.  
 Cradle, The White, now in Pilgrim Hall, ii, 39.  
 "Croaton," ii, 44.  
 Crockett, Davy, ii, 385.  
 Cromwell, Bridget, Death of, iii, 57.  
 Cromwell, Oliver, references, i, 28, 50, 76, 78; iii, 47, 50; embarkation to New England stopped, iii, 51; his hour of triumph, iii, 51; at Dunbar, iii, 299.  
 Cross, Occidental, i, 345.  
 Crossed Swords, The, iii, 322.  
 Currency, Substances used as, i, 214.  
 Curtis, Wright and Langley, American aeroplane inventors, i, 276.  
 Cushman, Robert, sent to London from Holland by Pilgrims, i, 232; agreement with Weston re self labor clause, i, 235, 258; makes one journey to New Plymouth, i, 236; arrives on the Fortune, ii, 200, 202.  
 Cushman, Thomas, married Mary, daughter of Isaac Allerton, ii, 206.  
 Customs, Strange and crude, iii, 8, 9, 163.  
 Cuttyhunk, one of the Elizabeth Islands, i, 356, 373.  
 Cyclic-coincidence, New England's eighty-sixth year, iii, 320.  
 Czecho-Slovak Republic, i, 130.

- D**ANES slain by the English, i, 46.  
 Danforth, Samuel, iii, 126.  
 Daniel, Mary, Deposition of, iii, 206.  
 Dare, Virginia, daughter of Eleanor and Ananias Dare; born 1587, ii, 43; child pet of the Lost Colony, ii, 43.  
 Dark Ages, The, i, 2.  
 David, Canny Scotch, ii, 276.  
 Davenport, John, iii, 74.  
 Davenport, Captain Richard, struck dead by lightning, ii, 163.  
 Davesac saw Cape Cod in 1542, i, 337.  
 Davis sailed into his strait in 1585-87, i, 342; made map in 1542, i, 363.  
 Davison, John, Queen Elizabeth's daring navigator, ii, 151.  
 Davison, William, Queen Elizabeth's Secretary of State, i, 84.  
 "Day of Doom," by Michael Wigglesworth, iii, 238.  
 Dean, Judge, adopted by Indians, ii, 373, 374.  
 Dearborn, Colonel, saved the day in Newtown battle, ii, 386.  
 Death an enigma in the seventeenth century, iii, 15, 171.  
 Death of Queen Elizabeth, i, 86.  
 Death penalty, Limit of the, ii, 69.  
 Death winter, The, ii, 149.  
 Debt of white man to his Indian brother, ii, 68.  
 Declaration of Independence, Signing of, iii, 322.  
 Deer Island, owned by Col. Shrimpton, iii, 124.  
 Deerfield burned by Indians, iii, 145, 151.  
 Deed of the site of Providence, Rhode Island, ii, 328.  
 De Forest, born in New Avesnes, i, 234.  
 "Defender of the Faith," a title bestowed on Henry VIII by Leo X, i, 34.  
 De Frontenac, Guy, i, 336.  
 De la Roche, Marquis, 1598, i, 342.  
 De Latour, Charles, French governor of Acadia, iii, 37.

- De Gama, Vasco, discovers passage to India, i, 336.
- De Leon, Ponce, i, 336.
- Delfshaven Reformed Church, i, 242, 246; ii, 223.
- Delfshaven, Pilgrim departure from, i, 252.
- De Lunez, Don Pedro Triste, i, 336.
- Deman, John, Quaker, iii, 103.
- De Montfort, Denys, French writer, i, 309.
- De Monts, Sieur (Pierre du Guast), planted colony at Port Royal, i, 206, 342.
- De Rasières, Isaac, gives description of Plymouth, ii, 229, 230, 264.
- Dermer, Captain, partner of Captain John Smith, i, 208.
- De Ruyter, the Dutch Admiral, iii, 86.
- De Soto, Ferdinando, discovers the Mississippi, i, 337, 346; references, ii, 382, 387.
- Devonshire proverb, "Pity without relief," etc., ii, 331.
- Dexter, Lord Timothy, ii, 349.
- Dexters, The (father and son), ii, 15.
- Diet of Plymouth colonists, ii, 227.
- Discovery, The ship, i, 212; ii, 225.
- Discovery of the western world claimed by the Chinese, i, 318.
- Dismal, Fanny (called Old Jewel), held as witch, iii, 208.
- Dissenters, Pilgrim Separatists, saw the light through Puritan eyes, i, 118.
- Divine Righters, The eleven, i, 302.
- Divine right of kings, Dogma of the, i, 10.
- Dollar mark, pillars of Hercules, i, 214.
- "Domine," Dutch title for pastor, ii, 140.
- Dorchester Heights, ii, 165; iii, 313.
- Dorchester's settlement started by Gov. Winthrop's company, ii, 165, 166.
- Dorchester settlers invade Windsor, iii, 40.
- Doty, Edward, ii, 315.
- Downes, Thomas, mayor of Plymouth, i, 268.
- Drake, Sir Francis (Admiral), i, 81, 191, 193, 194, 339; ii, 402, 403.
- Drake's Bay, ii, 403.
- Draper, Margaret, widow of Richard Draper, iii, 291.
- Draper, Richard, publishes "The Adam and Eve," iii, 290.
- Dresses of Queen Bess, i, 78.
- Dudley, Joseph, son of Thomas Dudley, iii, 114; appointed governor by William III, iii, 193.
- Dudley, Thomas, deputy-governor in office, ii, 302.
- Dunbar (a Tory), punished, iii, 323.
- Dunkirk pirates, i, 192.
- Dunster, Henry, first president of Harvard College, iii, 116, 117.
- Dustin, Hannah, Heroism of, iii, 137, 233.
- Dutch, The, Iroquois treaty, i, 51; influence in America, i, 52, iii, 230, 339; marriage books, i, 166; built fort as trading post, i, 342; intermarriage, i, 186; Pilgrims sail from free Holland to free America, i, 258; founded the City of Holland on Lake Michigan, i, 260; founded Hope College, Michigan, i, 260; federal republic, i, 233, 234, 237; records distributed to the American delegates at Leyden in 1920, i, 166; records, keeping of, i, 244; Republic built on the common school and freedom of religion, i, 172; spoken and written by the Pilgrims, i, 187.
- Dutch League of Provinces, formed in 1579, ii, 134; toleration, ii, 126; Reformed Church, New York, ii, 137; iii, 293; claim to territory, ii, 266; references, ii, 157, 273, 274, 343, 384; East India Co., iii, 288.
- Dutch "Water Beggars" wear the Turkish crescent, i, 172.
- Dyer, Mary, sentenced to death; executed on Boston Common, iii, 96.



- E**AGLE, The, that destroyed its nest, i, 74.  
 Ear lopping, iii, 100.  
 Earl, Ralph, iii, 160.  
 Earthquakes, iii, 302.  
 East Haddam (noisy Machemoodin), iii, 302.  
 Eastham escapes burning, iii, 161.  
 Eastham Harbor, scene of the First Encounter, ii, 53.  
 East India Company's warehouse at Delfshaven, services held in i, 246.  
 Eastman, Dr. Charles, son of a Sioux father, ii, 409.  
 East Men, The, from Boston-on-the-Witham, ii, 166.  
 Eaton, Francis, i, 288.  
 Ecumenical Council, Protestant, i, 72.  
 Edict of Nantes, i, 46.  
 Education, free schools adopted from the Dutch, ii, 140.  
 Education not for women, iii, 12.  
 Edward the Confessor, i, 8.  
 Edward I and Edward III objected to religious dictation, i, 18.  
 Edward II, Puritan persecutor, i, 18.  
 Edward III, The Puritan King, i, 18; death of, i, 23.  
 Edwards, Jonathan, views of, iii, 220; colonial preacher and metaphysician, iii, 309.  
 Eekhof, Dr., finds genuine John Robinson autograph, i, 177, 220.  
 Eel, Captain, his treatment of Dartmouth Indians, iii, 160.  
 Eels excavated by steam shovel in 1920, ii, 71.  
 Eencluys, Hans Janse, artillerist, ii, 341.  
 Eleazer, Indian attending Harvard in 1679, iii, 128.  
 Electioneering on Cambridge Common, iii, 34.  
 Elder Blackwell's settlement in Virginia, ii, 278.  
 Election (Pulpit) Rock, ii, 118.  
 Electorship, The law of, ii, 52.  
 Elias, The vessel, enters Boston Harbor with four commissioners, ii, 331.  
 Eliot Bible printed at Harvard, iii, 15.  
 Eliot, John, apostle to the Indians; educated at Cambridge, Eng., iii, 124; completes Indian Bible in 1663, iii, 124; life threatened, iii, 124.  
 Elizabeth, Queen, poses as "Defender of the Faith," i, 75; reign of, iii, 288.  
 Emerson, Ralph Waldo, Wedding of, iii, 75.  
 Emigration without license a penal offense, i, 148.  
 Emigration increased about 1640, iii, 175.  
 Emmanuel College, i, 32.  
 "Empire of the West," Launching of the, i, 105; ii, 16, 174.  
 Endecott, John, arrives at Naumkeag, ii, 253, 276, 279; his pear tree, ii, 161; cuts cross from king's colors, ii, 324, 326; the iron-hearted governor, iii, 22, 24, 93, 102; submitted to the king's dictum, iii, 107, 163, 178.  
 England slips from the Roman Catholic enclosure, i, 74.  
 English commission a failure except in capturing New Amsterdam, ii, 331, 333.  
 English freedom, dawn of, i, 2.  
 English governor abolishes free public schools, ii, 268.  
 English India Trading Company, iii, 288.  
 English inns, ii, 134.  
 "English Mercury, The," earliest British newspaper, iii, 282.  
 English pioneers keep grip on the land, i, 212.  
 English, Thomas, helmsman on Third Excursion, ii, 56.  
 Englishmen, coast guard, iii, 301.  
 Episcopus, Simon, successor to Jacobus Arminius, i, 158, 168.  
 Eric the Red, i, 318.  
 Ericson, Leif, i, 316, 322.  
 Espejo founded Sante Fé in 1582, i, 339.  
 Established Church, The, ii, 249.  
 Ethelberht, Anglo-Saxon king, i, 2.  
 Ether, Discovery of, claimed by Dr. Jackson, ii, 68.

- "Evangeline," poem by Longfellow, iii, 274, 275, 276.
- Exchange medium, need for, ii, 246.
- Executive Council, The first, ii, 246.
- Excursions, The Three, ii, 58.
- F**ACT-LAND intied with Myth-Land, i, 128.
- Fair Cathay, Kohinoor of the Orient, i, 325.
- "Faire House, The," ii, 258.
- Faith, The Pilgrim, i, 128.
- Falls, Fight at Great, iii, 162.
- Falstaff, Lucy, ii, 393.
- Familists, ii, 330.
- Faneuil, Andrew, said to have built the first greenhouse, ii, 159.
- Faneuil Hall, ii, 252.
- Faneuil, Peter, a Huguenot, i, 54; ii, 159.
- Farel, i, 42.
- "Fathergone Dinely," Origin of the name, ii, 128.
- Faunce, Elder Thomas, ii, 98.
- Federal Republic formed by the Dutch in 1579, i, 95; leads way for British commonwealth, iii, 185.
- Federation of New England, iii, 164.
- Fen lands, i, 144.
- Feudalism, despotic, i, 14.
- Fire Brigade, First American, ii, 94.
- First Church of Plymouth, ii, 136.
- First Congregational Church in England at Southwark, i, 152.
- First Continental Congress, The, iii, 280.
- First Encounter, The, ii, 56, 75.
- First Excursion, The, ii, 28, 32.
- First steeple house; built on north side of the Square, ii, 137.
- Firste Streete, ii, 112.
- Firstling-quartette, ii, 43.
- Firstlings, iii, 18.
- Fish and fashion ruled New England's settlement, i, 226.
- Fish revenue laws, ii, 225.
- Fisher, Mary, set out for Jerusalem, iii, 100.
- Fishermen of Cape Cod and Cape Ann, ii, 148.
- Fishing Fleets, nomadic, ii, 256.
- Fishing without hooks, ii, 68.
- Expense of sea trip variously estimated, i, 284.
- Experimental plantations of New England, iii, 281.-
- Fitz, Rev. Richard, or Robert, shepherded the London Church, i, 88, 89; iii, 338.
- "Five grains of corn," ii, 205.
- Flag with thirteen stripes and Union Jack bonfired, iii, 291.
- Fleet Prison, iii, 72.
- Flemings and Walloons, The, i, 35.
- Flemish Cap, The, breeding-ground of the octopus, i, 309.
- Flemish weavers at Oxford, i, 20.
- "Flesh pots of Egypt, The," ii, 158.
- Flokko, the Norseman, i, 335.
- Florida, Conquest of, i, 346.
- Florida settlement of Huguenots or Lutherans, i, 7.
- Fonseca, Bishop, caused execution of Balboa, i, 350.
- Food of prisoners in Guildhall; cooked in three-century-old kitchen, Boston, Eng., i, 144; luncheon for Baptist and Congregational ministers of Lincolnshire and the American delegates to Pilgrim Tercertenary in 1920 cooked in same kitchen, i, 144.
- Food supply, ii, 102, 151, 196.
- "Fool's Gold," sent to England, ii, 69.
- Football played on Boston Common in 1637, ii, 204.
- Forefathers' Day, ii, 57.
- Forefathers' Rock in Plymouth Harbor, i, 7; its several removals, ii, 96; proof of its identification, ii, 98.
- Forefathers' Song, Our, iii, 252, 253.
- "The place where we live is a wilderness wood" (Forefathers' Song), iii, 252, 253.
- Forefathers, The four leading, iii, 66.
- Foreordination, Doctrine of, i, 182.
- Forest cathedral, Improvised, i, 216.
- Forks, Pilgrim, ii, 110.
- Formalism lacking in Pilgrim worship, i, 134.
- Foster, John, Boston's first printer, signature of, iii, 290.

- Fort Church, The, ii, 92, 116, 137, 210, 230; iii, 80, 324.
- Fort Hill, ii, 149.
- Fort Independence, first Puritan stronghold, ii, 162; harbored "Sam. Adams' regiments," ii, 164.
- Fort New Hope, ii, 341.
- Fortune, The, second Pilgrim ship to reach Cape Cod, ii, 198.
- Foxcroft, Rev., ii, 340.
- Fox, George, iii, 93, 96, 100, 101.
- Fox sisters, The, iii, 320.
- Francis, I., i, 40.
- Franecker, Dutch University of, ii, 326.
- Frankland, Sir Henry, ii, 159.
- Franklin, Abigail, mother of Benjamin Franklin, iii, 309.
- Franklin, Benjamin, ii, 196; iii, 308, 309.
- Franklin, Josiah, iii, 309.
- Frazer (1806), i, 343.
- Free churches in and about Scrooby, i, 136.
- Free churchmanship, Swing towards, iii, 57, 176.
- Free churchmen, i, 128, 154, 161.
- Freeman's oath, The Pilgrim, ii, 138.
- Free Quakers, ii, 16.
- Free school system copied from the Dutch, ii, 140.
- French Reformed Church of Carolina, iii, 295.
- Friends' faith summarized, iii, 100.
- Frontier three thousand miles long, iii, 302.
- Fruit cultivation in America, ii, 159, 160, 161.
- Fruit trees brought to Boston in The Lion, ii, 158.
- Fruitful Isle, The (Thomas Island), ii, 165.
- Fuller, Dr. Samuel, ii, 211, 278, 338; iii, 170.
- Fuller, Samuel, nephew of Dr. Samuel Fuller, ii, 211, 227.
- Fulham Palace Library, ii, 102.
- Germaine, Lord, ii, 395.
- "Gertrude of Wyoming," poem by Campbell, iii, 274.
- Giant squid, The, i, 309.
- Gifford, Rev. Robert of Laughton, i, 96.
- Gilbert, Sir Humphrey, planted English flag at Newfoundland, i, 191, 208; sets French crew adrift, i, 197; hurled into raging flood, i, 198, 339; patent of 1578, i, 196.
- Girling, shipowner, iii, 37.
- Gilbertines, The, at Mattersey, i, 106.
- Gloucester, Bishop of, i, 62.
- Gloucester-Cape Ann imbroglio, iii, 348.
- Gloucester (Stage Rocks), ii, 167, 256.
- "God and the Bees" (poem), ii, 244.
- Godspeed, The, i, 212.
- Goffe, Thomas, of London, i, 284.
- Goffe, William, the regicide, defended Hadley, ii, 349; fought under Cromwell, iii, 150; died in home of Rev. John Russell, iii, 152.
- Golden age of nations, countries, cities, and families, i, 126.
- Golden Gate, the, iii, 360.
- AGE, General, iii, 316.
- Gage, Thomas, last of the royal governors, iii, 193.
- Gainsborough and Scrooby Pilgrims, i, 12.
- Gainsborough Church, i, 114.
- Gainsboroughites, i, 154.
- Gainsborough meetings in 1602, iii, 338.
- Gainsborough, Olde, Architecture of, i, 118.
- Gallup, John, recaptures Oldham's craft, iii, 21.
- Gardiner, Christopher, iii, 42.
- Gardiner, Lion, iii, 39.
- Gardiner's Island, iii, 39.
- Garrison, William Lloyd, iii, 101.
- Gospel, Father, ii, 396.
- Gates, Sir Thomas, i, 202.
- "Generals, The," a sect in harmony with the Pilgrims, ii, 226.
- Geneva Lake, i, 37.
- Geneva version of the Scriptures in use by the Pilgrims, i, 22.
- George I and II, Hanoverians, iii, 184.
- George III, Revolutionary War king, i, 202.
- III—29



- Golden Gate Park, San Francisco, ii, 403.  
 Golden Hill, Liberty pole erected on, iii, 293.  
 Gomar, i, 168.  
 Gomez, Estavan, i, 336.  
 Good, Sarah (a witch), iii, 206.  
 Goodman, Master, Death of, ii, 37.  
 "Good News from New England," by Winslow, ii, 348.  
 Goodrich, the missionary, reached the heart of the savage, iii, 352.  
 Gookin, Indian teacher, to the, iii, 124.  
 Gorges family kept Pilgrims in state of unrest, ii, 344.  
 Gorges patent, The, ii, 347.  
 Gorges, Robert, ii, 236, 237; iii, 348.  
 Gorges, Sir Ferdinando, ii, 17, 135.  
 Gorges, William, ii, 238.  
 Gorton, Samuel, breeder of discord, ii, 126; iii, 64, 65.  
 Gosnold and Brereton, first Englishman to reach Massachusetts, i, 373.  
 Gosnold, Bartholemew, i, 198, 200; made straight-away trip to America, i, 198; carried twenty settlers across the sea, i, 198; obtains first patent from James I, i, 202; settled at Cuttyhunk, i, 356.  
 Gospel succession held to by Pilgrims, i, 7.
- H**ADLEY burned by Indians, iii, 150, 161.  
 Half Moon, The, named for the Turkish crescent, i, 172; iii, 100.  
 Hakluyt, Rev. Richard, author of book on the New Land, i, 202; author of "Divers Voyages," i, 316; tomb in Westminster Abbey, i, 316.  
 Hampden, John, visits Plymouth, iii, 50.  
 Handmaid, The ship, reaches Patuxet, i, 40; ii, 188.  
 Hanging of three murderers, iii, 18.  
 Harding, President, forecasts a world brotherhood, iii, 321.  
 Harlow House (later the Doten House), ii, 116, 192; iii, 80.  
 Harlow, Sergeant William, ii, 116.  
 Harold, Death of King, i, 8.
- Grampus Bay, ii, 53, 54.  
 Graveyard of Cape Cod (Peaked Hill Bar), i, 297.  
 Gray, 1792; i, 343.  
 Great Awakening, The, iii, 308, 310.  
 "Great Harry, The," i, 354.  
 Great Hill (Massachusetts) tribe of Indians, ii, 162.  
 Great Meadow Creek at Eastham or Wellfleet Harbor (same as Grampus Bay), ii, 53.  
 Great North Road, The, i, 136; ii, 106.  
 Great Privilege of 1477, The, ii, 240.  
 Greene, Gardiner, ii, 159.  
 Greene, Richard, brother-in-law of Weston, ii, 211.  
 Greenwich land division, ii, 254.  
 Greenwood, John, hanged in 1593, i, 96.  
 Gregorian calendar used by Pilgrims, ii, 246.  
 Gregory XI, last French pope, i, 12, 22.  
 Grenville, Admiral, sails to Roanoke, ii, 45.  
 Grimsby on the Humber River, iii, 339.  
 Groton burned by Indians, iii, 161.  
 Guiana, Factors against, i, 186, 216, 230.  
 Guinea, The, enters Boston Harbor with four commissioners, ii, 331.  
 Guildhall, The ancient, i, 108, 262.  
 Guilford, Settlement of, iii, 40.
- Harrington, Jonathan, last survivor of Lexington Minute Men, iii, 314.  
 Harris, Benjamin, owner of "Public Occurrences," iii, 282.  
 Harris, Professor Rendel, of Cambridge University, England, i, 286.  
 Harrison, (General) and Tecumseh, ii, 382.  
 Harrison, the collector, beaten by mob, ii, 353.  
 Harvard College, Motto of, ii, 324; graduated but one Indian, iii, 12, 128, 354.  
 Harvard lectureship founded by Gov. Dudley, i, 7.  
 Harvard, Rev. John, ii, 150.  
 Hatfield burned by Indians, iii, 161.  
 Hatherly, Timothy, lost magisterial office, iii, 92.

- Hausmann's plan to control Paris anticipated by the Pilgrims at Plymouth, ii, 230.
- Haverhill attacked by Indians, iii, 137, 232.
- Hawkins, Sir John, i, 191.
- Hawkins, sailed west in 1562, i, 338.
- Hawthorn, the English Mayflower, i, 285.
- Haynes, Gov., ii, 326.
- "Heart of a Puritan, The," ii, 308.
- Heeren Straat, i, 161.
- Helluland (Flat-Stone-Land) or Newfoundland, i, 318.
- Hengist and Horsa, i, 1.
- Henry, Cape, i, 223.
- Henry Hudson's ship, replica of, i, 294.
- Henry of Navarre, the white plumed knight, i, 46, 78, 230.
- Henry VII, i, 28, 354.
- Henry VIII, fosters the Coverdale Bible, i, 74; held court in Gainsborough's Guildhall, i, 108; references, i, 29; ii, 107.
- Henry Street Episcopal Church, New York City, iii, 167.
- Herbert, George, ii, 340.
- Hercules, Pillars of, symbol on dollar mark, i, 214.
- "Here rest the great and good" (poem), ii, 48.
- Heretics, Four hundred, burned at the stake by Mary Tudor, i, 39.
- "Hester Prynne, A," of Plymouth, ii, 130.
- "Hiawatha," poem by Longfellow, ii, 36.
- Hibbens, Ann, hanged, iii, 203.
- Hickman, Anthony, i, 107.
- Hickman, Lady Rose, i, 107.
- Hickman, William, i, 107, 111.
- Hicks, Dr., the royalist, iii, 317.
- Higginson, Rev. Francis, "Farewell to England," ii, 337; 254.
- Highland Hill Light, i, 297; ii, 168.
- High Pole Hill, ii, 255.
- Hill Top Farm of Myles Standish, ii, 118.
- Hilton, William, ii, 204.
- Hingham meeting house, 105.
- History of free churches in England, i, 136.
- "History of the Plimouth Plantation," i, 63; ii, 258.
- Hobomok, the Pinesse Indian guide, ii, 73, 211.
- Hockings, John, imbroglio, ii, 343.
- Holbein's portrait of Sebastian Cabot, i, 354.
- Holland a refuge land, i, 95.
- Holland emigrants to England, i, 50.
- Holland, Final Pilgrim days, i, 240.
- Hollanders, The, i, 176.
- Holmes, Obadiah, iii, 120.
- Holmes, William, erects trading post at Windsor, ii, 341.
- Hood's map, 1592, i, 364.
- Hooker, Bishop, i, 108.
- Hooker, Richard, convincing author, i, 65; refuses to wear robes of the Bishop of Gloucester, i, 62.
- Hooker, Rev. Thomas, i, 51; refugee in Holland, iii, 42; headed emigration to Connecticut, iii, 44.
- Hope College, Michigan, founded by the Dutch, i, 260.
- Hopkins, Sir Matthew, British Witchfinder General, iii, 211.
- Hopkins, Oceanus, i, 294.
- Hopkins, Samuel, ii, 259.
- Hopkins, Stephen, ii, 143, 315.
- Hore, Captain, i, 336.
- Horsford, Professor Eben N., i, 312, 314.
- Hosmer, Rev., writes of East Haddam earthquakes, iii, 302.
- Hour glass in pulpit, Use of, iii, 4.
- "House of Bondage, The," iii, 104.
- House of Commons, The first, i, 18.
- Howard, Catherine, i, 34.
- Howland, Jabez, iii, 159.
- Howland, John, ii, 50, 150, 344.
- Hubbard, William, pastor in Ipswich, ii, 314.
- Huddleston, Captain John, ii, 210.
- Hudson, Henry, English explorer, i, 210; discovers the Hudson, i, 342; christened Cape Cod "New Holland," i, 368; references, i, 234; ii, 266, 289; exploring ship the "Half Moon," i, 172.
- Huguenot Church, oldest in the United States, iii, 300.
- Huguenot in a cask, i, 264.

- Huguenots, The, i, 7, 40, 52, 223, 230, 231; iii, 295, 296, 298.
- Hull, England, i, 144, 145.
- Hull, John, mint master of Massachusetts, ii, 156.
- Hull, Judith, married Samuel Sewall, ii, 156.
- Humber River, iii, 339.
- Humfry, John, deputy-governor of Massachusetts colony, but never installed, ii, 302.
- Humphrey, Robert, employed to prevent cancellation of charter, iii, 179.
- Hunt, Rev. Robert, at Jamestown, i, 216.
- Hunt, Thomas, scoundrelism of, ii, 73; sells Cape Cod Indians into slavery, iii, 350.
- I**CANOUGH, Chief, Skull of, ii, 110.
- Iceland reached by the Norsemen, i, 318.
- Identification of Plymouth Rock, ii, 98.
- "I love to think of old Ipswich town," poem by Appleton Morgan, ii, 53.
- Immigration checked, iii, 175.
- "Independent," a word coined by John Robinson to designate the first Independent Congregational Church, i, 186.
- Indians:
- Indian allies, Mohegan, ii, 377; barometric instruments, ii, 376; border warfare, ii, 122, 372; catechumens, iii, 126; census never made, ii, 366; children, death condemnation advocated, iii, 159; churches, iii, 161; converts, iii, 130; corn, ii, 68; dances, meaning of, i, 367; ii, 373; references, ii, 69, 71, 78, 102, 370, 372, 373; iii, 160, 163; warriors killed by Indians, iii, 162, 163; tribes under Massasoit, ii, 215; villages of Christian Indians, iii, 127; visits curtailed, ii, 145; war whoop, ii, 85.
- Indian The, the only real American, ii, 410.
- Individualism, i, 72.
- Infant salvation, iii, 6.
- Ingham, Mary, accused as a witch, ii, 316.
- Hunter, Rev. Joseph of York, with Savage of Boston, finds Bradford's haptismal record, i, 122.
- Hurons and Iroquois bury the hatchet in 1921, ii, 409.
- Huss, John, of Bohemia, i, 69, 130.
- Hutchinson, Ann, advocate of the Doctrine of Grace, iii, 29; opposes teachings of Boston's Puritan clergy, iii, 29; first known woman suffragist, iii, 30; her cause espoused by Sir Harry Vane, iii, 34; fled to Rhode Island, then to New Netherland, iii, 36, 322; tomahawked by Indians, iii, 36, 374 (statue).
- Hutchinson, Thomas, Tory Governor (called "Stingy Tommy" by the rabble), ii, 99, 352, 353.
- Innocent III, excommunication of heretics, i, 14.
- Inns, iii, 63; Ship Tavern, King's Head Tavern, Queen's Head Tavern, Ship in Distress, State Arms.
- Inquisition, The Holy, 1197-1207, i, 16, 44.
- "In the name of the Great Jehovah and the Continental Congress," ii, 123.
- Intermarriage with the Dutch, i, 186.
- Introduction, XXIX-L.
- Inventors, Aeroplane, i, 276.
- Invincible four, The, iii, 82.
- Ipswich, Location of, ii, 53.
- Ireland, iii, 983.
- Ireson, Floyd, iii, 323.
- Ireton, General, his treatment of the Irish, iii, 57.
- Irish, Coming of the, iii, 58.
- Iroquois, Confederacy, The, iii, 127.
- Iroquois, The, made friends with the Dutch, i, 366; Covenant of Corlaer, i, 366; menace French settlements in America for a century, i, 367; reference, ii, 78.
- Irving, Washington, i, 265; ii, 274; caricatures of the New Netherlander, iii, 327.
- "Isaiah, The Second," called the Great Unnamed, iii, 24.



- "I see it all like a chart unrolled," (Samuel Sewal!), poem by Whittier, ii, 155.
- JACKSON, DR.**, of Plymouth, claimed the discovery of ether prior to Dr. Morton, ii, 68; iii, 75.
- Jackson, Lydia, married Ralph Waldo Emerson, ii, 68; iii, 75.
- Jackson, Richard, i, 116.
- Jacob, The ship, brought John Winslow from England, ii, 253.
- Jacobs, Joel, attended Harvard College, iii, 128.
- James I of England (James VI of Scotland) called the "Wiseest fool in Christendom," i, 102, 104, 105; grants land to chartered companies, i, 102, 199; attempts to crush colonists by the Cape Ann chater, ii, 355.
- James II, ii, 266.
- Jamestown, landing of first permanent English settlers, i, 202, 214, 216.
- "Jamestown of New England, The," (Pemaquid), i, 210.
- Jamestown of Virginia, The, ii, 319, 320.
- Jamestown, Settlement of, i, 212; ii, 278, 289.
- Japan, Fillmore's opening of, ii, 147.
- Jacques, Father, ii, 396.
- Jawatawahoo, Chief, married Lucy Falstaff, ostracized by his tribe, ii, 393.
- Jay, John, of Huguenot stock, i, 54.
- Jefferson, Thomas, a Cornish Welshman, ii, 329; iii, 322.
- Jeffry, William, ii, 348.
- Jenner, introduced vaccination, ii, 343.
- Islamism, Deluge of, turned back by Martel, i, 8.
- Isle of Fate, The, i, 22.
- Isle of Mars, i, 2.
- Jepson, William, i, 177.
- Jerome of Prague, i, 69, 72.
- Jesuit conversion of Indians, ii, 399.
- Jesuit missionaries, i, 345.
- Jesus College, Cambridge, England, iii, 124.
- John of Barneveldt, i, 187.
- Johnson, Ben, iii, 52.
- Johnson, Rev. Frances, fell under the ban of his fellows, i, 166; journeys to America, i, 93; delegated to burn Barrowe's and Greenwood's books, i, 89; reads one and is converted, i, 89, 93.
- Johnson, George, brother of Frances, i, 93.
- Johnson, Isaac, ii, 302.
- Johnson, Sir William, ii, 385.
- Johnson, the abolitionist, iii, 164.
- "Jonas cast up at London," iii, 281.
- Jones, Captain Thomas (or Christopher), ii, 15, 17, 92; orders "Wear ship" when off Cape Cod, i, 297; references, i, 128; ii, 15, 17, 92, 128.
- Jones River at Kingston, ii, 57.
- Jones, Paul, the Scotchman, i, 286.
- Josselyn, John, hands down a list of cure-alls, ii, 161.
- Julian calendar used by Europe prior to 1752, ii, 246.
- Jung Frau, The, i, 37.
- "Justification by faith," Doctrine of, i, 126.
- King John yields his crown to Pope Innocent III, i, 8.
- King Philip's War, ii, 220; iii, 134, 147, 162.
- King's men The, iii, 189.
- King's Missive, The, iii, 108, 112.
- Knight, Eliza, aids settlement of New England, iii, 354.
- Knowles, Admiral, impressed American seamen, ii, 351.
- KEMBLE, Captain**, fined, ii, 350; whips magistrates, ii, 350.
- Kentish coast, The, i, 2.
- Khan, Kublai, i, 328.
- Kidd, Captain William (pirate), ii, 350; references, iii, 306, 307, 308.
- King's Chapel burying ground, Boston, Mass.; ii, 61; iii, 162.
- King James Bible, i, 22.
- King James I patent, i, 102.

Knox, of Edinburgh, John, aids in lifting Scotland from semi-barbarism, i, 57, 58; fiery utterances of, i, 57;

**L**ABORERS on the Mayflower, number of, ii, 15.

Labrador added to Britain's domain by the Cabots, i, 354.

Lake Geneva, i, 37.

Lancaster burned by Indians, iii, 161.

Land division, ii, 246, 248, 254.

"Land of Farnesses," i, 292.

Land of Promise, The Pilgrims, i, 342.

Land of the Midnight Sun, iii, 360.

Land, Purchase of Leyden, i, 161.

Land tenure in fee simple rarely understood by the redskin, ii, 328.

Land's End, iii, 339.

Landing Day, ii, 57.

Landing of the Pilgrims, Date of, ii, 18.

Langley, Curtis, and Wright, American aeroplane inventors, i, 276.

Larnel, an Indian who attended Harvard College, died while an undergraduate, iii, 129.

La Salle, 1785; i, 343.

Lateen sail, i, 278.

Latimer, Hugh, burned at stake, i, 12, 32; groups and strengthens Free Churchmen, i, 34; hands the New Testament to Henry VIII, i, 30.

Latin and Anglo-Saxon types of civilization, iii, 5.

Laud, Archbishop William, persecutor of Pilgrims and Puritans, ii, 102; iii, 50; kept Winslow in Fleet Prison, ii, 72; beheaded, January 10, 1645; iii, 73.

Laudonnière's colony destroyed in 1564, i, 338.

Laurens, Henry, a Huguenot, i, 54.

Laws of Plymouth, iii, 233, 234.

League Indians, The, i, 3.

League of provinces, The Dutch, formed in 1579, ii, 134.

"League of Seven States, The," an inn in eastern England, ignorantly changed to read "The Leg and Seven Stars," ii 134.

strenuous educator, i, 60; references, i, 131; ii, 140.

Korean books printed in movable type, i ii, 282 (footnote).

Le Barran, "the nameless nobleman," iii, 170.

Lee, Bridget, second wife of Dr. Samuel Fuller, ii, 211.

Le Fèvre, i, 42.

Leif Ericson (Leif the Lucky), son of Eric, the Red, i, 318, 322.

Leif the Lucky, i, 318, 322.

Leifsbudir (Leif's shacks or booths), i, 318.

Leisler, Jacob, iii, 296.

Leonard, Samuel, iii, 232.

Lescarbot, Marc, i, 366.

Leverett, Gov. John (called "War horse of the commonwealth"), iii, 47, 57, 162, 178, 183.

Levitt, Christopher, ii, 236.

Lewis and Clark, 1804, i, 343.

Lewis, Rev., of England, iii, 196.

Leyden Articles, The Seven, ii, 143, iii, 88.

Leyden Church, The, i, 40.

Leyden Church at Plymouth, The, ii, 137; bell in its tower cast by Paul Revere, ii, 137; core of the Pilgrim organization, ii, 69.

Leyden, Pilgrims in, iii, 339.

Leyden Street, ii, 112, 231; iii, 323.

Liberty Bell in Philadelphia, The, iii, 181.

Liberty, civil, The dawn of, i, 10.

Liberty, Coeval strand of religious, i, 7.

Lincoln, Abraham, Ancestors of, ii, 141.

Lincolnshire (a large part called New Holland), i, 144.

Lincolnshire, York, and Nottingham, 1, 122.

Lines by an unknown versifier on the hanging of the wrong man, ii, 213.

Linzee, John, Captain of the frigate "Lively," iii, 322.

Lion, The; lands at Charlestown in 1630, ii, 158, 287; loss of, ii, 334; iii, 342.

"Little Augustus," pensioning of, i, 6.

"Little Ease Prison" (old town gaol), Boston, i, 142, 144.

- Little James, the pinnace; arrival of, ii, 226; wrecking, repair and return to England, iii, 342.
- Lloyd, Dr. James, ii, 159.
- Locke, John, Utopian dream of, iii, 292.
- Lodge, Hunting, of the Archbishop of York i, 136.
- Log book of Captain Jones never found, ii, 92.
- Lok's Map, 1582, i, 339, 364.
- Lollard seed sown by Edward III, i, 20.
- Lollard, Walter, the martyr (founder of the Lollards), i, 20.
- Lollards ("poor preachers"), The, i, 26.
- London Adventurers, five probably embarked with the Pilgrims, ii, 9.
- London Board, The, controlled by Puritans, ii, 248.
- London Company, Charter of, ii, 2.
- London farmed out its singing, ii, 181.
- London fire, The, iii, 59.
- London stockholders, The, iii, 348.
- Longacre street (Tremont Row), iii, 108.
- Longfellow, Henry Wadsworth, ii, 175; poems, ii, 179, 180; "There is no death," etc., iii, 68; "A fleet with flags arrayed," iii, 268, 270; "Evangeline," iii, 274, 275, 276; poem on "Challenge of the Narragansetts," ii, 207; "Hiawatha," ii, 36.
- Long or Connecticut River, ii, 341.
- Long Parliament, The, iii, 47.
- Long Point Light burns white light, i, 297; ii, 168.
- "Lord Brethren," i, 134.
- Lorea Standish, Sampler of, ii, 106.
- "Lost Colony, The," Roanoke settlement, ii, 43.
- "Lost townites," term of obloquy used by Cotton Mather, ii, 335.
- Louis XIV, (the sun king), i, 46, 48.
- Louis XVI (known as the locksmith king), i, 40, 50.
- Louisburg, the Gibraltar of the West, Capture of, iii, 262, 264.
- Louisburg Cross, The, iii, 262.
- Louisburg Square, Boston, Mass., site of Blaxton's first home, iii, 262.
- "Love Letters of a Puritan," ii, 308.
- Lovewell, John, Indian killer, iii, 26, 27.
- Loyalists, United Empire, iii, 114.
- Lucerne, Lake, i, 37.
- Luke's account of Paul's voyage to Rome a nautical gem, i, 63.
- Luther, Martin, i, 7, 22, 29, 57, 69, 72, 131; iii 246, 392 to 399.
- Luther and Calvin, Cartoon of, i, 164.
- Lutherans in America, iii, 392; Diet of Worms, iii, 392; Dr. Seiss eulogizes Luther, iii, 392; settled on the Delaware in 1637, iii, 392; Star of the Reformation, iii, 392; Theses, Ninety-five, iii, 392; Quadricentennial of, iii, 392; Indorsed by Charles Dominick de Villers, French Catholic Bishop, iii, 393; Michellet, French Roman Catholic historian, iii, 393; at Manhattan in 1623, iii, 394; Augsburg Confession of 1530, iii, 394; Daniel Webster in his Bunker Hill oration, iii, 394; Jensen, Rasmus, first Lutheran pastor in America, iii, 394; landing on the Delaware River, iii, 394; massacre of, iii, 394; building homes, iii, 395; building of Fort Christiana, iii, 395; Campanius, John, coming of, iii, 395; Gustavus Adolphus, "Snow King of the North," iii, 395; Map of lower Delaware, iii, 395; Governor Printz, iii, 395; Torkillus, Reorus, 1639, iii, 395; fountain heads of Lutheranism, iii, 396; Holy Land (Pennsylvania), iii, 396; New Amstel, iii, 396; paved the way for Penn, iii, 396; persecution by Peter Stuyvesant, iii, 396; Mennonites and Palatinates, Coming of, iii, 397; Muhlenberg, Rev. Peter, iii, 397; Salzburgerian Lutherans settling in Georgia, iii, 297; signing of Augsburg Confession close to 100 years before the Mayflower Compact, iii, 397; Muhlenberg, Rev. Henry M., iii, 398; Washington indorses Lutherans, iii, 398; Weiser, Rev. Conrad, 398; Statistics, iii, 399.
- Lyanough of Barnstable, overlord sachem of the Nausets, ii, 316.
- Lyford, Rev. John (shown as lying Lyford), ii, 249, 250; iii, 348, 349.
- Lutherans, Swedish, iii, 246.



- M**ACADAM roads, ii, 231.  
 Machias trading station seized by de Latour, iii, 37.  
 McCrea, Jane, Story of, ii, 290.  
 McKay, Baron, translated the Lord's Prayer into Dutch, i, 248.  
 McMaster, the historian, writes of the Indian war-whoop, ii, 86.  
 Madison, James, i, 181.  
 Madoc, the Welshman, son of Owen Gwynneth, i, 316.  
 Magellan (Ferdinand Magalhaen), circumnavigates the globe in 1520, i, 336; killed by Filipinos, i, 345.  
 Magna Charta, The, English demanded and obtained, i, 10.  
 Magna Charta of Christianity, The, "More light yet to break from the Divine Word," ii, 136.  
 Maid servants on the Mayflower numbered three, ii, 15.  
 Maine, Sale of, by William Gorges in 1677, ii, 238.  
 Maize, (Indian corn, or mondamine, or "vegetable gold"), ii, 34, 197.  
 Malcontents banished by Puritans, iii, 1.  
 Manhattan first called New Avesnes, i, 234.  
 Manhattan Island, original cost of, ii, 270.  
 Manichean sect of Paulicians enters Thrace, i, 6.  
 Manomet and Scusset Rivers, ii, 284.  
 Manomet Point, edging Plymouth Harbor, ii, 53.  
 Manor House at Scrooby (inn kept by Brewster), i, 124; ii, 106.  
 Manor houses used by Separatist pioneers for worship, i, 134.  
 Map makers drew Cape Cod as an island, i, 360, 362.  
 Map of William Wood, i, 378.  
 Map of settlements, iii, 45.  
 Maple sugar, ii, 68.  
 Maps, iii, 42.  
 Marat's Psalms, Singing of, ii, 243.  
 Margaret of Valois, i, 46; daughter of Henry VII, i, 136; rested one night at Scrooby, i, 136.  
 Margravate of Azilia, The Utopian dream of Lord Shaftesbury and John Locke, iii, 292.  
 Markland (Woodland), Nova Scotia, i, 318.  
 Marlboro burned by Indians, iii, 161.  
 Marprelate, Martin (John Penry), i, 96.  
 Marquette, the French priest, ii, 399.  
 Marriage books of the Dutch, i, 166.  
 Marriages, iii, 337, 338.  
 Marriages, civil, iii, 72.  
 Marriages, smock, iii, 258.  
 Marriages in Plymouth, A trio of, ii, 50; Edward Winslow and Susannah White, John Howland and Elizabeth Tilley, John Alden and Priscilla Mullens.  
 Marron beach grass committee, i, 62.  
 Marsfield, Mrs., Mistaken zeal of, iii, 103.  
 Marshfield farmhouse, The, iii, 69, 70.  
 Marshfield, home of Gov. Edward Winslow (The land later became part of the holding of Daniel Webster, "America's Demosthenes"), ii, 51.  
 Martel, Charles, "The Hammer," i, 8.  
 Martha's Vineyard, iii, 138.  
 Martin, Christopher, treasurer of the Pilgrim Company, i, 234; ii, 8, 9.  
 Maryland settled in 1632, i, 343.  
 "Mary Price, The," an instrument of punishment, 111, 238.  
 Mary, Queen of Scots, goes to the scaffold, i, 84.  
 Mary Tudor (Bloody Mary), 1, 39.  
 Mason, Captain John, with Underhill plans Pequot attack, ii, 377; iii, 26; a telling factor in settlement of New England; ii, 345, 346; attempts to follow Ann Hutchinson's teachings, iii, 29; a model sheriff, iii, 29.  
 Massachusetts Arrow-Shaped Hill or Great Hill tribe of Indians, ii, 162.  
 Massachusetts Bay Co., The, ii, 276.  
 "Massachusetts Gazette, The" became a Government paper in 1768, iii, 290.  
 Massachusetts Historical Society, Proceedings of the, ii, 148; poem printed by Mass. Hist. Soc. "Here rest the great and good," ii, 148.

- Massachusetts, Settlement of, ii, 278.
- Massacres: Huguenots, i, 7; Virginia colonists, i, 224; ii, 210; St. Bartholomew's Day, i, 44
- Massasoit, Indian chief, Ancestry of, ii, 78; nursed to health by Winslow, ii, 214; treaty with, ii, 72, 76; friendship for colonists cools, ii, 224; demands head of Squanto, ii, 224; sons of, ii, 144; refuses to change thirty-nine Manitous for one God, ii, 376; death of in 1661, iii, 123, 371.
- Mather, Cotton, Views of, ii, 330; clerical slave owner, iii, 127, 169; author of "Memorable Providences," iii, 219; character of, iii, 220, 221, 222, 223; pedestals Ann Bradstreet with Hypatia, iii, 187.
- Mather dynasty, The, iii, 218.
- Mather, Increase, father of Cotton Mather, iii, 186, 189, 224; writes of King Philip's taking off, iii, 157; enlarges on Chauncey's death, ii, 340; marries Mary Cotton, his step-sister, iii, 224; obtains new charter signed by William III, iii, 188.
- Mather, Rev. Richard, of Dorchester (footnote), iii, 218.
- Maurice, Prince, i, 187; clash with John Barneveldt, 187; indorses Unionists and Calvinists, 234.
- Mavericke, Samuel, co-commissioner with Childs and Vassal, ii, 260; iii, 71; one of the four English commissioners, 331.
- May, Dorothy, of Wisbeck, first wife of William Bradford, ii, 227; possibly self-drowned in Provincetown Harbor, 227.
- Mayflower, The, log never found, i, 63; reaches Southampton, 266; size of, 272; one hundred and two Pilgrims packed in her, 272; heads for wilderness, 272; wrongly portrayed with a jib, 278; had three masts, 278; lateen sail, 278; name first used, 285; may have been broken up in 1625, 286; owners of, 286; size of, 288; fitted out for voyage at Southampton, 292; grounds anchor at Provincetown, 292, 296; anchors in Plymouth Harbor, 292; landing at Cape Cod, ii, 2; homeward sail of, 88; swung at moorings over five months, 92; Mayflower again reaches New England in 1629, ii, 286, 334; overloading of, iii, 340; escapes wrecking on the outer bar of Cape Cod, 342.
- Mayflower Compact, Bas-relief of, i, 38; date of signing, ii, 24; iii, 88; signing, 372.
- "Mayflower Descendant, The," ii, 15.
- Mayflower lineage, The searcher of, ii, 14.
- Mayflower relics, in Pilgrim Hall, ii, 51; iii, 255.
- Mayflowers, The three Southern, the Godspeed, the Constant, the Discovery, i, 212.
- Mayhew, Rev. Jonathan, reached the heart of the savage, iii, 352.
- Mayson, John, Mayor of Boston, England, i, 26.
- Medfield, Attack on, iii, 142; burned by Indians, 161.
- Medici, Catherine de, i, 44.
- "Medicine Man," The Indian, ii, 370.
- Medium of Exchange, Need for, ii, 246.
- Meeting Houses, Hingham, iii, 103; Newbury, 103.
- Meetings in Gainsborough in 1602, and those in Scrooby in 1605 linked with the final confederation called the United Colonies of New England, iii, 338.
- Megapolensis, Domine, iii, 124.
- Melchizedek, i, 290.
- Memorial Congregational Hall, iii, 51.
- Memorial Day, in the Bay State, ii, 256.
- Memorial Shaft erected in 1912 at Southampton, i, 262; Mayflower model on its apex, 262.
- Memorial Tablet at Blaine, Washington, ii, 93.
- Menendez, Pedro, founded the first permanent settlement in the United States at St. Augustine, Fla., in 1565, i, 338.
- Mennonites (Dutch), iii, 167.
- Mercator, Netherland map-maker, 1569, i, 338; 364.
- Meresteads, ii, 114.

- Merrimac Isle, Night of death on, iii, 232.
- Merry Mount revelries, iii, 348.
- Merry Mount settlement disciplined, ii, 280.
- Methodists, Naming of, by Wesley's college mates, iii, 310.
- Meyer, F. B., of London, 1, 248.
- Miantonomoh signs the deed of Providence, Rhode Island, ii, 328; tomahawked, 377; holds back the Narragansetts, iii, 24; vanquished by Uncas, 61; dined at Cole's Inn, 62; sold Rhode Island, 62.
- Michaelius, Domine, wrote letter to Holland, ii, 265.
- Middle Ages, The, ii, 359.
- Middleborough escapes burning, iii, 161.
- Mile posts connecting sister towns, iii, 376.
- Milford Haven, home of Martin Pring, i, 200.
- Military commander, First, ii, 65.
- Millenary Petition to banish the Prayer Book, i, 104.
- Miller, Joaquin (Cincinnatus Heine), poem on Columbus, i, 331.
- Millstones, from mill where the First Dutch Reformed Church in America held sessions, ii, 267.
- Milton, John, i, 116.
- "Ministeriality," i, 242.
- "Ministerialists," British so-called by Washington, iii, 314.
- Ministeriality versus Congregationality, ii, 243.
- Ministers who ruled New England, Autographs of, iii, 59.
- Minuit, Peter, sponsors Dutch Reformed Church, ii, 137; bought Manhattan Isle for twenty-four dollars, 137; Governor of New Netherland, 264; his letter to Governor Bradford, 264.
- Minute Men, at Lexington, iii, 162; from Plymouth, 312; fought in overnight redoubt, 313; bivouacked at Winter Hill, 313; fortified Dorchester Heights, 313; pay of, 316.
- Missionaries, Christian and Jesuit, Methods of, iii, 130.
- Missionaries, Jesuit, i, 345.
- Mississippi, Discovery of, by De Soto, i, 346.
- Mobs, Boston, ii, 352.
- Mohawks, The, i, 367.
- Mohawk Indians, iii, 163.
- Mohegans, The, allies of the English, iii, 159; Canonchet turned over to, 159.
- Mollie Brown's Cove, i, 144, 212; Pilgrims captured at, 212; iii, 339.
- Monasteries razed by malcontents, i, 107.
- Moncton, Colonel, active in deportation of Acadians, iii, 272, 274.
- Money, Coining of, iii, 178.
- Money, Paper, a Chinese invention, i, 214.
- Monhegan Isle, trading post purchased by Bradford and Winslow, ii, 276.
- Mont Blanc, i, 37.
- Montfort, Simon de, Earl of Leicester, i, 18.
- Monument Hill, Ten-acre summit of, ii, 117, 120.
- Moorish pirates, ii, 146.
- Moors, defeated at Tours by Charles Martel ("the Hammer"), i, 8.
- Moravia, i, 69, 130.
- More, Jasper, Death of, ii, 52.
- More, Richard, Grave of, ii, 60; original tombstone, 61.
- Morgan, Appelton, Poem by, ii, 53.
- Morlaix, i, 226.
- "Morning Stars of the Reformation," i, 130.
- Morrell, Rev. William, ii, 237; the silent conformist, 348.
- Morton, Marcus, chosen Governor of Massachusetts by one vote, iii, 322.
- Morton, Nathaniel, i, 285; first mentions the name "Speedwell" in 1669 in his book, 285; author of "New England Memorial," ii, 103; secretary of Plymouth Colony, 151.
- Morton, Dr., ii, 68.
- Morton, Thomas, brought to Plymouth by Isaac Allerton, ii, 287; reshipped to England, 280, 281, 287; overlord at Merry Mount, 346.
- Moseley, Samuel, iii, 140.



- Motto of the Swiss Federal Republic, ii, 10.
- Mount Desert, iii, 18.
- Mount Hopé, scene of King Philip's death, iii, 153.
- "Mourt's Relation," ii, 348.
- N**ANEPASHEMA, the Indian King, whites visit grave of, ii, 167; body suspended on poles, 167.
- Nanepashema's widow, Search for, ii, 167; later married Welcomb, the medicine man, 167; gave Somerville its deed, 167.
- Nantes, Edict of, i, 46.
- Narragansett Fort, annihilation of, ii, 122; Indians declare war on colonists, 206; challenge described by Longfellow, 207; conference, iii, 22; fort, annihilation of, 136; swamp fight, 1676, 148.
- Narragansetts, The, come to Boston to treat with Puritans, ii, 327; iii, 147; nearly annihilated, 148.
- Narvaez, Pamphilo de, explored Florida in 1528, i, 337, 345; made Governor of Florida by Charles V, 345.
- Nation Building, i, 3, 4; iii, 300.
- National Church, the, of the sixteenth and seventeenth centuries, ii, 226.
- Nationalism, Problem of, ii, 52.
- Naumkeag given the name of "Salem," ii, 278.
- Navigation laws ignored, iii, 177.
- NC-4, aeroplane of fourteen tons, crew of six, landed at Plymouth, i, 273, 276.
- Negro loft seen in some churches, iii, 167.
- Negro slavery; negro slaves shipped, i, 282; bought by Virginians in pity, iii, 167; first negro slaves brought to Virginia, 167; first legal blow struck against, 169.
- Negroes, Stolen African, iii, 167.
- Nemesis pursuing the Pilgrims, iii, 330.
- Netherlanders, The, changed England from an agricultural to a manufacturing country, i, 35.
- Netherlands, The, i, 164.
- Mullens, Priscilla, marries John Alden, ii, 50, 105; romance of, told by Henry W. Longfellow, 175-190, 258.
- Mullens, William, of Plymouth, of Hugenot blood, i, 54; one of the victims during the Death Winter, ii, 9.
- Myth-Land versus Fact-Land, i, 128.
- Netherland Weavers, i, 35.
- New Amsterdam captured by Charles II, i, 356; ii, 331; Wouter Van Twiller, 341.
- New Avesnes, i, 234.
- New Belgium (Nova Belgica), Seal of, i, 104; ii, 260.
- Newbury Meeting House, iii, 103.
- New England, ancestral seat of, i, 122; confederation, 148; charters, the two that of Charles I, 1628, and that of William III, 1691, 304; coast charts of, 359; first muster day, November 13 (or 23), 1620, ii, 21; first wash day, November 13 (or 23), 1620, 21; proves a death day, 22; confederation signed by six foremost colonists, 84; churches, 135; commerce suffers from pirates, 146; versifier, lines by, 213; council of, 225; confederation, Rhode Island left out of, 329; covenant, iii, 87; federation, ninety-two towns in the, 164; trade, century-long triangle of, 166; "New England Vindicated," pamphlet by Cotton Mather, 189; Weekly Journal, 225; fathers of, numbering fifty-two, 240, 246; amusements, 240; schools, 247; Dame's School, 247; Primer, 252; Courant, 283; eighty-six year cyclic coincidence, 320; colonies, union of, 321; consummation of union of, 321; South, 324.
- "New England Memorial," by Nathaniel Morton, ii, 102.
- "New English Canaan," by Thomas Morton, ii, 282.
- Newfoundland, Banks of, frequented by French fishermen, i, 198.
- New France, iii, 293.
- New Haven, Settlement of, iii, 40.
- Newhouse, Thomas, iii, 95.
- New Holland (Lincolnshire), i, 144.

- New Hope, Fort, ii, 341.
- New Jersey, settled in 1664, i, 343.
- Newman, Rev., with his parishioners, iii, 153; pursues King Philip, 153.
- Newman's Barn, iii, 44; planters' meetings held in, 44.
- New Netherland, controlled by Dutch Progressives, i, 52, 234; charter, ii, 261; was never asked for a shilling, iii, 164.
- New Plymouth, Colony of, iii, 164.
- Newport waxed fat on the slave trade, iii, 169.
- Newport windmill tower, i, 320; looked upon as Norse Ruin, 322.
- New Rochelle, chosen and favored by Jacob Leisler, iii, 296.
- Newspapers, Sample pages of, iii, 283; "Boston News Letter," 283; "The Independent Chronicle," "Massachusetts Spy," "The Boston Gazette," "The New England Weekly Journal," 285.
- New Testament (footnote), i, 124; the Greek, 174; study of, 174; reading of, iii, 356.
- Newtown Battle, August, 29, 1779, ii, 386.
- Newe Towne, mentioned as head of the colony, iii, 291.
- New World, crusaders, i, 158; coast line of, 198; ii, 1; firstlings, 38; angels of birth and death, 38.
- New Year's Day, Date of, in British Isles, ii, 246.
- New York, settled in 1624, became a province in 1664, i, 343; sets up self-government, iii, 185; population in 1774, 315.
- Niagara Falls, ii, 141; hides and furs obtained near, 141.
- Niantics, The, ii, 393.
- Nicolls, Colonel Richard, Letter of, ii, 266; successor to Governor Stuyvesant, 266; one of the four English Commissioners, 331.
- Nijkerk, home of the Van Rensselaers and Van Curlers, i, 368; bronze tablet erected, 368.
- Nipmucks, The, iii, 144.
- Nobles, Victory of the, aided by Archbishop Langton, i, 10.
- Noddle's Island (East Boston), ii, 260; residence of Mavericke, 260.
- No Man's Land, i, 103.
- Nonconformism argued by Wycliff at Bruges, i, 22.
- Nonconformist tendencies fanned into life, i, 16, 20, 36.
- Nonconformity in England, i, 106, 128.
- Nordenskjold, 1879, i, 343.
- Norman and Breton fishing industries obtained foothold in New England, i, 359.
- Norris, Mary, first wife of Allerton, ii, 84; death of, 84.
- Norsemen, The, i, 312; outlined the Atlantic shore, 312.
- Northfield, Desecration of, iii, 144, 161.
- North, Lord, ii, 395.
- North Street, Boston, ii, 113.
- North Virginia Company, i, 102.
- Norton, Humphrey, iii, 89; faces Governor Thomas Prentice in court, 91; book of, iii, 89.
- Norton, John, iii, 89-93; extolled Ann Bradstreet's poems, iii, 187.
- Northwest, Settlement of the, i, 356.
- Norumbega Cottage, on Wellesley's campus, i, 322.
- Norumbega, (l'enorme berge), i, 363.
- Nottingham, York and Lincolnshire, i, 122.
- Nottingham Church, England, iii, 96.
- Nova Scotia, Treaty of, ii, 238.
- Novatians, The, i, 6.
- Novi Belgii, or Nova Belgica, i, 104.
- "Novum Belgium," i, 234.
- Noyes, Nicholas, Rev., of Salem, iii, 205.
- Occidental Cross delighted the Spaniards, i, 345.
- Odontology, Science of, ii, 109.
- Oglethorpe (James, not Charles, as wrongly printed), Edward, ii, 402,

**O** A T E S, co-commissioner with Mather, iii, 189.

Oceanus Hopkins, born in mid-ocean, i, 294; son of Stephen and Elizabeth Hopkins, i, 345.

- 403; settled Georgia, 403, built Savannah, Fredericks, etc., 403; christened "The Beloved," 404; took Tomochichi to England, 404.
- Ojeda, 1499, i, 336.
- Old Bay State, Commonwealth of the, iii, 360.
- Oldham, John, tries to disrupt the colony, ii, 250; expulsion of, 252; paddled by musket butts, 252; effort to undermine belief, iii, 348.
- Old Jordans hostelry, i, 286, 288.
- "Old Man Eloquent" (John Quincy Adams), iii, 168; waged eight-year fight against slavery, 168; died in his seat at the capital, 169.
- Old Ostrich Inn, i, 144.
- Old South Church, The, effective prayer from its tub pulpit by Thomas Prentice, ii, 122, 123; used as riding school by British, iii, 272.
- Olde Boston, (called Ikanho or Icaho and later St. Botolph), i, 138.
- Ollyver, Magdalene, married an Edward Winslow in 1594, iii, 75.
- P**ABODIE, WILLIAM, ii, 189; letter from, iii, 289; tombstone, 388.
- Pagans, conversion of hindered by Christian governments, iii, 181.
- Palace, summer or hunting lodge of the Archbishop of York, i, 136.
- Palatine, The, oldest of the seven hills of Rome, i, 6.
- Pamet Cape, i, 296.
- Pamet River, ferry route, ii, 32.
- Panuco River, i, 345.
- Paragon, The, arrives with Robert Gorges, ii, 235.
- Parish, Lizzie, bewitched (?) by Tituba, iii, 203.
- Parish, Rev. Samuel, iii, 203.
- Parkman's description of covetous traders on the James River, ii, 90.
- Parliaments, Long and Short, iii, 47, 177.
- Parr, Catherine, i, 34.
- Parry, 1790, i, 343.
- "Particulars, The," had conformist leanings, ii, 226, 239; trickery of, iii, 348.
- Pasaheigh, Chief of, i, 223; his skull cleft by Captain Smith, 223.
- Omens, iii, 328.
- Onrust, The (or Restless), forerunner of "the Blessing of the Bay," i, 370; the first colonial built vessel, iii, 22; constructed by Adrian Block, 22.
- Opechancanough, Chief, i, 46, 223; plans massacre, 224; Opekan or Opequan Creek named for, 223; ii, 210.
- "Open Door," The, on the Canadian frontier, ii, 94.
- Optimism enthroned, iii, 6.
- Ordination, Congregational, validity of, i, 8.
- Orthodoxy reckoned more than righteousness, iii, 352.
- Oriental, methods of conquest, i, 3.
- Ottoman Empire, The, more tolerant in religious matters than the papacy, iii, 100.
- Over Rule, The, shown in every step of the Pilgrim path, i, 40.
- Over-Sea-Empire, i, 134.
- Oxford, Massachusetts (now Worcester), largely settled by Huguenots, iii, 296.
- Patent, James I., death of, ii, 347.
- Patent, Pierce, ii, 199.
- Patent, Plymouth, initial, ii, 199; oldest State paper in New England 199; lived but one year, 199; signatures on, 199; taken out in name of John Pierce, 199; Gorges, Sir Ferdinando, one of the signers of, 199.
- Paths to comfortable living taught by the Indian, ii, 68.
- Patrick, Captain, leads colonists in Pequot attack, ii, 377.
- Patton, C. W., author of "The Seminole Defiance," iii, 147.
- Patuxet, Landing at, i, 64; the name not changed to Plymouth until July, 1621, ii, 82.
- Patuxet Beach, ii, 140.
- Paulicians, Manichean sect of, i, 6.
- Paul's voyage to Rome, Luke's account of, i, 65.
- Paved roads, ii, 23.
- Payne, Elizabeth (Hester Prynne), ii, 252.



- Peace treaty, The first, ii, 78; signed April 1, 1621, 82.
- Pear tree, Governor Endecott's, ii, 161.
- Pecksuet killed by Standish, ii, 217; iii, 356.
- Pedraries, satellite of Bishop Fonseca, i, 350.
- Pella, Iowa, founded by the Dutch, 1, 262.
- Pemaquid ("The Jamestown of New England"), Settlement of, i, 210, 216; settled coevally with the Jamestown of Virginia, 210; furnished corn and other supplies, 210; ruins of, 373; fort captured by Indians and French, ii, 319; iii, 86.
- Penal laws of Plymouth, ii, 317.
- Penn, William, the Cornish Welshman, ii, 329; one of America's major prophets of spiritual freedom, 329; purchased land from the Six Nations.
- Pennsylvania women's stone settle placed on Coale's Hill, iii, 372.
- Penobscot-Castine region of Maine, ii, 167; iii, 16; trading station, 37; seized by Aulnay, 37.
- Penology in Dutch Republic, iii, 159.
- Penry, John (Aphenry), the first real Pilgrim Father, i, 89; (Martin Marprelate), 96.
- Penn-Sylvan colony founded by William Penn, i, 52.
- Pennsylvania, settled in 1662, i, 343.
- Pepperrell, Sir William, led troops that captured Louisburg, iii, 262.
- Pepys, New England's Samuel, ii, 33; built for and presented to Indians a meeting-house, 33.
- Pequot War, The, ii, 122, 209, 377-379; iii, 19, 24, 26, 60-61, 134.
- Peretang, Ohio, ii, 283; peace pipe smoked by the Hurons and Iroquois, 283.
- Persecution in New England, Reasons for, iii, 122.
- Persia, i, 3.
- Peruvian Temple of the Sun,, ii, 383.
- Pesyn Hof, The, founded by Jan Pesyn and his wife, i, 161.
- Peterhouse, Cambridge, seed plot of Puritanism, i, 275.
- Peters, Hugh, caricature of, iii, 246.
- Phelps-Ward, Poem by, i, 372.
- Philadelphia founded by William Penn, i, 52; iii, 315.
- Philip, King (Metacomet), son of Massasoit, ii, 107, 122; signing of treaty by, 331; iii, 123; pursuit of, 153; escapes from the Taunton Big Swamp, 152; shot by Alderman, August 12, 1676, 155; head cut off by Captain Church, 156; body quartered and hung from tree, 156, 163.
- Philippe, Auguste II of France, i, 16, 35, 44, 170.
- Phips, Sir William, Maine backwoods boy, iii, 189; led van of the Ten Royal Governors, 189; the North-End, 194; burial of, 218.
- Phips, wife of Sir William accused as witch, iii, 199.
- Pierce, Captain, master of the Lion, ii, 334; in charge successively of four ships, 334.
- Pierce patent, The, ii, 199.
- Pieter's Kerk, Leyden, ii, 223; memorial service to Rev. John Robinson held in 1921, 223.
- Pike, Zebulon, 1805, i, 343.
- Pilgrim bones which passed through three cycles, iii, 367.
- Pilgrims, The, of Plymouth and Massachusetts Bay, i, 2; Gainsborough and Scrooby met blood-curdling issues, 12; tercentenary celebrated in Holland in 1920, 62; Separatist faith launched in Gainsborough in 1602, 107; take the first step towards Plymouth Rock, 120; church, story, recovery of, 122; church, founders of, 128; worship stripped of formalism, 132; location of homes, 161; autographs, 166; two fundamental principles of faith, 184; refuse financial aid, 234; confronted by intricate conditions, 238; the modern Pilgrim fathers, 258; sail from Delfshaven in 1846; 258; the phrase "Pilgrim Fathers," 284; their story lost, 316; compact, ii, 2-8; late of

- landing, 18; memorial monument at Provincetown, 23, 117; follow the Dutch motto, 57; organization, core of, in the Leyden Church, 69; life described by Bradford, 93; neither crude nor uneducated, 93; relics on view, 105; plot layout, 112; early wills, 126; framework of chronology, 130-134; church doorway at Plymouth a duplicate of that of the old Austerfield Church, 138; first visit to the site of future Boston, 162; established a trading post in Boston Harbor, 167; preëempt Boston years ahead of Rev. William Blaxton, 167; dwelling in the New World, 170; comparison with English homes, 170; hardships well borne, 206; tablet in Delfshaven Reformed Church, 223; the purpose that the spiritual should dominate the material, 226; settlement of Cape Ann, 255; amount of debt, 276, 277; church government, 280; refuse to furnish troops to fight the Dutch, 331; dreams of Empire Builders, iii, 320; dress, 329; deserted by Weston in Leyden, 339; intermarry with the Dutch, 339; compact, 340; covenant one of mingled faith and works, 356.
- Pilgrim and Puritan autographs, iii, 389, 390, 391.
- Pilgrim and Puritan ideals, iii, 1.
- Pilgrim and Puritan teamwork, iii, 359.
- Pilgrim Hall relics, ii, 104-112.
- Pilgrimage of Grace, The, i, 106.
- Pilgrims and New Netherlanders bury the tomahawk, ii, 343.
- Pilgrim Maid, H. H. Kitson, iii, 373.
- Pilgrim Tercentenary Commission, Members of, iii, 361.
- Pillars of Hercules on Spanish milled dollar, i, 214.
- "Pinched Fanatics," derisive name given the Pilgrims, i, 276; ii, 14.
- Pine Tree shilling, iii, 87.
- Pinzon, Martin Alonso and Vincent Yanzi, 1500, i, 336.
- Pioneers, English, keep their grip on the land, i, 212.
- Piracy expounded by Bellamy, Bradish, Thatch and Tew, iii, 306.
- Pirates, Dunkirk, i, 192; Moorish, Malayan and Chinese, ii, 146.
- Pitt, Sir William, i, 54, 55.
- Pizarro, Francisco, conquered Peru in 1531, not 1526, i, 345.
- Plague tale of Squanto, ii, 72.
- Plank cabins, Pilgrim, ii, 170.
- Plantation, the ship arrives with Sir Francis West, ii, 225, 226.
- Planter's House, The, later became the "Faire House" of Governor Endecott, ii, 257.
- Pleshy Bible, Wyclif's, i, 26.
- Plockhoy Settlement robbed by Sir Robert Carr, ii, 332; tablet erected at Zierik Zee to the memory of, 332.
- Plot to exterminate Plymouth Colony, ii, 215; blocked by Massasoit, 215.
- Plymouth Barbican tablet in honor of landing of NC4, iii, 386.
- Plymouth celebration 120 years ago, iii, 387.
- Plymouth Church, Brooklyn, memorial windows, iii, 377, 384; John Eliot preaching to the Indians, 377; John Milton, Cromwell's secretary, 378; Signing of Mayflower Compact, 379; last prayers of John Robinson, 380; Oliver Cromwell giving liberty of worship to George Fox, 381; John Hampton and John Pym before Charles I, 382; founding of Harvard College, 383; representative Pilgrims, 384.
- Plymouth, company, sold out to the Council of New England, i, 104; not on Cape Cod, ii, 26; First Church of, 135; its history traced, 35; covenant of the First Church, 136; settlement, the key to, 138; patent sold to the Pilgrims by John Pierce, 200; colony in danger of extermination, 215; scheme blocked by Massasoit, 215; de Rasières' description of, 229, 230; attempt to burn the town, 238; conference, 261; slow growth of, 274; reason for, 274; habits of dress, 317; trading station, iii, 37; Church, 38;

- has moving fever, 39; seal presumably lost, 182; filched by Andros in 1686, 182; combines with Massachusetts colonies, 189; laws, 233; citizens state their rights in letter to the Selectmen, 312; votes constable watch, 316; published as enemies, 316; names of Tories to be entered on record, 316; sentiments of home guard, 317; antedates all other New England shrines save one, 360; merged in the commonwealth of the Old Bay State, 360.
- Plymouth memorial to the Howland family, iii, 375.
- Plymouth Rock, i, 20; date of landing, prominent feature on the shore front, ii, 57, 58; second landing on, 59; first celebration of landing, 101; iii, 324; all paths lead back to, 360.
- Plymouth wharfage front razed, iii, 370.
- Plymouth water front, Restoration of, iii, 361; pageant of 1921, iii, 361; Prayer-Meeting Rock, iii, 362; commercialized water front razed, iii, 362; Rock (first illustration), iii, 362; memorials, idealizing, by Oliver Wendell Holmes, iii, 362; engineering plan of water front by Charles Blaskowitch; off-shore view of Rock, iii, 362; In-shore view of Rock, iii, 364; Temple of 1922 over the Rock, iii, 364; Rock, raising and lowering of, iii, 366; sarcophagus entombing Pilgrim bones, iii, 368; sarcophagus, inscriptions on the, iii, 368.
- Pocahontas, marries Captain John Rolfe, i, 222.
- Pocasset Episode, The, ii, 211.
- Point Judith, a part of Judith Hull's inheritance, ii, 156.
- Pollard, Ann, first woman in Boston, ii, 239.
- Polyander, leading Doctor of Divinity at Leyden University, i, 160; Robinson gains victory in three debates, 160.
- Ponce de Leon, taught by Columbus, i, 334; accompanies Columbus on his second voyage, 334.
- Pontiac, the Invincible, ii, 392.
- Popham, George, 1607, i, 342; death of, 208.
- Popham, Sir John, Chief Justice, i, 45; settlement in Maine a failure, 208;
- Population of the thirteen colonies in 1774, iii, 315.
- Portrait painters of the time, iii, 3.
- Pory, John, Letters of, written in 1622, ii, 102; (footnote) 225.
- Potato, Cultivation of the, ii, 68.
- Poutrincourt, i, 342.
- Powhatan, Death of, i, 224.
- Pratt, Phineas, iii, 388.
- Pratt, Dr. Waldo S., published book on "The Music of the Pilgrims," i, 161.
- Prayer meeting, of nine hours, resulting in a bumper harvest, ii, 104.
- Prayer rain, ii, 232.
- Prayers over the dead, Omission of, ii, 244.
- Prence, Governor Thomas, ii, 140; pear tree of, ii, 161.
- Predestination, Doctrine of, i, 182.
- Presbyterians supposed to sponsor toleration, i, 166.
- Prescott, Colonel William, iii, 322.
- Prescott, W. H., married granddaughter of Captain John Linzee, iii, 322.
- Priest, Degory, ii, 84.
- Primer, The New England, iii, 238.
- Prince, Joanna, starts first Sunday School in America in Salem, ii, 257.
- Prince, Rev. Thomas, ii, 99; saw William Bradford's book, 99; prayer of, iii, 265; effect of prayer, destruction of French fleet, 265, 272.
- Principles of Pilgrim Faith: 1st, physical freedom as defined in Magna Charta, i, 184; 2nd, spiritual freedom as defined by William the Silent, 185.
- Pring, Martin, i, 199; builds palisade at Patuxet, 200; eighty-six years from Pring's camping on Clark's Island to the time of the Andros Revolution in 1669, iii, 320.
- Printery, The Cambridge, ii, 182.
- Priscilla Mullens, Romance of, ii, 175-190, 258.
- Prison Lane (Court Street), Boston, iii, 108.
- Privileges, Roman, i, 3.



- Proctor, Elizabeth Bassett, wife of William Proctor, iii, 212.
- Proctor, William, hanged as a witch, iii, 212.
- Protestant Life Lines thrown by an Erasmus, a Luther, a Calvin, and a Knox, i, 20.
- Protestantism aided by effort to block reform, i, 107; founded on early Christian documents, 164; march of, iii, 57.
- Proverb, Devonshire, applied to Roger Williams, ii, 331.
- Providence, Rhode Island, settled in 1636, i, 343.
- Provincetown, Sand blast dunes of, i, 62; harbor of refuge, 297; Pilgrim Memorial Monument, ii, 23; a copy of the Siena Campanile, 23, 118; a stone from Siena is set within, 23; dedicated August 5, 1910, 23; second only in height to the Washington Monument, 23; inscription on, 23; on Cape Cod, 26; shaft, 117.
- Prynne, Hester of Plymouth, ii, 252.
- Psalms, Marat's French version of the, i, 161; ii, 243.
- "Public Occurrences," one issue of, iii, 282.
- Public Schools sustained by taxation, i, 52.
- Pulpit (Election) Rock, ii, 118.
- Punishments in Plymouth, ii, 317.
- Puritans, of Massachusetts Bay, i, 2; embryonic, 7; uprising in England, 20; power manifested, 76; forum, the chief delight of James I, 101; faith, cornerstone of, 124; despot spared nothing, 131, 343; dress, ii, 86; Winthrop's Company, 88; persecutions as contrasted with Pilgrim tolerance, 126; manner of life in England, 168; Ship of State, 200; exodus from England, 284; enter harbor of Manchester-by-the-Sea, 289; settled at Shawmut, 289; characteristics of, 311; stresses reality at the expense of the symbol, 324; great emancipator of the race, 358; system allowed right of suffrage to church members only, iii, 1; laid stress on Israelitish customs, 94; many of wealth and college training, 358; cost of reaching New England, 358; posed as Nonconformists, 359; aimed to strip religion of formalism, 359.
- Puritanical inheritances, iii, 240.
- Puritanism, The coming of, 1, 8; parent of Separatistic Congregationalism, 8; spirit of, 12; rises to higher levels, 18; date of, 20; in England, 174; in England under Cromwell, iii, 47-50.
- Pym, John, aid to Cromwell, iii, 50.
- Pynchon, Sir William, iii, 57; attempts an inland settlement at Springfield, iii, 174; the Bay Path, 174; Boston burns his book, 175; returns to England, 175.
- versal, 94; attempt to circle the world, 100; founders of the commonwealth of Pennsylvania, 103; autographs, 110; Queen's guard quartered in Marshfield, 316.
- death, ii, 45; a great Americanizer, ii, 135, 312.
- Randolph, Edward, the collector, trouble maker, iii, 128; second visit to New England, iii, 178.
- Ramsgate and Margate, i, 2.
- Ranters, ii, 330.
- RADEQUIMA, brother of Massasoit, accompanies him at Peace Treaty Signing, ii, 78.
- Quaker, The, entered through the gate left ajar, i, 126; free, ii, 16; controversy, iii, 89; belongs to church uni-
- ACE mind, i, 308.
- Radbod, iii, 8.
- Radicalism, Riot of, i, 131.
- Rafn, Charles Christian, World's debt to, i, 310; doings of Norsemen, i, 312.
- Raleigh, Sir Walter, i, 45; attempts to settle Virginia at Roanoke, i, 342; discoveries, i, 186; tercentenary of his

- Rapenburg, The, i, 161.
- Rasdeel, agent for Captain Wolaston, ii, 280.
- Ravaillac, Dagger of, i, 46.
- Raynor, Rev. Ralph, succeeds Smith, ii, 286; Plymouth pastor, ii, 339.
- Record Book kept for visitors in Delfshaven Church, i, 246.
- Records, Dutch, distributed to American delegates at Leyden in 1920, i, 166.
- Recreations, Dutch, ii, 273.
- Red horseman's coat, ii, 145.
- Red Jacket, ii, 392.
- Reformation, The Great, 1, 14; directed as an engine of state only in England, i, 57; growth of, i, 116; leaders of the, i, 69; seed sown by the, i, 126.
- Reformation, The French, i, 40.
- Reformed Church in America, i, 260; at Delfshaven, i, 241, 242; Dutch Reformed Church, the oldest, i, 36; Reformed faith centers in Scroobyite Separatists, i, 156.
- Reformers, "morning stars of the reformation," i, 130; flare as "lighted candles to a dying world," i, 58; twenty crusading Reformers, i, 26, 57.
- Refugees pursued and captured, i, 148.
- Rehoboth, i, 134; iii, 160.
- "Relation of the Beginnings of New England Plantation," iii, 289.
- Relics on view in Pilgrim Hall, ii, 104-112.
- Relief ship discovered in the offing by an Indian, ii, 66.
- Religion and law, Identification of, iii, 12.
- Religious uprising that fathered the settlement of the six Eastern States, i, 122.
- Renaissance, The, ii, 359.
- Representation through delegation, i, 3, 6.
- Republic, federal, formed by the Dutch in 1579, iii, 185.
- Republicanism, Spirit of, ii, 16.
- Revolution, The first, iii, 182, 310, 311.
- Revere, Paul, of Huguenot blood, i, 54.
- Reynolds, Captain, Trickery of, iii, 340.
- Rhode Island called "The Land of Crooked Sticks," ii, 327.
- Rhode Island charter obtained by Roger Williams, ii, 329.
- Rhode Island, Sale of, iii, 62.
- Rhodes, Mary, iii, 103.
- Ribault of Dieppe, Captain, i, 230, 231; tried to settle and protect Port Royal, Florida in 1562, i, 338.
- Ribero outlined Cape Cod and Boston Harbor, 1, 363.
- Richard II, Statute of, i, 148.
- Ridley, David, burned at the stake with Hugh Latimer, i, 34.
- Roads, macadam, ii, 231.
- Roanoke, English colony begun at, iii, 294.
- Roanoke, Sir Walter Raleigh's "Lost Colony," ii, 43, 44.
- Robber races, i, 6.
- Roberval in 1541 failed to establish colony on the St. Lawrence, i, 338.
- Robinson, Bridget, Will of, ii, 288.
- Robinson, Isaac, son of Bridget and John Robinson, ii, 288.
- Robinson, John, "Jan Rabbijns," i, 177; author of three books and sixty or more essays, 1, 182; autograph of, i, 220; boxes the compass of religious life, i, 182; letter to the Pilgrims, i, 256; never crossed the Atlantic, i, 134; no accurate portrait of, i, 128; debates with Episcopus, i, 160; parting sermon of, i, 252; pastor of Scroobyite Separatists, i, 156; preached in Gainsborough Church, i, 114; criticizes Standish, ii, 220, 239; reference, iii, 106, 349, 356.
- Robinson Memorial Church, corner-stone laid, i, 118.
- Robinson, Mercy, granddaughter of Rev. John Robinson ii, 222.
- Robsart, Amy, Assassination of, i, 86.
- Rochefoucauld, M. de la (Duc d'Anville), iii, 264; commanded fleet headed for New England, iii, 264.
- Rochester, Robert, fined, i, 116.
- Rock, Forefathers', i, 7.
- Rock of Thanet, edging the County of Kent, i, 7; iii, 361.
- Rodney, Admiral, captures six Dutch men-of-war, i, 310; invests the island of St. Eustatius, i, 310.

- Rolfe, John, introduced tobacco into Jamestown, i, 214; married Pocahontas, i, 222.
- Roman Catholic endorsement of Puritans and Lutherans, iii, 393.
- Roman Catholic Rebellion, The reactionary, i, 106.
- Roman Catholics enter through the gate left ajar, i, 126.
- Roman Catholics in America, ii, 337; of Maryland, iii, 295.
- Roman Catholicism, Clearings made in the thicket of, i, 8.
- Roman Empire, Beginning of the end of the greater, i, 6; culmination of its power, i, 16.
- Roman privileges allowed a vassal to pose to the world as a Roman, i, 3, 6. "Romans of the Western World," i, 51.
- Rose, the frigate, shorn of menacing power, iii, 182.
- Rosier, James, accompanied Weymouth up the Penobscot, ii, 72; author of "The True Relation," ii, 72.
- Rotten Row, Boston's, iii, 108.
- Rotterdam, City of, i, 246.
- Rough, Rev. John, shepherds Separatist flock, i, 86.
- Rous, John, author of "New England a Degenerate Plant," iii, 100.
- Rowlandson, Joseph, iii, 142.
- Rowlandson, Mary, capture of and her life among Indians, iii, 142.
- Rowley, iii, 212.
- Roxbury, Rhode Island, iii, 138.
- Royal Governors of New England, colonists clash with, iii, 177, 190, 191, 192.
- Royalists, Signatures of the eight, iii, 190, 191; left for Canada, iii, 323.
- Rule, Margaret, considered one of the first mediums, iii, 203; produces strange phenomena, iii, 320.
- Runnymede, Meadows of, i, 10.
- Ruscelli, recharted Cape Cod as "Cabo de Santa Maria," i, 363.
- Russell, Rev. John, guarded the regicides Goffe and Whalley in his home for many years, iii, 152.
- Rut, John, not Rutz, sent expedition to skirt the coast of Norumbega, i, 337, 363.
- Ruysch's map published in 1508, i, 362.
- St. Peter's Cathedral, i, 116, 160; since changed to Pieter's Kerk, a Reformed church, i, 160.
- Salem, Massachusetts, iii, 295.
- Salem Village (South Danvers), iii, 215.
- Saltonstall, Nathaniel, abandoned the bench in disgust, iii, 199.
- Saltonstall, Richard, ii, 333; iii, 57.
- Salvation, Chances of, farmed out, i, 126.
- Samoset, the first Indian seen by Pilgrims, ii, 75; became interpreter after Squanto's death, ii, 70, 75.
- Samuel Sewall, married Judith Hull, the mint master's daughter, ii, 156; "Prophecy of Samuel Sewall," by Whittier, "I see it all like a chart unrolled," ii, 155.
- Sandwich escapes burning, iii, 161.
- Sandys, Sir Edwyn, chief promoter of American colonization and friend of Richard Hooker, i, 65, 177, 214; au-
- ABBATARIANS, ANTI-, ii, 330.
- Sabbath Day, Keeping of, ii, 242; first Sabbath ashore, ii, 57; a melancholy day for children, iii, 334; Precisionists, iii, 334.
- "Sacred to God His Servant, Richard Mather," poem, iii, 223.
- Sagas, The, i, 312, 314.
- Sail, lateen, or Latin, i, 278.
- Saint Bartholomew's Day Massacre, i, 44.
- St. Botolph, Tower of, in Lincolnshire, ii, 117.
- St. Brandon, Irish priest of the Sixth Century, i, 335.
- St. Brice's Day, i, 46.
- St. Giles in Buckinghamshire, i, 286.
- St. Malo, i, 226.
- St. Mary's Mission, Michigan, founded by Jesuits, ii, 399.
- St. Paul, Social and altruistic spirit of, iii, 8.

- thor of "A Relation of the State of Religion," i, 220; made coin disburser for the New World Land Company, i, 220; of great assistance to the Pilgrims, i, 216, 217; loaned them three hundred pounds sterling, i, 217; made Virginia a place of homes, i, 217; a great Americanizer, ii, 135.
- San Miguel de Guandise (afterward Jamestown), i, 216.
- San Salvador reached by Columbus Oct. 12, 1492, i, 324.
- Santa Fé, Spanish oncoming to, iii, 293.
- Santa Maria, The crew of, numbered 120, i, 273; first ship of record to cross the ocean, i, 331, 332, 333.
- Saquish Head, ii, 56.
- Saratoga, Battle of, iii, 81.
- Sargent, John, of Stockbridge, mastered much of the Algonquin speech, iii, 127; reached the heart of the Indian, iii, 352.
- Sassacus killed by Mohawks, iii, 163.
- Sassamon, John, the Christian Indian, semi-secretary to King Philip, iii, 133; divulged plot to massacre the whites, iii, 133; himself murdered, iii, 133.
- Savage, Thomas, renowned Indian fighter, iii, 162; buried in King's Chapel burying ground, Boston, Massachusetts, iii, 162.
- Savonarola, Girolamo, i, 130; strangled in 1498, i, 67.
- Saw of Colonial days, Surgeon's, ii, 66.
- Saxon tribes, i, 1.
- Say and Seale, Lord, ii, 343.
- Scaftworth, a village adjoining Scrooby, ii, 39, 227.
- "Scarlet Letter, The," ii, 130; sewed to the culprit instead of using the branding iron, ii, 130.
- Schenectady, New York, church erected by sale of Eencluy's land, ii, 342.
- School system, Public, copied from the Dutch, ii, 140.
- Schooner, Cape Ann, i, 373.
- Scituate burned by Indians, iii, 161.
- Scotch, Coming of the, iii, 58.
- Scotch Covenanters, iii, 300.
- Scotch-Irish element in New England, iii, 299, 300.
- Scotch Ulsterites, iii, 296.
- Scotland boasted a system of free public education centuries before England, i, 58.
- Scott, Sir Walter, iii, 102.
- "Scowl of the landscape" bordering Plymouth Harbor, iii, 370.
- Scrooby, i, 118; Separatists attempt to sail from Boston, England, to Holland, i, 138; gathering of Separatist clans, i, 118; worshipped in Brewster's Inn and in the Archbishop of York's summer palace, i, 118, 123; ii, 107.
- Scrooby church, i, 116.
- Scrooby hunting lodge of the Archbishop of York, i, 136.
- Scrooby manor house, i, 134; ii, 106; birthplace of Brewster, i, 136; later used by him as an inn.
- Scrooby meetings in 1605, iii, 338.
- Scroobyites, i, 154; Brewster and Bradford the only Scroobyites among Pilgrims first reaching the New World, i, 122.
- Scusset and Manomet Rivers, ii, 284.
- Sea burial, the second, i, 294.
- Sea of Darkness, Horrors of, i, 308; spanned by American aeroplanes, i, 278.
- Second Separatists, i, 98.
- Second excursion made in shallop, ii, 33; accompanied by long boat, mound of golden corn uncovered, ii, 33; owner of corn fully paid, ii, 34; white man's grave found, ii, 34.
- Second landing on Plymouth Rock, ii, 59.
- Sedition thrives on Roman methods, i, 6.
- "Seminole Defiance, The," poem, by C. W. Patton, iii, 147.
- Separatism, Birth of, staged on dark and bloody ground, i, 23, 28, 76, 77; true inwardness of, iii, 318; a positive movement, iii, 318.
- Separatists start for Holland, i, 148; consider leaving the Dutch Republic, i, 186, 234.
- Separatists, Half-way, i, 98, 111.



- Separatists supposed to sponsor toleration, i, 166.
- Sequassa, friend of Miantonomoh, iii, 61.
- Servetus, in whose honor a statue has been placed, i, 67.
- Settle of stone presented by the women of Pennsylvania, iii, 372.
- Settlement at Patuxet, i, 59, 64;
- Seven Leyden Articles, The, i, 237, 239.
- Seventeenth century Englishmen, Trio of (Robinson, Brewster, and Bradford, i, 134.
- Sewall, Samuel (New England's Samuel Pepys), presented a meeting house to the Indians, ii, 33; chief justice of Massachusetts, ii, 154; poem on New England, "As long as Plum Island Shall Faithfully Keep," ii, 154; wrote pamphlet, "The Selling of Joseph," ii, 167; references, ii, 99, 245; iii, 124, 199; believed the Indians the ten lost tribes, iii, 124; preached first Indian sermon at Waban in 1646, iii, 124.
- Seymour, Jane, i, 34.
- Shaftesbury, Lord, Utopian dream of, iii, 292.
- Shackamaxon treaty elm, iii, 116, 399.
- Shakespeare's Henry VIII, ii, 107.
- Shallop built in Buzzard's Bay, ii, 209.
- Shallop, Grounding of the, i, 146.
- Shanghaiing, ii, 352.
- Shattuck, Samuel, the Salem Quaker, iii, 107.
- Shawmut, inspection of by colonists, ii, 294.
- "She Came and Stood in the Old South Church," poem, iii, 98.
- Sheffield Patent, The, ii, 256.
- Ship of State, A new, ii, 333.
- "Ship of the Gods," Carlyle, i, 282.
- Shipping lists, English, show many "Mayflowers," i, 290.
- Shirley, Gov., Proclamation of, ii, 387; iii, 262.
- Sicilian death vespers, i, 46, 223.
- Siena Campanile, ii, 118.
- Signatures of William Bradford and Dorothy May, ii, 111.
- Signing of Pilgrim compact, ii, 2.
- Simon de Montfort, Earl of Leicester, i, 18.
- Singing, ii, 181, 205, 243.
- Singing Schools, ii, 205.
- Six Nations, "Romans of the Western World," i, 366.
- "Skeleton in Armor, The," by Longfellow, i, 322.
- Skelton, Rev. Samuel, pastor of Salem Church, ii, 323; joins Salem colony, ii, 354.
- Slave trade, African, i, 282; suppressed by Webster-Ashburton Treaty, iii, 166.
- Slaver, Deck plans of a, iii, 165.
- Slavery abolished in Massachusetts in 1783; upheld by South Carolina, iii, 292.
- Smithfield Shambles, Pyre and gibbet of, iii, 338.
- Smallpox appears in the Connecticut Valley, ii, 343.
- Smith, James, painted and scrubbed by Indian girls, ii, 380.
- Smith, Rev. Ralph, called as pastor of Plymouth Church, ii, 285; Roger Williams becomes his assistant, ii, 286, 322.
- Smith, Captain John, i, 202, 206, 228; praises beauties of Norumbega, i, 199; made first real map of the New England coast, i, 359; establishes first English colony in America at Jamestown in 1607, i, 342; return to England forced, i, 224; proffered aid rejected by Pilgrims, i, 373.
- Smyth, John, i, 95, 107; came to Holland in 1606, flees to Amsterdam, i, 114, 156; his followers cast their lot with the Brownists, and Scroobyites joined the group, i, 156.
- Smythites, i, 154.
- Smock marriages, iii, 258.
- Snap-hance gun, Pilgrims armed with the, ii, 20.
- Snorre, first American citizen and first native American author, i, 318.
- Socinians, ii, 330.
- Somers, Sir George, i, 202.

- Somerset, Lord, State paper and Bill of Rights, iii, 185.
- Somerset, Wreck of the, on Peaked Hill Bar, i, 297; ii 26.
- Southampton and Provincetown forced to pose as lost towns, i, 290.
- Southampton, Pilgrim Tercentenary of 1920, i, 262.
- South Carolina settled by the English, iii, 300; population in 1774, iii, 315.
- South Danvers (Salem Village), iii, 215.
- South New England, iii, 324.
- Southwark, i, 152.
- Southwick, Cassandra, sold on the auction block, iii, 104, 106.
- Southwick family, Harrowing fate of the, iii, 104.
- Southwick, Josiah, iii, 104; flogged out of the world, iii, 106.
- Southworth, Edward, first husband of Alice Carpenter Southworth, ii, 227.
- South Virginia Company, The, i, 103.
- Spain, twelve years' truce with, i, 234.
- Spanish Armada, The, i, 327.
- Spanish Inquisition, punishments as compared with cruelties of the aborigines, ii, 12.
- Sparrow Hawk, The, wrecked at Orleans in 1626, i, 298.
- Speedwell, the name of an English flower, i, 285.
- Speedwell, The, sails with the Mayflower, i, 264, 266; return number two, i, 268; welcomed by Mayor Downes, i, 268; refitted in Holland, iii, 340.
- Spinning wheels on Boston Common, iii, 34.
- "Spiritual Milk for Boston Babes," iii, 281.
- Spiritual freedom, Major prophets of, (Roger Williams, William Penn, Thomas Jefferson), ii, 329.
- Springfield burned by Indians, iii, 161.
- Squannaconk Swamp, iii, 159.
- Squanto (Tisquantum), taken to England by Weymouth, ii, 72; twice stolen and enslaved in Spain; freed by monks, returned to his native soil, by Captain Dermer, ii, 74; chosen as interpreter and utility man, ii, 71, 74, 162; rescued, ii, 211; thievish traits shown, ii, 167; life saved by arrival of Weston's shallop, ii, 224; Squanto died of the fever at Chatham in 1622, ii, 224.
- Squantum Head, ii, 164.
- Squeb, Captain, ii, 290.
- Squid, the giant, i, 309.
- Stadacone, the Great Red Rock, i, 366.
- Stage coach, The first, iii, 315, 316.
- Stage Rocks (in Gloucester), ii, 256.
- Stamford, Settlement of, iii, 40.
- Stamp Act, Legality of the, challenged, iii, 311.
- Standish, Alexander, son of Myles, married Sarah, daughter of John and Priscilla Alden, ii, 188; iii, 78.
- Standish, Lorea, daughter of Myles Standish, ii, 106.
- Standish, Myles ("The Little Captain"), first military commander of New England, i, 65, 284; sword of Damascus steel, ii, 105; conference with Abbatinewat, ii, 165; suitor of Priscilla, ii, 175, 176; called "soldier of fortune, ii, 172; religious opinions unknown, ii, 172; manorial rights in Lancashire, ii, 172; Hill Top Farm, ii, 118; elected town treasurer, ii, 172; sent to England on finance, ii, 172; obtains 150 pounds, ii, 172; arrests Morton, ii, 281; up-to-date in weapons and tactics, ii, 20; married Barbara, ii, 188; conquest of Indians, ii, 216; meets challenge of the Narragansetts, ii, 206; returns rattlesnake skin, ii, 208; saves Plymouth settlement, ii, 218; backs John Alden in Hockings imbroglio, ii, 344; criticized by Pastor Robinson, ii, 220; remembered Mercy Robinson in his will, ii, 222; his sword, iii, 78; monument, iii, 80; The Little Captain, iii, 356; virile accomplishment, iii, 356; Damascus blade, iii, 356; addresses to Priscilla, iii, 356; death of, Oct., 1656, iii, 76; grave located, iii, 76; statue of, iii, 77.
- Star of the East, actual and commercial, i, 325.
- Stark, General, running the gauntlet, ii, 390.

- State Churchmen, iii, 356.
- Statute books of Plymouth differ from those of England, ii, 69.
- Stephanus, "Sigurd, an Icelfander, called Cape Cod "Vineland," i, 338, 364.
- Stetson, Andrew, born 1792, died 1889, ii, 46.
- Stevens, Marmaduke, iii, 94.
- Stockholders, London, withdraw support, iii, 348.
- Stoddard, Solomon, of Northampton, iii, 139.
- Stoughton, William, iii, 199; petitions to free Le Barran, iii, 170.
- Stratford, Earl of, iii, 50.
- Stratford church window, ii, 102.
- Studley, Daniel, pilgrimages to New England with the Johnsons, i, 93.
- Study Hill at Rehoboth, Rhode Island, i, 134.
- Stuyvesant, Peter, Governor of New Amsterdam, ii, 266; surrenders, unlocking to the British the treasures of North America; dealt justice to both white and red man, ii, 384.
- Sudbury burned by Indians, iii, 161.
- Suffrage, Right of, denied, iii, 178, 329; Suffrage, voice of femininity first raised in America in 1647, by Margaret Brent, ii, 15.
- Suffrage vote, the first cast in New England, ii, 65; chose John Carver as governor and Myles Standish first military commander of New England, ii, 65.
- Sullivan, John, destroyed the Iroquois confederacy, ii, 386; bred as a lawyer in New Hampshire, ii, 386.
- Sullivan's expedition destroys Indians and Canadians, Sullivan Road named for John Sullivan, ii, 386.
- Sun, Temple of the, ii, 383.
- Sun Worshippers, ii, 382.
- Surgeons' saw of colonial days, ii, 66.
- Swamp fight, Narragansett, iii, 148.
- Swan, The, sent by Weston, iii, 342.
- Swiss Federal Republic, Motto of the, ii, 10.
- Swiss-Zwingli' swing to Protestantism, i, 40.
- Switzerland, a federal republic, i, 38.
- Symbols discarded by the Puritan, i, 124.
- Synod of Dort, The International, i, 72.
- Synod of Augsburg, iii, 397.
- Tenniel, Sir John, portrays Kaiser Wilhelm as "dropping the pilot" in ship-ping Bismarck, ii, 107.
- Tennyson's "Locksley Hall," quotation from, ii, 369.
- Tercentenary badges and medals, iii, 385, 386; memorial from the mayor of Plymouth, England, to the mayor of Plymouth, Mass., 387; stamp, type of, 386.
- Tercentenary celebrations of 1920 in Eng-land, i, 81; in Holland, i, 62, 248, 268; references to, ii, 102, 135.
- Teutonic immigrants into Berlin, i, 6.
- Texel and Amsterdam, i, 142.
- Thacker, Elias, i, 89.
- "Thanatopsis" (Bryant), ii, 126.
- Thanet, Isle of, i, 1; Rock of, i, 7.
- Thanksgiving Day, Dutch, established at Leyden in 1572, ii, 196.
- Thanksgiving Dinner, The first, ii, 192.
- TAILER, REBECCA, iii, 182.
- Talbot, Goodman, ii, 344.
- Tarantines, The, persuaded to swear allegiance to King James I, ii, 165.
- Taunton church conference, resulting in treaty, iii, 132.
- Taunton, Massachusetts, escaped massa-cre, iii, 132.
- Taylor, Rev., father of Boston's Sea-men's Bethel, ii, 256.
- Tecumseh, Blackfoot chief, ii, 392.
- Temperance, Advocates of, ii, 304.
- Temperance laws in Plymouth, ii, 317.
- Temple, Frederick, Bishop of London, afterward Archbishop of Canterbury, returns Bradford's book to America through Ambassador Bayard, ii, 100.
- Temple Bar, England, decorated with heads of malefactors, iii, 157.
- Teniers, The pencil of a, i, 187.

- "That sinners may supply the place," etc., lines by an unknown, ii, 213.
- Thatched roofs, Use of, ii, 273.
- Theatre, Date of launching the first, ii, 205.
- "The Cotter's Saturday Night," ii, 105.
- "The Crossed Swords," poem, iii, 322.
- Theology, The Greek, changes gloom to gladness, ii, 358, 360, 361; of world-wide revenge, iii, 349.
- Third church edifice built in 1683, ii, 137.
- Third Pilgrim inspection of the country, ii, 52.
- Thirteenth century, The maligned, i, 14.
- Thirty Year War, ended 1648, i, 234.
- Thomas, William, Signature of, ii, 49; born 1789, died 1882, ii, 49.
- Thompson, Edward, Death of, ii, 52.
- Thomson, David, Scotch fishmonger of London, died 1628, ii, 165.
- Thomson Island ("The Fruitful Isle"), named for David Thomson, also for the sailor, Trevore, ii, 162, 165.
- Thor and Woden, worship of, i, 1.
- Thorfin, the Norseman, reaches Buzzard's Bay and founds colony, i, 318.
- Thorfin and his wife, Gudrida, brave the sea to reclaim Thorwald's body, i, 320.
- Thorhall, lieutenant of Thorfin, enslaved in Ireland, i, 320.
- Thornton Abbey, i, 144.
- Thornton, John W., recognized quotations from Bradford's book, ii, 100.
- Thorwald, victim of Indian arrows, i, 320; his burial starts the first Cape Cod cemetery, i, 320; grave on Roman-nosed Gurnet, i, 320.
- "Three Turk Heads" (Straitsmouth, Thatcher, and Milk Islands), named by Captain John Smith, i, 373.
- "Through the trees fierce eyeballs glowed," iii, 153.
- "Through Smyrna's plague-hushed thoroughfares," iii, 100.
- Tichborne claimant, The, i, 360.
- Tilley, Elizabeth, married John Howland, ii, 50.
- "Tinker of Bedford" (John Bunyan), i, 98.
- Tisquantum (Squanto), died of fever in 1622, ii, 71.
- Tithing man, Plymouth's, iii, 4, 251, 254, 327.
- Tituba, negro servant, started catacyclism of blood, iii, 203.
- Tiverton Point, iii, 142.
- Tobacco introduced into Jamestown, i, 214; cultivation of, ii, 194; forbidden to be smoked in Plymouth within a mile of any dwelling, ii, 317.
- Toleration, i, 166.
- Toller, Rev. Thomas, of Sheffield, i, 96.
- Tombstone, An original, over grave of Captain Richard More ("Little Dicky More"), ii, 61; of John Howland, iii, 387; William Pabodie, 388; Phineas Pratt, 388.
- Tomochichi, Sachem, ii, 404.
- Tools, An Indian's theft of, carpenters' and masons', ii, 66.
- Tooth extractor, iii, 388.
- Tooth hygiene, iii, 388.
- Torfacus published Icelandic tracings, i, 360.
- Tories and Whigs, ii, 254.
- Tories of Plymouth, The, iii, 323.
- Toryism pilloried, iii, 311.
- Toscanelli, i, 324; map of, i, 328.
- Tours, Moors defeated by Charles Martel at, i, 8.
- Towne Brooke, The, ii, 115, 138, 152, 230.
- Town Crier, The, one of the quaint customs still kept in Provincetown, ii, 28.
- Town meeting plan of government, i, 2, 6; first in the New World, i, 300; town meeting of Jan. 3, 1775, iii, 316.
- Town treasurer, Christopher Martin, ii, 82.
- Towns burned by Indians, iii, 161.
- Towns, The Cape, iii, 161.
- Trade, Most profitable New England, iii, 166.
- Trading post at Castine, ii, 318; business turned over to Joseph Willet, ii, 318; post erected at Windsor, ii, 341.
- Tragabigzanda, Cape, i, 373; the headland of Cape Cod, ii, 256.



Transubstantiation, The doctrine of, i, 7.  
 Travel, Mode of early, ii, 140.  
 Treat, Robert, colonial major, iii, 144.  
 Treaties: Westphalia, foundation of the future German Empire, i, 234; with Massasoit, ii, 72, 76; iii, 88; Nova Scotia, ii, 238; of 1647, ii, 384; signed by King Philip, ii, 331; Webster-Ashburton, iii, 166; Uncas-Mohegan, iii, 60.  
 Treaty Elm at Shakamaxon, iii, 116.  
 Tremont Row, Boston, iii, 108.  
 Troth, or intention of marriage volume kept by the Dutch, i, 166.  
 Truce with Spain, Twelve Year, i, 234.  
 Trumbull, J. Hammond, iii, 124.  
 Trycher, discoverer of primal grape arbor in the New World, i, 364.

**U**NCAS, Mohegan chief, tomahawks Massasoit, iii, 163; autograph of, iii, 163.

Underhill, Captain John, Indian fighter, with John Mason burned the Pequots in their fort, iii, 27; handled the pen as well as the sword, iii, 28.

"Undertakers" Contract, The, expired in 1627, ii, 276.

Unionism and Secession, Conflict between, i, 164.

Unionists and Calvinists indorsed by Prince Maurice, i, 234.

**V**ACCINATION introduced by Jenner, ii, 343.  
 Valley Forge, Washington at, ii, 123.

Valois, Margaret of, i, 46.

Van Curler, Arendt, founder of the Dutch peace policy with the Iroquois, i, 368; surpassed Indians in statecraft and diplomacy, ii, 385.

Vancouver, 1791, i, 343.

Van Hout, Jan, i, 158.

Van Meteren, Jacob, elder in the Dutch Church at Austin Friars, i, 34.

Van Ostade, the pencil of, i, 187.

Van Twiller, Wouter, at first clerk in the West India Company's office, ii, 341;

Tryon, Governor, iii, 293.

Tudor days, Manner of life in, i, 77.

Tudor, Mary (Bloody Mary), i, 39.

Tudors, Reign of the, i, 40.

Tufts, Mercy, under ban, ii, 130.

Tulips, Raising of, i, 174.

Turk, The unspeakable, wrested Constantinople from the Greeks, i, 172.

Turkey, Original of the name, ii, 196.

Turner, Will, led forces at Turner's Falls, iii, 145, 162.

Turner's Falls, iii, 145.

Tuscaroras, The, i, 367.

Twenty-one little houses for the Pilgrims, i, 161.

Twin Capes of the North, i, 223; of the South, i, 223.

Tyndale, i, 22.

United States Coast Survey, the life-saving arm of the Government, i, 297.

United States, Constitution of the, iii, 231.

United colonies, Confederation of the, iii, 338.

Unshackling of the Race, iii, 361.

Upheavals during the reign of Charlemagne and Alfred the Great, i, 12.

Upper Burial Hill, ii, 116.

Uprisings, Religious, i, 22.

Upsall, Richard, iii, 114.

an example of nepotism in government, ii, 341; incompetent governor of New Amsterdam, ii, 341; succeeded by Gov. Kieft, ii, 341.

Vane, Sir Harry, deposed as governor, returned to England, put to death by Charles II, iii, 20, 34.

Vassall, William, iii, 71.

Venice Gazette, The, iii, 282.

Verrazano, Giovanni, initial pioneer for France, i, 362; manned the Dauphin in 1524, i, 362; sailed into Hudson's Bay, i, 337; named Manhattan, i, 362; first white man to set foot in the Carolinas, i, 362.

- Vespucius, Americus (Amerigo Vespucci), Discoveries of, i, 336, skirts the Florida coast, i, 357.
- Victory of the Nobles, aided by Archbishop Langton, i, 10.
- Vikings, The (Norsemen), i, 318.
- Vineland, i, 318.
- Vigne, Jean, ii, 43.
- Virginia, i, 21, 77; a camp of adventure, i, 217; the "Mother of Presidents," i, 216; ii, 117; Assembly inaugurated, ii, 65; an example of official ingratitude, ii, 331; laws severe, iii, 328.
- Virginia Dare, ii, 43, 44.
- Viscane, Sebastian, i, 342.
- Voltaire, French wit, ii, 359, 360.
- Vos Haven (Boston Harbor), i, 372.
- W**ADSWORTH, Peleg, grandsire of the poet, Henry Wadsworth Longfellow, ii, 178, 179; iii, 274.
- Wain, Frolics on the, ii, 74.
- Waldron, Major, killed by Indians, iii, 226.
- Waldseemuller, Martin, christened the new country "America," i, 357.
- Walford, Thomas, the blacksmith, ii, 259.
- Walloons, the first true settlers of New Netherland, i, 35; ii, 260; iii, 295.
- War of the Barons, i, 10, 18.
- War, The Dutch, ii, 384.
- Ward, Rev. Nathaniel, author of the "Body of Liberties," ii, 153; iii, 200.
- Ware's tribute to Coronado, "In that half-forgotten era," i, 358.
- Wareham escapes burning, iii, 161.
- Warren, Mercy, ii, 130.
- Warwick Patent, The, ii, 191.
- Warwick, The Earl of, ii, 17.
- Washington, George, iii, 182; medal, 386.
- Washington Irving, ii, 274; iii, 327.
- Watch Tower, The, on Burial Hill, ii, 139.
- "Water beggars," i, 172.
- Watertown Company, The, iii, 44.
- Wattawamat (Wituwamat) summoned by Standish, ii, 217.
- Wattawamat's head exposed on roof of fort, ii, 219; iii, 42, 356.
- Watts, Samuel, Signature of, iii, 277.
- Waverly Oaks, The, ii, 296.
- Webster-Ashburton Treaty, iii, 166.
- Webster, Daniel, "America's Demos-thenes," ii, 51.
- Weetamo, wife of Alexander, and sister of King Philip, iii, 123.
- Welde, Thomas, denounced Ann Hutchinson, iii, 30, 322.
- Wellfleet escapes burning, iii, 161.
- Welshman's epitaph, i, 290.
- Wesleys, The (John and Charles), prominent factors in the Great Awakening, iii, 308, 310.
- Wesley, John, belief in witchcraft, iii, 230.
- West, Admiral, ii, 236.
- West India Company, ii, 260.
- West Men, The, from Dorchester, England, ii, 166.
- West, Sir Francis, Arrival of, ii, 225.
- Weston, Thomas, i, 233, 258; ii, 210; iii, 342.
- Weymouth nearly wrecked Plymouth colony, ii, 215; burned by Indians, iii, 161, 348.
- Weymouth, George, the sea rover, captured Indians on the Maine Coast in 1605, i, 342; took Squanto to England, ii, 72, 73.
- Weymouth (Wessagusset), settled by Weston's "Undesirables," ii, 211, 259.
- Whalers, Cape Cod, ii, 146.
- Whalley, Edward, regicide, ii, 349.
- Wharton, Lord, fast friend of Increase Mather, iii, 189.
- Wheelwright, John, iii, 47.
- Whigs and Tories, ii, 254; iii, 323.
- White apple tree, The, ii, 161.
- White cradle, The, ii, 39.
- White, Colony of the Rev. John ii, 166, 253.
- White, Peregrine, birth of, ii, 38, 45, 46; presented by the town with 200 acres of land, ii, 46; last survivor of the Mayflower company, ii, 84; married Sarah Bassett, ii, 111.
- White, Roger, brother-in-law of John Robinson, ii, 221.

- White, Resolved, brother of Peregrine, ii, 39.
- White, Susannah, mother of Peregrine White, *if*, 46; married Edward Winslow, ii, 50; mother of the first native-born governor and first major-general of the colonies, ii, 50; photo of her dress, iii, 388.
- White, Gov. William, sailed for Croaton Isle, ii, 44.
- White, William, one of the victims during the death winter, ii, 9, 46.
- Whitefield, George, prominent factor in the Great Awakening, iii, 308; preached on Boston Common to 30,000 people, iii, 310.
- Whitman, Dr. Marcus, i, 356.
- Whitney House, i, 231.
- Whittier, John Greenleaf, the poet, first verses submitted to William Lloyd Garrison, iii, 101, 102; "Isle of Manis-sees," iii, 22; "In the solemn days of old," iii, 224; "She came and stood in the Old South Church," iii, 98; "Through Smyrna's plague-hushed thoroughfares," iii, 100.
- Wife Whipper, The, iii, 98.
- Wiggin, Captain, of Piscataquack, ii, 346.
- Wigglesworth Michael, author of "Day of Doom," iii, 238; death of, iii, 239.
- Wilberforce, Dr. Samuel, instrumental in the finding of Bradford's book, i, 282; ii, 100.
- Wilder, Mary, wife of Le Barran, iii, 170.
- Willard, Simon, hero of Brookfield tragedy, pastor of the Old South Church, iii, 145, 162, 199, 213.
- Willet, Joseph, ii, 319; iii, 86.
- Wilhelmina, Queen, Reign of, i, 191.
- William the Conqueror, crowned king in 1066, i, 8.
- William of Occom, i, 20.
- William I, The Conqueror, i, 8.
- William I, Prince of Orange (William the Silent), takes reigns of government in the Netherlands, i, 166; Calvinism established, i, 166, 168; made the federal republic of seven states a refuge for all sects, i, 168; freed Holland from the Spaniard by cutting the dykes at Delfshaven, i, 170; united the provinces, i, 174; unwittingly furnished model for Rhode Island charter, ii, 329; assassinated, i, 170.
- William III gave liberty to British Free Churchmen, iii, 183; charter, proclaimed personal royal ownership, ii, 298; gave his life as well as his "kingdom for a horse," iii, 183, 184.
- Williams, Roger, protests at giving away land extending to the Pacific, i, 104; ii, 126; points emphasized in his preaching, ii, 320; his radicalism, ii, 322, 323, 328; banished by Puritans, iii, 23; heretic missionary Baptist, iii, 29; reached the heart of the savage, iii, 352.
- Wills, Three early Pilgrim, ii, 126.
- Wilson, Deborah, Quaker preacher, iii, 103.
- Wilson, John, bitter accuser of Ann Hutchinson, iii, 32; rector of St. Botolph's, iii, 120; pastor of the First Church of Boston-on-the-Charles, iii, 120.
- Windsor, Connecticut, ii, 167; iii, 39, 40.
- Wingfield, Edward (Maria), i, 202.
- Winslow, Gov. Edward, staunch advocate of Roger Williams, ii, 143, 326; volunteer hostage at peace conference, ii, 78; commission of ii, 108; describes first New England Thanksgiving, ii, 194; nursed Massasoit back to health, ii, 214; author, iii, 69; first Free Churchman, iii, 74; married Elizabeth Barker (first wife), Susannah White (second wife), iii, 50, 75; death of, iii, 70.
- Winslow, Edward, a prominent Tory, grandson of Gov. Edward Winslow (footnote), iii, 316.
- Winslow, Edward, married Magdelene Ollyver in St. Bride's Church, 1594, iii, 75.
- Winslow, John, brother of Edward Winslow, married Mary Chilton, ii, 199, 253; a diplomat, ii, 336, 339, 357, 398; transported the Acadians, iii, 76; wrote "Good Newes from New England," ii, 348; references, iii, 272, 277.

- Winslow, Josiah, first native-born governor and major-general of Plymouth Bay and United Colonies, iii, 136.
- Winslow mansion, Plymouth, iii, 75.
- Winslow relics in Pilgrim Hall, iii, 75.
- Winter Hill, scene of Minute Men's bivouac, iii, 313.
- Winthrop, Adam, of Groton, ii, 302.
- Winthrop, John, elected governor of the Massachusetts colony, ii, 88, 278, 290, 300, 306, 398; iii, 93, 176.
- Winthrop, John, Jr., governor of Connecticut, iii, 51, 98.
- Winthrop, Madame, ii, 157.
- Witchcraft, ii, 316; iii, 195, 217, 230.
- Witchcraft Court, iii, 200.
- Witch Hill, iii, 212.
- "Witch's Daughter, The," poem, iii, 216.
- Wituwamat (Wattawamat) beheaded by Myles Standish, iii, 342, 356.
- Wolcott, Roger, of Connecticut, led troops to capture Louisburg, iii, 262, 264.
- Wollaston, Captain, ii, 280.
- Wolsey, Cardinal Thomas, disgraced at court of Henry VIII, i, 136; mulberry tree planted by, i, 136; ii, 106.
- Wood-End Light, a red flash, i, 297; ii, 168.
- Wood, William, came out as a reporter for the English company that settled at Salem; wrote History of New England, ii, 165, 192.
- Wood's map, i, 378.
- Woodward, Mehetabel, ii, 316.
- Wootonakamuski, wife of King Philip, iii, 147.
- Wright, Langley, and Curtis, aeroplane inventors, i, 276.
- Wyclif, John, "Morning Star of the Reformation," i, 12, 22; author of the Pleshy Bible, i, 26; writings reached the Continent, i, 128; sent forth his "poor preachers," iii, 290; bones burned, i, 28.
- Wyoming and Cherry Valley campaigns, ii, 275.
- Wytliet, 1597, i, 342.
- York, Nottingham, and Lincolnshire, i, 222.
- Young women, Shipment of, by Sir Edwyn Sandys, i, 218.
- Yucatan civilization, ii, 16.
- Zwingli, the Swiss reformer, i, 60, 69.
- Y**ACHT "America" purchased by the United States, i, 373; sailed by the author, i, 373;
- Yeardley, Governor of Virginia, i, 222.
- Yorktown, ii, 124.
- Z**EELAND, Coast of, i, 145.
- Zeni brothers, The Venetian, i, 359.











